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WITHDRAWAL

THE OLD TESTAMENT
THE MOFFATT TRANSLATION

THE OLD TESTAMENT

A NEW TRANSLATION BY

JAMES MOFFATT,

D.D., D.LITT., M.A. (OXON)

VOL. I



WITHDRAWAL

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THE OLD TESTAMENT. A NEW TRANSLATION. VOL. I.

—D—

PRINTED IN THE UNITED STATES OF AMERICA

J. L. Thompson

TO
THE VERY REV.
SIR GEORGE ADAM SMITH
FROM WHOM I LEARNED HEBREW
AND MORE THAN HEBREW

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PREFACE

THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded.

But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (. . .). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Gen. iii. 20), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yah-weh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yah-weh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less

drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E, made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Genesis ii. 11 and x. 3, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.

GLASGOW, *September*, 1924.

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THE OLD TESTAMENT

GENESIS

2 THIS is the story of how the
4a universe was formed.

1 When God began to form the
2 universe, the world was void and
vacant, darkness lay over the
abyss; but the spirit of God was
3 hovering over the waters, and
God said, "Let there be light,"
4 and there was light. God saw
that the light was good, and he
separated the light from the
5 darkness; God called the light
Day and the darkness he called
Night. Evening came and
morning came, making one day.
6 Then God said, "Let there be
a Vault between the waters, to
7 divide them"; so God made the
Vault, dividing the waters un-
der the Vault from the waters
8 above the Vault, and God called
the Vault heaven. Evening
came and morning came, mak-
9 ing the second day. Then God
said, "Let the waters below the
heaven be gathered into one
place, to let dry land appear."
10 And so it was. God called the
dry land Earth, and the gath-
ered waters he called Sea. God
11 saw that it was good. And
God said, "Let the earth put
out verdure, plants that bear
seed and trees yielding fruit of
every kind, fruit with seed in
12 it." And so it was; the earth
brought forth verdure, plants
bearing seed of every kind and
trees yielding fruit of every kind,

fruit with seed in it. God saw
that it was good. Evening 13
came and morning came, mak-
ing the third day. Then God 14
said, "Let there be lights in the
Vault of heaven to separate day
from night, to mark out the
sacred seasons, the days and the
years; let them shine in the 15
Vault of heaven, to shed light
on the earth"; and so it was.
For God made the two great 16
lights, the greater light to rule
the day, the lesser light to-
gether with the stars to rule
the night; God set them in the 17
Vault of heaven to shed light
upon earth, to rule the day 18
and the night, and to separate
the light from the darkness.
And God saw that it was good.
Evening came and morning 19
came, making the fourth day.
Then God said, "Let the waters 20
teem with shoals of living crea-
tures, and let birds fly over the
earth under the open Vault of
heaven." So God formed the 21
great sea-monsters and every
kind of living creature that
moves, with which the waters
teem, and also every kind of
winged bird. God saw that it 22
was good, and God blessed
them; "be fruitful," he said,
"multiply, and fill the waters
of the sea; let the birds multiply
on earth." Evening came and 23
morning came, making the fifth

- 24 day. Then God said, "Let the earth bring forth every kind of living creature, animals, reptiles, and wild beasts." And so
 25 it was. God made every kind of wild beast, every kind of animal, and every kind of reptile; and God saw that it was good.
 26 Then said God, "Let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals, every wild beast of the earth, and every reptile that crawls on earth."
 27 So God formed man in his own likeness, in the likeness of God he formed him, male and female
 28 he formed both. And God blessed them; God said to them, "Be fruitful, multiply, fill the earth and subdue it, mastering the fish in the sea, the birds of the air, and every living creature that crawls on earth."
 29 God also said, "See, I give you every plant that bears seed all over the earth, and every tree with seed in its fruit; be that
 30 your food. To every wild beast on earth, to every bird of the air, and to every living creature that crawls on earth, I give all the green growth for food."
 31 And so it was. God saw all that he had made, and very good it was. Evening came and morning came, making the sixth day.
 2 Thus was the universe and its array all finished. On the seventh day God ceased his work, he desisted from working
 3 on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation.
 4b *At the time when God the Eternal made earth and heaven, there was as yet no shrub on earth, and no plant had sprung up; for God*
the Eternal had not sent rain on earth, and there was no one to till the soil—though a mist used to rise from the earth and water all the surface of the ground. Then God the Eternal moulded man from the dust of the ground, breathing into his nostrils the breath of life; this was how man became a living being. In the land of Eden, to the far east, God the Eternal then planted a park, where he put the man whom he had moulded. And from the ground God the Eternal made all sorts of trees to grow that were delightful to see and good to eat, with the tree of life and the tree that yields knowledge of good and evil in the centre of the park. From Eden a river flowed to water the park, which on leaving the park branched into four streams; the name of the first is Pison (the one which flows all round the land of Havilah, where there is gold—fine gold in that land!—and pearls and beryls), the name of the second is Gihon (the one which flows all round the land of Ethiopia), the name of the third is Hiddekel (the one which flows west of Assyria), and the fourth river is the Euphrates. God the Eternal took man and put him in the park of Eden, to till it and to guard it. And God the Eternal laid a command upon the man: "You are free to eat from any tree in the park," he said, "but you must not eat from the tree that yields knowledge of good and evil, for on the day you eat from that tree you shall die."
Then said God the Eternal, "It is not good for man to be alone; I will make a helper to suit him." So from the ground God shaped every wild beast and every bird of the air, bringing them to the man to see what he would call them;

whatever the man called any living creature, that was to be its name.
 20 So the man named all the animals and the birds and every wild beast, but no helper could be
 21 found to suit man himself. Then God the Eternal made a deep sleep to fall upon the man; while he slept, he took one of his ribs, closing up the flesh in its place;
 22 the rib he had taken from the man God the Eternal shaped into a woman, and brought her to the
 23 man. Then said the man,

*This, this at last, is bone of my bones,
 and flesh of my own flesh:
 this shall be called Wo-man,
 for from man was she taken!*

24 (This is why a man leaves his father and mother and cleaves to his wife, till they become one
 25 flesh.) Both of them, the man and his wife, were naked, but they felt no shame.

3 Now the serpent was cunning, more cunning than any creature that God the Eternal had made; he said to the woman, "And so God has said you are not to eat fruit
 2 from any tree in the park?" The woman said to the serpent, "We can eat fruit from the trees in the
 3 park, but, as for the tree in the centre of the park, God has said, 'You must not eat from it, you must not touch it, lest you die.'"

4 "No," said the serpent to the
 5 woman, "you shall not die; God knows that on the day you eat from it your eyes will be opened and you will be like gods, know-
 6 ing good and evil." So, when the woman saw that the tree was good to eat and delightful to see, desirable to look upon, she took some of the fruit and ate it; she also gave some to her husband,
 7 and he ate. Then the eyes of both were opened, and they realized that they were naked; so they

stitched some fig-leaves together and made themselves girdles. In 8 the cool of the day, when they heard the sound of God the Eternal walking in the park, the man and his wife hid from the presence of God the Eternal among the trees of the park; but God the Eternal 9 called to the man and asked him, "Where are you?" "I heard the 10 sound of you in the park," he answered, "and I was afraid, because I was naked; so I hid myself." He said, "Who told you 11 that you were naked? Have you been eating from the tree which I forbade you to eat?" The man 12 said, "The woman you gave me as a companion, she gave me some fruit from the tree, and I ate it." Then God the Eternal said to the 13 woman, "What is this that you have done?" The woman said, "I ate because the serpent beguiled me." So God the Eternal said to the 14 serpent, "Since you have donethis,

*A curse on you of all creatures!
 'a curse on you of all beasts!
 On your belly shall you crawl
 and eat dust all your days!
 And I will set a feud between you 15
 and the woman,
 between your brood and hers:
 they shall strike at your head,
 and you shall strike at their
 heel."*

To the woman he said, 16
*I will make child-birth a sore pain
 for you,
 you shall have pangs in bearing;
 yet you shall crave to have your hus-
 band,
 and he shall master you.*

To the man he said, "Since you 17 have listened to what your wife said and have eaten from the tree of which I forbade you to eat,

*Cursed is the ground on your account,
 you shall win food from it with suf-
 fering all your life;*

18 *thorns and thistles shall it bear for you,
and you must eat plants of the field;*
19 *in the sweat of your brow you must
earn your food,
till you return to the ground from
which you were taken;
for dust you are,
and you return to dust."*

20 *[[The man called the name of
his wife Eve (Life), because she
was the mother of all living
persons.]] [[And God the Eter-
nal made skin tunics for the man
and his wife, and clothed them.]]*
22 *Then said God the Eternal, "Man
has become like one of us, he
knows good and evil. He might
reach his hand now to the tree of
life also, and by eating of it live
for ever!" So God the Eternal
expelled him from the park of
Eden, to till the ground from
24 which he had been taken; he drove
the man out, and set cherubs at
the east of the park of Eden, with
the blade of a sword flashing in
every direction, to guard the path
to the tree of life.*

4 *Now the man had intercourse
with his wife Eve; she conceived
and bore Cain (Got) saying,
"I have got a man from the
2 Eternal." Next she bore his
brother Abel. Abel was a shep-
herd, while Cain was a farmer.*
3 *In course of time, Cain brought
some produce of the ground as a
4 present to the Eternal, while Abel
brought some of the first-born from
his flock, that is, some fat slices
from them. The Eternal favoured
5 Abel and his present; he did not
favour Cain and his. So Cain
6 was furious and downcast. "Why
are you furious?" said the Eternal
to Cain, "Why are you downcast?"*
7 *If your heart is honest, you would
surely look bright? If you are
sullen, sin is lying in wait for
you, eager to be at you—but you*

*ought to master it." But Cain 8
quarrelled with his brother Abel,
and, when they were out in the
open country, Cain attacked his
brother Abel and killed him.
Then the Eternal asked Cain, 9
"Where is your brother Abel?"
"How do I know?" said Cain;
"am I a shepherd to my brother?"
He answered, "What have you 10
done? Listen, your brother's
blood is crying to me from the
soil! And now you are cursed 11
off the country that has opened to
swallow down the brother's blood
you shed; after this, the fields will 12
not yield you their produce, when
you till them; you must go stum-
bling and straying over the earth."
Cain said to the Eternal, "My 13
punishment is more than I can
bear. You are expelling me from 14
the country, banishing me from
your sight; I must go stumbling
and straying over the earth, and
anyone who catches me will kill
me." So the Eternal said to him, 15
"Well then, whoever kills Cain,
seven times over shall the murder
be avenged"; and the Eternal set
a mark on Cain, to prevent any-
one from catching and killing
him. Then Cain left the pres- 16
ence of the Eternal to stay
in Nôd (Wanderland), east of
Eden.*

When Cain had intercourse 17
with his wife, she conceived and
bore Hanôk; Cain built a town
and called it after his son Hanôk.
Irad was born to Hanôk, and Irad 18
was the father of Mehujaël, Me-
hujaël the father of Methushael,
and Methushael the father of
Lemek. Lemek married two 19
wives; the name of one was Adah,
the name of the other Zillah.
(Adah bore Jabal, the ancestor of 20
shepherds who live in tents: his
brother's name was Jubal, the an- 21
cestor of all who play the lyre and

22 *the pipe. Zillah bore Tubal-*
Cain, the smith who forged bronze
and iron tools, and Tubal-Cain's
 23 *sister was Naamah.) Lemek*
said to his wives,

Adah and Zillah, listen to me,
O wives of Lemek, hear what I say:
The man who wounds me, him I
slay,
I slay a boy for a blow:

24 *if Cain be avenged seven times,*
then seventy and seven times Lemek!

25 *Adam again had intercourse*
with his wife, who bore a son and
called him Seth, saying, "God has
set up another child for me in-
stead of Abel, whom Cain killed."

26 *Seth also had a son born to him,*
called Enosh; he was the first to
worship the Eternal by name.

5 Here is the list of Adam's de-
 scendants. When God formed
 2 man, he made him to resemble
 God; male and female, he
 formed them both and blessed
 them, calling them human on
 the day when they were formed.
 3 After living a hundred and
 thirty years Adam became the
 father of a son resembling him-
 self, in his own likeness, whom
 4 he called Seth; Adam lived
 eight hundred years after the
 birth of Seth, and was the father
 5 of sons and daughters. Thus
 Adam lived for nine hundred
 and thirty years in all; then he
 6 died. After living a hundred
 and five years Seth became the
 7 father of Enosh; Seth lived
 eight hundred and seven years
 after the birth of Enosh, and
 was the father of sons and
 8 daughters. Thus Seth lived for
 nine hundred and twelve years
 9 in all; then he died. After living
 ninety years Enosh became the
 10 father of Kenan; Enosh lived
 eight hundred and fifteen years
 after the birth of Kenan, and
 was the father of sons and

daughters. Thus Enosh lived 11
 for nine hundred and five years
 in all; then he died. After liv- 12
 ing seventy years Kenan be-
 came the father of Mahalalel;
 Kenan lived eight hundred and 13
 forty years after the birth of
 Mahalalel, and was the father
 of sons and daughters. Thus 14
 Kenan lived for nine hundred
 and ten years in all; then he
 died. After living sixty-five 15
 years Mahalalel became the
 father of Jared; Mahalalel lived 16
 eight hundred and thirty years
 after the birth of Jared, and
 was the father of sons and
 daughters. Thus Mahalalel 17
 lived for eight hundred and
 ninety-five years in all; then he
 died. After living a hundred and 18
 sixty-two years Jared became
 the father of Hanôk; Jared lived 19
 eight hundred years after the
 birth of Hanôk; and was the
 father of sons and daughters.
 Thus Jared lived for nine hun- 20
 dred and sixty-two years in all;
 then he died. After living 21
 sixty-five years Hanôk became
 the father of Methuselah. For 22
 three hundred years Hanôk
 lived close to God after the
 birth of Methuselah, and was
 the father of sons and daugh-
 23 ters. Thus Hanôk lived for
 three hundred and sixty-five
 years in all; Hanôk lived close 24
 to God, and then he disap-
 peared, for God took him away.
 After living a hundred and 25
 eighty-seven years Methuselah
 became the father of Lemek;
 Methuselah lived seven hun- 26
 dred and eighty-two years after
 the birth of Lemek, and was the
 father of sons and daughters.
 Thus Methuselah lived for nine 27
 hundred and sixty-nine years in
 all; then he died. After living 28
 a hundred and eighty-two years

Lemek became the father of a
 29 son, whom he called Noah, say-
ing, "Now we shall 'know a' re-
lief from our labour and from our
toil on the ground that the Eternal
 30 *cursed."* Lemek lived five hun-
 dred and ninety-five years after
 the birth of Noah, and was the
 father of sons and daughters.
 31 Thus Lemek lived for seven
 hundred and seventy-seven
 32 years in all; then he died. After
 living five hundred years Noah
 became the father of Shem,
 Ham, and Japheth.

6 *Now when men began to multi-*
ply over all the world and had
 2 *daughters born to them, the angels*
noticed that the daughters of men
were beautiful and they married
anyone of them that they chose.
 3 *So the Eternal said, "Human*
creatures are but flesh; my spirit
is not to be immortal in them;
they shall not live more than a
 4 *hundred and twenty years."* (It
 was in these days that the Ne-
 phîlim giants arose on earth, as
 well as afterwards whenever angels
 had intercourse with the daughters
 of men and had children born to
 them; these were the heroes who
 were famous in the days of
 old.)

5 *When the Eternal saw that the*
wickedness of man on earth was
great, and that man's mind was
 6 *never bent on anything but evil,*
the Eternal was sorry that he had
ever made man on the earth;
 7 *it was a grief to him. So the*
Eternal said, "I will blot him off
the earth, this man that I have
formed—man and beast and rep-
tile and bird; I am sorry that I
 8 *ever made them."* However Noah
 had found favour with the Eter-
 nal.

9 Here are the descendants of
 Noah. Noah was an upright
 man, blameless among the men

of his day; Noah lived close to
 God. Noah was the father of 10
 three sons, Shem, Ham, and
 Japheth. Now in God's sight 11
 the earth was corrupt, the earth
 was full of insolence and out-
 rage. God saw that the earth 12
 was corrupt, for every human
 being upon earth had corrupted
 his life. So God said to Noah, 13
 "I have resolved to put an end
 to every human being, for they
 have filled the earth with in-
 solence and outrage; I will de-
 stroy them and the earth to-
 gether. Build a barge of cypress 14
 wood, build cabins inside the
 barge, and cover it with pitch,
 inside and outside. This is how 15
 you are to build it; the barge
 is to be four hundred and fifty
 feet long, seventy-five feet
 broad, and forty-five feet high;
 you must put windows in the 16
 barge, eighteen inches from the
 roof, and make a door in the
 side of the barge; also put three
 decks in it. For I am sending 17
 a deluge of water on the earth,
 to destroy every living creature
 under heaven; every thing on
 earth shall perish. But I will 18
 make a compact of my own with
 you; you shall enter the barge,
 you and your sons and your
 wife and your sons' wives
 along with you. And you shall 19
 take into the barge two living
 creatures of every kind, to keep
 them alive along with you; one
 is to be a male, and one a fe-
 male. Two of every kind, bird, 20
 beast, and reptile, are to join
 you, that they may be kept
 alive. Go and gather anything 21
 in the shape of food, to be food
 for you and for them." Noah 22
 did so; he did all that God had
 ordered him.

Then said the Eternal to Noah, 7
"Go into the barge, you and all

your household, for I have adjudged you, among all the men of to-day, to be upright before me.

2 *Take seven pairs, male and female, of every clean animal, and one pair, male and female of the unclean animals, and seven pairs,*
3 *male and female, of the birds of the air, to maintain life over all*
4 *the world. For after seven days I will make it rain on earth for forty days and forty nights, and I will blot off the earth every living*
5 *creature that I ever made." Then Noah did all that the Eternal ordered him. At the end of the seven days the waters of the deluge*
7 *covered the earth; and Noah went into the barge along with his sons and his wife and his sons' wives, driven by the waters of the deluge.*
8 *Pairs of animals clean and unclean, of birds and of reptiles,*
9 *male and female, accompanied Noah into the barge, as God had*
16 *ordered Noah. Then the Eternal*
12 *shut him in. For forty days and forty nights rain fell upon the*
17 *earth; the waters rose, lifting the barge and raising it above the*
22 *earth. Everything with the breath of life in its nostrils, whatever*
23 *was on the dry land, died; the Eternal blotted every living creature off the earth, men, beasts, reptiles, and birds; they were blotted off the earth, till only Noah and his company inside the barge were left.*

6 Noah was six hundred years old when the deluge of water
11 flooded the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day the fountains of the great abyss all burst, and the sluices of heaven were opened;
13 on that very day Noah, with Shem and Ham and Japheth, Noah's sons, and Noah's wife,

and the three wives of his sons, went into the barge, with every 14 kind of beast, with every kind of animal, with every reptile that crawls on earth, and with every kind of bird and winged creature; they accompanied 15 Noah into the barge, pairs of every creature, as God had ordered him. The deluge covered 16a the earth for forty days. The waters swelled and rose 18 high on the earth, and the barge floated on the surface of the waters; the waters swelled 19 mightily on the earth, till every 20 high mountain under heaven was covered—the waters swelling twenty-two feet higher, till the mountains were covered. And every living creature per- 21 ished, bird, beast, and animal, every reptile that crawls on earth, and every man. For a 24 hundred and fifty days the waters swelled over the earth.

But God remembered Noah 8 and all the living creatures and the animals that were with him in the barge; God made a wind blow over the earth, till the waters abated; also, the foun- 2a tains of the abyss and the sluices of heaven were closed; and at the end of the hundred 3b and fifty days the waters began to subside. In the seventh 4 month, on the seventeenth day of the month, the barge grounded on the mountains of Armenia. Till the tenth month 5 the waters steadily subsided, and on the first day of the tenth month the tops of the mountains were seen; on the first day 13a of the first month of the six hundred and first year the waters had dried off the earth; on the twenty-seventh day of 14 the second month the earth itself was dry.

6a *At the end of forty days the*
 2b *downpour from heaven ceased, and*
 3a *the waters went back steadily*
 6b *from the earth. Then Noah*
 7 *opened the window he had made*
 7 *in the barge, and sent out a raven,*
 7 *which went flying here and there*
 8 *till the waters had dried off the*
 8 *earth. He waited seven days and*
 8 *then sent out a dove, to see if the*
 9 *waters had drained off the earth;*
 9 *but, as the dove could find no rest*
 9 *for the sole of her foot, she flew*
 9 *back to him in the barge; he put*
 9 *his hand out, caught her and took*
 9 *her in beside him in the barge.*
 10 *After waiting seven days more, he*
 10 *sent the dove out of the barge*
 11 *again; in the evening the dove*
 11 *came back to him, and there, in*
 11 *her beak, was the fresh leaf of an*
 11 *olive! So Noah knew that the*
 11 *waters were drained off the earth.*
 12 *After waiting seven days more, he*
 12 *sent out the dove, but she never*
 12 *came back to him. Then Noah*
 12 *removed the covering of the*
 13 *barge and looked out. There*
 13 *lay the surface of the ground, all*
 13 *dry!*
 15 *Then said God to Noah,*
 16 *"Leave the barge, you and your*
 16 *wife and your sons and your*
 17 *sons' wives, and take out every*
 17 *living thing that is with you,*
 17 *every creature, bird and beast*
 17 *and reptile, that they may*
 17 *swarm on earth and be fruitful*
 18 *and multiply on earth."* So
 18 *Noah came out, along with his*
 18 *sons and his wife and his sons'*
 19 *wives; also every beast, every*
 19 *reptile, every fowl, everything*
 19 *that moves on earth, all came*
 19 *out of the barge arranged in*
 20 *families. Then Noah built an*
 20 *altar to the Eternal; he took some*
 20 *clean beasts and birds of every*
 20 *kind and burned them in sacrifice*
 21 *on the altar, and when the Eternal*
 21 *smelt the soothing fragrance the*

Eternal said to himself, "Never
again will I curse the ground,
though the bent of man's mind is
indeed towards evil from his
youth; never again will I destroy
every living creature as I have
done. So long as earth remains, 22
seedtime and harvest, cold and
heat, summer and winter, day
and night, shall never cease."
 And God blessed Noah and his 9
 sons, bidding them, "Be fruitful 9
 and multiply and replenish the 2
 earth. The dread of you and 2
 terror of you shall be on every 2
 beast of the earth and every 2
 bird of the air; for they are now 2
 in your power, with every rep- 2
 tile of the land and every fish 2
 within the sea. Every moving 3
 thing that is alive is to be food 3
 for you; I give you them all as 3
 once I gave you the green 3
 growth. Only, you must never 4
 eat flesh with the life (that is, 4
 the blood) in it. And I will 5
 avenge the shedding of your 5
 own life-blood; I will avenge it 5
 on any beast, I will avenge 5
 man's life on man, upon his 5
 brother-man; whoever sheds 6
 human blood, by human hands 6
 shall his own blood be shed— 6
 for God made man in his own 6
 likeness. As for you, be fruitful 7
 and multiply; breed freely on 7
 earth and subdue it." Then 8
 said God to Noah and also to his 8
 sons, "I now ratify my compact 9
 with you and your descendants, 9
 and with every living creature 10
 in your company, with any bird 10
 or beast or animal whatsoever 10
 that leaves the barge, with 10
 every beast of the earth: I ratify 11
 my compact with you, that 11
 never again shall all living crea- 11
 tures be swept away by the 11
 waters of the deluge, that never 11
 again shall there be a deluge to 11
 destroy the earth. Here," said 12

God, "is the symbol of the compact that I make with you and all the living creatures in your company for endless generations: in the clouds I set my rainbow, as a symbol of the compact between myself and the earth; whenever I cloud over the earth, once the rainbow appears in the clouds, then I will remember my compact with you and every living creature whatsoever, and the waters shall never again become a deluge to destroy every creature. When the rainbow appears in the clouds, I will look at it to remind me of the lasting compact between God and every living creature whatsoever upon earth. This," God said to Noah, "is the symbol of the compact that I ratify between myself and every creature upon earth."

The sons of Noah who came out of the barge were Shem, Ham, and Japheth [; Ham was the father of Canaan]]. These three were the sons of Noah, and from them people spread all over the earth. Noah the farmer was the first man to plant a vineyard; he drank some of the wine and, becoming drunk, lay uncovered inside his tent. When [[Ham the father of]] Canaan saw his father naked, he told his two brothers outside; Shem and Japheth then took a plaid, which they laid over their shoulders, and walking backwards they covered up the nakedness of their father; as their faces were turned back, they did not see their father's nakedness. When Noah wakened from his wine and learned what his youngest son had done, he said,

*A curse on Canaan!
May he be slave and thrall to his brothers!*

He added, 26

O thou Eternal, bless the tents of Shem!

let Canaan be his slave!

May God enlarge Japheth! 27

May he be welcome in the tents of Shem,

and have Canaan as his slave!

After the deluge Noah lived 28 three hundred and fifty years. Thus Noah lived for nine hundred and fifty years in all; and then he died.

Here are the descendants of 10 Shem, Ham, and Japheth, the sons of Noah (they had sons born after the deluge):

The descendants of Japheth 2 were the Cimmerians, Magog, the Medes, the Ionians, Tubal, Meshek, and Tiras; the descendants of the Cimmerians were Ashkēnaz, Riphath, and Togarmah; the descendants of 4 the Ionians were Elishah, Tar-tessus, Cyprus, and Rhodes, from whom the seaboard nations spread. Such were the sons of Japheth according to their lands, languages, and national families.

The descendants of Ham were 6 Ethiopia, Egypt, Put, and Canaan; the descendants of Ethiopia were Sēba, Havilah, Sabta, Raamah, and Sabteca; the descendants of Raamah were Shēba and Dedan. Ethiopia 8 produced Nimrod, the first man on earth to be a despot (he was a mighty hunter before the Eternal; hence the proverb, "Like Nimrod, a mighty hunter before the Eternal"). His empire at first was 10 Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar; from which he pushed out into Assyria, building the great city of Nineveh and its suburbs, also Kalah, and 12 Resen which lies between Nineveh

and Kalah. From Egypt sprang

13 *Lud, the Anamin, the Libyans,*

14 *the Naphtuhim, Pathros, the Cas-*
luhim, and Crete (from which the

15 *Philistines came). From Canaan*
sprang Sidon first of all, then the

16 *Hittites [[the Jebusites, the Amor-*

17 *ites, the Girgashites, the Hivites,*

18 *the Arkites, the Sinites, the Arva-*

18 *dites, the Zemarites, and the Ha-*
mathites]]; after that the Canaanite

19 *families spread abroad, their ter-*

19 *ritory extending from Sidon in*

19 *the direction of Gerar, as far as*

19 *Gaza, and as far as Lesha in the*

19 *direction of Sodom and Gomor-*

19 *rah and Admah and Zeboim.*

20 Such were the descendants of

20 Ham according to their national

20 clans, languages, and lands.

22 The descendants of Shem were

22 Elam, Assyria, Arpachshad, the

23 Lydians, and Aram; and the de-

23 scendants of Aram were Uz,

31 Hul, Gether, and Mash. Such

31 were the descendants of Shem

31 according to their national

31 clans, languages, and lands.

21 *Shem, the ancestor of all the*

21 *Hebrews, the older brother of Ja-*

24 *pheth, had also descendants; from*

24 *Arpachshad sprang Shelah, and*

25 *from Shelah Eber. Two sons were*

25 *born to Eber, one called Peleg*

25 *(Division) because the inhabitants*

25 *of the earth were divided up in his*

25 *day, and his brother called Jok-*

26 *tan. From Joktan sprang Almo-*

27 *dad, Sheleph, Hazarmaveth,*

28 *Jerah, Hadoram, Uzal, Diklah,*

29 *Obal, Abimael, Shēba, Ophir,*

29 *Havilah, and Jobab; all these*

30 *were descendants of Joktan, who*

30 *lived between Massa and Sēphar,*

30 *towards the hill-country of the*

30 *East.*

32 Such were the national clans

32 descended from Noah, according

32 to their origin, from whom the

32 nations on earth spread after the

32 deluge.

In the days when the whole 11

earth had one language and one

vocabulary, there was a migration 2

from the east, and men came upon

a plain in the land of Shinar,

where they settled. Then they 3

said to one another, "Come on,

let us make bricks, and give them

a good burning." Then, as they

had bricks for stone and asphalt

for mortar, they said, "Come on, 4

let us make a name for ourselves

by building a city and a tower

whose top reaches to heaven; it

will keep us from being scattered

all over the wide earth." Down 5

came the Eternal to see the city

and the tower which human beings

had built. "They are one peo- 6

ple," said the Eternal, "and they

have one language; if this is what

they do, to start with, nothing that

they ever undertake will prove too

hard for them. Come, let us go 7

down and make a babble of their

language on the spot, so that they

cannot understand one another's

speech." Thus did the Eternal 8

scatter them all over the wide

earth; they gave up building the

city. Hence it was called Baby- 9

lon, because it was there that the

Eternal made a babble of the

language of the whole earth, and

there that the Eternal scattered

men all over the wide earth.

These are the descendants of 10

Shem. When Shem was a hun-

dred years old, he became the

father of Arpachshad, two years

after the flood; Shem lived five 11

hundred years after the birth of

Arpachshad, and was the father

of sons and daughters. After 12

living thirty-five years Arpach-

shad became the father of She-

lah; Arpachshad lived four 13

hundred and three years after

the birth of Shelah, and was the

father of sons and daughters.

After living thirty years Shelah 14

became the father of Eber;
 15 Shelah lived four hundred and three years after the birth of Eber, and was the father of
 16 sons and daughters. After living thirty-four years Eber became the father of Peleg; Eber
 17 lived four hundred and thirty years after the birth of Peleg, and was the father of sons and
 18 daughters. After living thirty years Peleg became the father
 19 of Reû; Peleg lived two hundred and nine years after the birth of Reû, and was the father of sons and daughters. After living
 20 thirty-two years Reû became the father of Serug; Reû lived two hundred and seven years after the birth of Serug, and was the father of sons and
 21 daughters. After living thirty years Serug became the father of
 22 Nahor; Serug lived two hundred years after the birth of Nahor, and was the father of sons and
 23 daughters. After living twenty-nine years Nahor became the
 24 father of Terah; Nahor lived a hundred and nineteen years after the birth of Terah, and was the father of sons and
 25 daughters. After living seventy years Terah became the father of Abram, Nahor, and Haran.
 26 Now these are the descendants of Terah: Terah was the father of Abram, Nahor, and Haran, while Haran was the
 27 father of Lot. *Haran died during the lifetime of his father in Chaldæan Ur, the land of his*
 28 *birth. Abram and Nahor married; Abram's wife was called Sarai, and Nahor's wife, called Milkah, was the daughter of*
 29 *Haran the father of Milkah and*
 30 *Iskah. Sarai was barren, she had*
 31 *no children. Then Terah took Abram his son, and Lot his grandson, Haran's son, and*

Sarai his daughter-in-law, the wife of his son Abram, and led them from Chaldæan Ur to reach the land of Canaan. But when they reached Harran, they stayed there, and in Harran 32 Terah died at the age of two hundred and five.

Said the Eternal to Abram, 12
"Leave your country, leave your kindred, leave your father's house, for a land that I will show to you; I will make a great nation of you 2 and bless you and make you famous for your bliss; those who 3 bless you, I will bless, and anyone who curses you I will curse, till all nations of the world seek bliss such as yours." So Abram went 4 away, as the Eternal had told him, and with him went Lot. When Abram moved out of Harran, he was seventy-five years old; he took Sarai his wife 5 and Lot his nephew, with all the property and the serfs they had acquired in Harran; off they started for the land of Canaan, and to the land of Canaan they came. Abram passed on through 6 the land as far as the oracular oak at the shrine of Shechem. The Canaanites still occupied the country, but the Eternal appeared 7 to Abram and said, "I give this land to your descendants." He built an altar on the spot to the Eternal who had appeared to him; then he moved on to the hill east 8 of Bethel, and pitched his tent between Bethel on the west and Ai on the east; there also he built an altar to the Eternal, and worshipped the Eternal. Then 9 Abram travelled on, still southward.

There was a famine in the land, 10 and, as the famine was severe in the land, Abram went down to stay in Egypt. As he neared 11 Egypt he said to Sarai his wife,

“Come, I know you are a hand-
 12 some-looking woman; when the
 Egyptians see you, they will say,
 ‘This is his wife,’ and they will
 13 kill me and let you live. Do say
 you are my sister, that I may be
 kindly treated for your sake, and
 that my life may be spared on
 14 your account.” When Abram en-
 tered Egypt, the Egyptians did
 notice that the woman was very
 15 handsome; the courtiers of the
 Pharaoh saw her and praised her
 to the Pharaoh, and the woman was
 taken to the palace of the Pharaoh,
 16 who treated Abram kindly for her
 sake, presenting him with sheep,
 oxen, he-asses, male and female
 17 slaves, she-asses, and camels. But
 the Eternal struck the Pharaoh
 and his household with severe dis-
 eases on account of Sarai the wife
 18 of Abram. So the Pharaoh called
 Abram and said to him, “What is
 this you have done to me? Why
 did you not tell me that she was
 19 your wife? Why did you say,
 ‘She is my sister,’ and so move
 me to marry her? See, there is
 20 your wife! Take her and be-
 gone!” And the Pharaoh gave
 him an escort, who led him away
 with his wife and all that he had;
 13 Abram left Egypt, along with his
 wife and all that he had, ac-
 companied by Lot, and went up
 to the Negeb.

2 Abram was very rich in cattle,
 3 silver and gold; he travelled on
 4 from the Negeb to Bethel, to the
 site of the altar he had erected
 there at the first, and there he
 5 worshipped the Eternal. Lot,
 who accompanied Abram, also
 had flocks and herds and tents.
 6 Now the country could not sup-
 port them both together; their
 possessions were so large that
 they could not live side by side.
 7 A dispute arose between the herds-
 men of Abram and the herdsmen

of Lot. (The Canaanites and the
 Perizzites still lived in the coun-
 try.) So Abram said to Lot, 8
 “Let us have no dispute, you and
 I, my herdsmen and your herds-
 men; we are kinsmen. The whole 9
 land lies before you, does it not?
 Pray, separate; if you go to the
 left, I will go to the right, or, if
 you go to the right, I will go to the
 left.” Then Lot, looking round, 10
 noticed that the whole of the Jor-
 dan basin was well watered in
 every direction (that was before
 the Eternal destroyed Sodom and
 Gomorrah); it was like the Eter-
 nal’s own park, like the land of
 Egypt on the way to Zoan. So 11
 Lot chose all the Jordan basin.
 Lot went east. They parted
 company; Abram lived in the 12
 land of Canaan, while Lot lived
 in the towns of the Jordan
 basin, moving his tent up country
 towards Sodom. (The men of 13
 Sodom were vicious, they sinned
 openly against the Eternal.)
 After Lot had parted from him, 14
 the Eternal said to Abram, “Look
 abroad now from where you are,
 north, south, east, and west; the 15
 land you see I give it all to you
 and to your descendants for all
 time. I will make your de- 16
 scendants as numerous as the dust
 on the ground, so that if the dust
 of the ground could be counted,
 your descendants could be counted.
 Up, traverse the length and 17
 breadth of the land, for I give it
 to you.” Then Abram moved his 18
 tent and went to live beside
 Mamre’s oaks at Hebron, where
 he built an altar to the Eternal.

Now it was during the reign 14
 of Amraphel king of Shinar that
 Arioch king of Ellasar, Kedor-
 laomer king of Elam, and Tidal
 king of the Guti, joined him in 2
 attacking Bera king of Sodom,
 Birsha king of Gomorrah, Shi-

nab king of Admah, Shemeber king of Zeboiim, and the king of
 3 Bela (that is, Zoar), all of whom
 formed a league in the valley of
 Siddim (that is, the Salt Sea);
 4 for twelve years they had paid
 homage to Kedorlaomer, but
 when they rebelled in the thir-
 teenth year, Kedorlaomer and
 5 his fellow-kings came in the
 fourteenth year and routed the
 Titans at Ashteroth-karnaim,
 the Zuzim at Ham, the Emim
 6 on the plain of Kiriathaim, and
 the troglodytes in their high-
 lands of Seir, driving them as
 far as El-paran which lies close
 7 to the desert. They then turned
 back to En-Mishpat (that is,
 Kadesh), ravaging all the coun-
 try of the Amalekites and of the
 Amorites who inhabited Haza-
 8 zon-tamar. Out marched the
 king of Sodom, the king of Go-
 morrah, the king of Admah, the
 king of Zeboiim, and the king
 of Bela (that is, Zoar) to con-
 front them in the valley of Sid-
 9 dim, facing Kedorlaomer king of
 Elam, Tidal king of the Guti,
 Amraphel king of Shinar, and
 Arioch king of Ellasar—four
 10 kings against five. The valley
 of Siddim was all petroleum
 wells, and, when the kings of
 Sodom and Gomorrah fled, some
 people fell in, while the sur-
 11 vivors fled to the hills. The
 five kings captured all the pos-
 sessions and all the provisions
 of Sodom and Gomorrah and
 12 went away; they also carried off
 Lot, the son of Abram's kins-
 man, who lived in Sodom, and
 13 his possessions. Then one of the
 survivors went and told Abram
 the Hebrew, who was living be-
 side the oaks of Mamre the
 Amorite, a kinsman of Eshcol
 and of Aner, who were allies of
 14 Abram. As soon as Abram

heard that his kinsman had been
 taken prisoner, he called out his
 trusty followers, retainers born
 in his own household, three hun-
 dred and eighteen of them, and
 went in pursuit as far as Dan,
 where, dividing his forces by 15
 night, he routed the enemy and
 chased them as far as Hobah to
 the north of Damascus. He re- 16
 covered all the possessions, and
 also recovered his kinsman Lot
 with his possessions, besides the
 women and the people. On re- 17
 turning from his defeat of Ke-
 dorlaomer and the other kings,
 he was met by the king of Sodom
 in the valley of Shaveh (that is,
 the King's valley); Melkizedek, 18
 king of Salem, brought out
 bread and wine, and, as a priest
 of God Most High, he blessed 19
 him, saying,

Blessed be Abram by God Most
 High,
 Creator of heaven and earth!
 And blessed be God Most High 20
 who has handed you over your
 foes!

Abram gave him a tenth of all
 the spoil. But, when the king of 21
 Sodom said to Abram, "Take
 the goods yourself, and let me
 have the prisoners," Abram an- 22
 swered the king of Sodom, "By
 this hand raised to the Eternal,
 God Most High, Creator of
 heaven and earth, I swear I will 23
 not take a thread or string of
 yours! I will not have you say
 that, 'I made Abram rich.'
 Nothing for me—except what 24
 the troops have eaten; but let
 my comrades, let Aner, Eshcol,
 and Mamre, have their share of
 the spoil!"

[After this the Eternal said to 15
 Abram in a vision, "Fear not,
 Abram, I will shield you. Rich
 your reward shall be." "O Lord 2

Eternal," said Abram, "but what canst thou give me, when I am going to die childless, and my heir is a Damascene, Eliezer?"] And Abram said, "Thou hast not given me a child; yon slave born in my house will be heir to me!" Then said the Eternal to him, "He shall not be heir to you; a son of your own body shall be heir to you." [Then he took him outside and said, "Look up to the sky and number the stars if you can," adding, "Such shall be the number of your descendants."] Abram believed the Eternal, who counted his trust as real religion, and said to him, "I am the Eternal who brought you from Chaldean Ur to give you possession of this land." "Lord Eternal," he said, "how can I be sure I shall possess it?" So he said to him, "Take a three-year old heifer, a three-year old she-goat, a three-year old ram, a turtle-dove, and a young pigeon." Taking all these, he cut them in two, and put each piece opposite the other. (He did not cut the birds in two.) When the birds of prey swooped on the carcasses, Abram drove them off. Then, as the sun was going down, a trance came over Abram, a great horror of a darkness came over him; and the Eternal said to him, "Be sure of this: your descendants shall reside in a land that is not their own, in subjection to people who will treat them harshly for four hundred years; but I will punish the nation that held them in slavery, and then they shall get away with ample possessions. (As for yourself, you shall join your fathers in peace, you shall be buried in a ripe old age.) In the fourth generation they shall come back here—for the guilt of the Amorites is not yet full."

When the sun went down, when it turned dark, there was a smoking furnace and a blazing torch that passed between the pieces! That day the Eternal made a compact with Abram. "To your descendants," he said, "I am giving this land from the river of Egypt to the great Euphrates river—Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Titans, Amorites, Canaanites, Girgashites, and Jebusites!"

Abram's wife Sarai had borne him no children; but, as she had an Egyptian maid called Hagar, Sarai said to Abram, "See, the Eternal has kept me from having children! Do go in to my maid; perhaps I may get a family by means of her." Abram obeyed Sarai. So, after Abram had been living ten years in the land of Canaan, his wife Sarai took her maid, Hagar the Egyptian, and gave her in marriage to Abram her husband. When he went in to Hagar, she conceived; and whenever she found that she had conceived, she looked down upon her mistress. Said Sarai to Abram, "May this wrong I suffer fall on you! I put my maid into your arms, and whenever she found she had conceived, she looked down upon me! The Eternal punish you and avenge me!" "Your maid is in your power," said Abram to Sarai, "do what you like with her." Sarai treated her harshly, and she ran away. When the angel of the Eternal came upon her beside a spring in the desert, at the spring on the road to Shur, he said to her, "Hagar, Sarai's maid, where have you come from, and where are you going?" She answered, "I am running away from Sarai, my mistress." "Go back to your mistress," said the angel

- of the Eternal, "submit to her."
- 10 And the angel of the Eternal added, "I will multiply your descendants till their number cannot be counted, so many shall they be."
- 11 You are with child," said the angel of the Eternal, "you shall bear a son and call him Ishmael (God-hear)—for the Eternal has heard of your ill-treatment."
- 12 He shall be a wild-ass of a man, his hand against everyone, and everyone's hand against him, defying all his kinsmen.
- 13 So she named the Eternal who had spoken to her "God Seen." "Even here in the desert," she said to herself, "have I seen God, and lived after my vision?"
- 14 Hence the well was called Beêrlahai-rôî (well of life and vision); it is between Kadesh and Bered.
- 15 Hagar bore a son to Abram, and Abram called his son, born of Hagar, by the name of Ishmael. Abram was eighty-six when Hagar bore Ishmael to him.
- 17 When Abram was ninety-nine, the Eternal appeared to Abram and said, "I am God Almighty; live ever mindful of my presence, and so be blameless;
- 2 I will make my compact with you and multiply your descendants greatly." Abram fell
- 3 on his face; and God continued,
- 4 "As for me, my compact is made with you, and you shall be the
- 5 father of many a nation; no longer shall your name be Abram, but Abraham (Many-father), for I have appointed you to be the father of many a
- 6 nation; I will make you most fruitful, I will make nations out of you, and kings shall spring
- 7 from you. And I will ratify my compact for all time, between me and yourself and your de-

scendants from generation to generation, engaging to be a God to you and to your descendants after you. Also, I 8 will give you and your descendants after you the land where you are residing, the whole of the land of Canaan, as a possession for all time; and I will be their God." God said 9 to Abraham, "As for you, you must keep my compact, you and your descendants after you from generation to generation. The compact which you are to 10 keep, the compact between me and yourself and your descendants after you, is this: every male among you is to be circumcised. You are to be cir- 11 cumcised in the flesh of your foreskin; that is to mark the compact between us. Every 12 male among you, from generation to generation, is to be circumcised when he is eight days old, with every slave whether born in your household or bought from any foreigner— 13 he who is born in your household and he who is bought with your money must be circumcised; so shall my compact be cut in your flesh as a compact lasting for all time. Any uncir- 14 cumcised male, who is not circumcised in the flesh of his foreskin, he shall be outlawed from his kinsfolk; he has broken my compact." And God said to 15 Abraham, "As for your wife Sarai, you are not to call her Sarai but Sarah (princess). I 16 will bless her, and give you a son from her; I will bless her and make nations of her—kings of peoples shall come from her." Abraham fell on his face and 17 laughed; he said to himself, "Shall a man who is a hundred become a father? Sarah is

ninety now, and shall she be-
 18 come a mother?" Then said
 Abraham to God, "Oh that
 Ishmael might be under thy
 19 care!" But God said, "Nay,
 Sarah your wife shall indeed
 bear you a son; you must call
 him Isaac (Laughter), and I
 will ratify my compact with
 him to be a compact for all
 time with his descendants after
 20 him. As for Ishmael, I have
 heard what you say; I have a
 blessing for him, I will make
 him fruitful and multiply his
 race greatly; twelve princes
 shall be born of him, and I will
 21 make him a great nation. Nev-
 ertheless I will ratify my com-
 pact with Isaac, whom Sarah
 will bear to you when the time
 comes round next year." Then
 22 God ceased talking to him, and
 leaving Abraham went up to
 23 heaven. That very day Abra-
 ham took Ishmael his son, and
 every male in his household,
 both the slaves born in his
 household and those bought
 with his money, and circum-
 cised the flesh of their foreskins,
 24 as God had told him. Abraham
 was ninety-nine when he was
 circumcised in the flesh of his
 25 foreskin, and Ishmael his son
 was thirteen when he was cir-
 cumcised in the flesh of his
 26 foreskin. That very day Abra-
 ham was circumcised with Ish-
 27 mael his son, and all the men of
 his household, the slaves born in
 his household and those bought
 from foreigners with his money,
 were circumcised along with
 him.
 18 *As he sat at the door of his tent
 at noon, the Eternal appeared to
 2 him beside the Mamre-oaks. He
 raised his eyes, and there stood
 three men before him! When he
 saw them, he ran from the door*

*of the tent to welcome them, and
 bowed to the ground, saying,
 "Pray, sirs, if I have found 3
 favour with you, do not pass by
 your servant; since you have come 4
 to your humble servant, have a
 little water brought to wash your
 feet; then lie down under the tree
 till I fetch a bite of food, to re- 5
 fresh you; after that you can go
 on." "Do as you propose," they
 said. So Abraham hurried inside 6
 the tent and said to Sarah, "Quick,
 bring a bushel of meal, knead it
 and make some rolls." Then 7
 Abraham ran to the herd and took
 a tender, plump calf, which he
 handed to his slave, who hurried
 to dress it. Taking curds and 8
 milk and the veal he had dressed,
 he placed them before the men,
 and stood beside them under the
 tree as they ate. Then they asked 9
 him, "Where is your wife
 Sarah?" "Inside the tent there,"
 he said. "Well," said the Eter- 10
 nal, "I will come back to you
 next spring, when your wife
 Sarah shall have a son." Sarah
 was listening behind the tent-
 door. She and Abraham were 11
 old, well on in years, and the cus-
 tom of women had ceased with
 Sarah. So Sarah laughed to her- 12
 self. "Marriage-bliss for a worn
 old creature like me, with an old
 husband!" The Eternal said to 13
 Abraham, "Why did Sarah laugh
 and ask, 'Is an old woman like
 me really going to bear a child?'
 Is anything too hard for the Eter- 14
 nal? Next spring I will come
 back to you, when the time comes
 round and Sarah has a son."
 Then Sarah denied it; she said, 15
 "I did not laugh"—for she was
 afraid. "Nay," he said, "but
 you did laugh." Then the men 16
 went away, gazing towards Sod-
 om. (Abraham went to escort 17
 them, and the Eternal thought,*

18 "Shall I hide from Abraham what I am going to do, seeing that Abraham is to become a large and powerful nation, and that all nations of the world are to seek
 19 bliss like his. I have chosen him that he may charge his sons and his household after him to follow the directions of the Eternal by doing what is good and right, so that the Eternal may fulfil for Abraham what he has promised.")
 20 Then said the Eternal, "Loud is the outcry against Sodom and Gomorrah, and their sin must be
 21 heavy indeed; we will go down and see if their deeds answer to the outcry that has reached us; we would find out whether it is so."
 22 So the men turned away towards Sodom, while Abraham remained
 23 standing before the Eternal. Then Abraham went nearer and said, "Wilt thou really sweep away
 24 good and bad together? Suppose there are fifty good folk in the town; wilt thou really sweep away the place, and not forgive it for the sake of the fifty good folk in it?
 25 Far be it from thee to act like that, to slay good and bad together, letting the good fare as the bad fare! Far be that from thee! Shall not the Judge of all the earth be just?"
 26 The Eternal said, "If I can find fifty good folk in the town of Sodom, I will forgive all the place for
 27 their sake." Then Abraham went on, "Here am I venturing to speak to the Lord, I who am
 28 mere dust and dross! Suppose five are wanting out of the fifty good folk, wilt thou sweep away all the town for lack of five?" He replied, "I will not sweep it away, if I can find forty-five in it."
 29 Once more he asked him, "Perhaps forty may be found in it." "I will spare it," he said, "for
 30 the sake of the forty." Then he said, "Oh let not the Lord be

angry, let me say one word: suppose thirty are found in it?" "I will spare it," he answered, "if I can find thirty there." And he
 31 said, "Here am I venturing to speak to the Lord: suppose there are twenty found in it?" "I will not sweep it away," he replied, "for the sake of the twenty."
 Then he said, "Oh let not the
 32 Lord be angry, let me say one word more: suppose ten are to be found in it?" "I will not sweep it away," he replied, "for the sake of the ten." The Eternal
 33 went away, whenever he ceased talking to Abraham, and Abraham went home.

In the evening two of the angels
 19 reached Sodom. Lot was sitting at the gate-way of Sodom, and when Lot saw them he rose to welcome them, bowing his face to the ground and saying, "Pray
 2 step aside, sirs, into the house of your servant to pass the night and wash your feet; you can rise early and go on your way." "No," they said, "we will stay in the open square all night." How-
 3 ever, as he pressed them, they turned with him and entered his house, where he made a feast for them, baking unleavened bread, of which they ate. They had not
 4 lain down to rest before all the townsmen, the inhabitants of Sodom, beset the house, young and old from every quarter, shouting to Lot, "Where are the men who
 5 came to visit you to-night? Bring them out to us that we may rape them." Lot went out to them and
 6 shut the door behind him. "Pray, friends," he said, "be not so wicked. See, I have two daughters,
 7 virgins; let me bring them out, and you can do as you please with them, but pray let these men alone—they have sheltered under
 8 my roof!" "Out of the way!" 9

said the crowd. "The fellow settled among us as a stranger, and he would lay down the law for us!" "We'll treat you worse than them!" So they mobbed Lot and were on the point of breaking into the house, when the men put out their hands, pulled Lot inside, and closed the door. Then they plagued the townsfolk at the door with blindness, young and old alike, till they tired themselves out with groping for the door. The men said to Lot, "If you have anyone else in the place, sons-in-law, daughters, anyone belonging to you in the town, get them away, for we intend to sweep this place to ruin. The outcry against it has become loud before the Eternal, and the Eternal has sent us to sweep it away." So Lot went out and told his sons-in-law, the men who were to marry his daughters, "Up and away," he said, "for the Eternal is going to sweep the town to ruin." However, his sons-in-law thought he was merely jesting. When dawn appeared, the angels urged on Lot. "Be off with your wife and your daughters who are beside you," they urged, "lest you are swept away when the town is punished." He hesitated. But the men seized him and his wife and his two daughters by the hand; thanks to the Eternal's pity for him, they got him away and left him outside the town. When they had got the party outside, one of them said to him, "Now, fly for your life; never look behind you, stay nowhere on the basin of the plain, but fly to the hills, lest you are swept away." "Oh no, sir!" said Lot, "now that your servant has found favour with you, and you have shown me great mercy in saving my life, since I cannot make my escape to yonder hills, for fear

that the disaster overtakes me and kills me—pray now, yonder town is near enough for my flight. It is small, oh, let me escape to it (is it not small?) and so preserve my life!" He replied, "I grant this request of yours also, I will not sweep away the town of which you speak. Make haste and escape to it, for I can do nothing till you reach it." (Hence the name of the town was called Zoar, or Small.) The sun had risen on the earth when Lot reached Zoar, and then the Eternal rained sulphur and fire from heaven on Sodom and Gomorrah, sweeping away these towns and all the Jordan basin, with all the inhabitants of the towns and whatever grew on the ground. (But Lot's wife looked back, and became a pillar of salt.) In the morning when Abraham rose and went to the spot where he had stood before the Eternal, he looked in the direction of Sodom and Gomorrah, and there was the steam rising from the land like vapour from a furnace! So it was that when God destroyed the towns in the Jordan basin, God remembered Abraham and sent Lot away from the overthrow of the towns in one of which Lot resided. Lot went up from Zoar and stayed in the hills, accompanied by his two daughters—for he was afraid to stay in Zoar; so he lived with his two daughters in a cave. The elder said to the younger, "Our father is an old man, and there is not a man on earth left to marry us in the usual way. Come, let us make our father drunk, and we will lie with him, so as to preserve our race through our father." So that night they made their father drunk; then the elder daughter went in and lay with her father, though he never knew when she

34 *lay down or when she rose. In the morning the elder daughter said to the younger, "I lay with my father last night; let us make him drunk again to-night; then you go in and lie with him, that we may preserve our race through*
 35 *our father."* So that night again they made their father drunk, and the younger daughter got up and lay with him, although he never knew when she lay down and
 36 *when she rose. In this way both the daughters of Lot were with*
 37 *child by their father. The elder bore a son, whom she called Moab (From-father); he is the ancestor*
 38 *of the modern Moabites. The younger also bore a son, whom she called Benammi (Son-of-my-father's-kin); he is the ancestor of the modern Ammonites.*

20 [Abraham travelled on towards the Negeb, staying between Kadesh and Shur, and
 2 also stopping at Gerar. He said that his wife Sarah was his sister, and so Abimelek the king of Gerar sent and took Sarah.
 3 But God came to Abimelek in a dream by night, saying, "You are a dead man; for this woman whom you have taken is a
 4 married woman." Now Abimelek had not touched her. So he said, "Lord, wilt thou slay
 5 innocent folk? Did he not tell me himself, 'She is my sister,' and she herself said, 'He is my brother.' I did it in all simplicity and innocence." Then
 6 God said to him in the dream, "I know you did it in all simplicity; it was I who kept you from committing a sin against me; for I would not let you
 7 touch her. But now restore the man's wife—for he is a prophet and he will intercede for you, so that you may recover. If you do not restore her at once,

know this, that you shall die, you and all yours." Next morning Abimelek rose, summoned all his officials, and told them everything. On hearing it, the men were terrified. Then Abimelek summoned Abraham and said to him, "What have I done to you? How have I sinned against you, that you should involve me and my realm in a great sin? You have done to me what ought never to be done." Abimelek added, "What
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Now the Eternal dealt with 21

Sarah as he had said, the Eternal did for Sarah what he had promised, and Sarah conceived; she bore a son for Abraham's old age, when the time came round of which God had told him. Abraham called the son borne to him by Sarah, Isaac, and when Isaac was eight days old, Abraham circumcised his son, as God had ordered him. Abraham was a hundred years old when his son Isaac was born. [So Sarah said, "God has prepared laughter for me"; she said,

Think of anyone telling Abraham, "Sarah is suckling a child"!

I have borne him a son for his old age,

and all who hear it will laugh over me!

When the child grew up and was weaned, Abraham held a great feast on the day of his weaning. But Sarah noticed the son of Hagar the Egyptian, whom she had borne to Abraham, playing along with her son Isaac; so she told Abraham, "Put away that slave-girl and her boy; the son of that slave-girl is not to be heir along with my son, with Isaac." Now Abraham resented this keenly, on account of his boy. But God said to Abraham, "Do not resent it on account of the lad and your slave-girl; listen to Sarah's bidding, for it is through Isaac that your name shall be carried on. I will make another nation out of the son of your slave-girl, because he is your child." Next morning Abraham rose and gave Hagar some food and a waterskin; he put the boy upon her shoulder and sent her off. She went away and wandered in the desert of Beërsheba; and when the water

in the skin was done, she threw the child under a bush, and sat down about a bowshot from him, saying to herself, "I cannot bear to see the child dying." But, as she sat opposite him, the boy wept aloud, and God heard his cry; then the angel of God called from heaven to Hagar, "Hagar, what is the matter with you? Fear not, for God has heard the cry of the boy where he is lying. Come, lift the boy and hold him, for I will make him a great nation." And God opened her eyes; she saw a well of water. Then she went and filled the skin with water, and gave the boy a drink. God was with him; he grew up to be an archer in the desert, living in the desert of Paran, and his mother got a wife for him from the land of Egypt.]

[Now at that time Abimelek and Phicol his general said to Abraham, "God is with you in all that you do! Come now, swear here to me by God that you will not be false to me nor to my son nor to my descendants, but that, as I have treated you kindly, so you will treat me and the land where you are living." "I will swear it," said Abraham; so Abraham gave a present of sheep and oxen to Abimelek, and the two men made a compact. Hence the spot was called Beërsheba (Oath-well) because the two men swore an oath there.] Whenever Abraham complained to Abimelek about some well of water which Abimelek's slaves had seized, Abimelek would reply, "I do not know who did this: you never told me about it; I never heard of it till to-day." Then Abraham would set apart seven

29 *ewe lambs of the flock. And when Abimelek asked Abraham, "What are these seven ewe lambs that you have set apart?" he replied, "You will accept these seven ewe lambs from me, in token of the fact that it was I who dug this well." So they made a compact at Beërsheba. Abimelek and Phicol his general left to return to the Philistine country, while Abraham planted a tamarisk at Beërsheba and there worshipped the Eternal, the everlasting God. For many a day Abraham lived in the Philistine country.*

22 [After this God put Abraham to the test. "Abraham," he said, and Abraham answered, 2 "Here I am." And he said, "Take your son, your only son, the son you love, take Isaac and go to the district of Moriah; there offer him in sacrifice on one of the hills which I will 3 name to you." Next morning Abraham rose and saddled his ass, taking with him two of his servants and his son Isaac; he cut wood for burning the sacrifice, and started for the spot of 4 which God had told him. On the third day Abraham looked up and saw the spot at a distance. Then Abraham said to his servants, "You stay here with the ass; the lad and I are going yonder to worship, and then we will come back to you." 5 So Abraham took the wood for burning the sacrifice and laid it on his son Isaac, he himself carrying the fire and the knife. 6 The two went off together. "My father," said Isaac to his father Abraham. "Yes, my boy," he said. "Here are the fire and the wood," said Isaac, "but where is the sheep for the sacrifice?" 7 Abraham answered, "God will provide himself with a sheep for

the sacrifice, my boy." So the two went on together, and 9 reached the spot of which God had told him. Here Abraham built the altar, arranged the wood, and, binding his son Isaac, laid him upon the wood on the altar. Then Abraham 10 put out his hand and lifted the knife to cut the throat of his son. But the angel of God 11 called to him from heaven, "Abraham, Abraham!" He said, "Here I am." The angel 12 said, "Do not lay hands on the lad, do nothing to him; I now know that you revere God, since you have not grudged me your son, your only son." 13 Then looking up Abraham glanced round, and there was a ram caught in the brushwood by its horns! So Abraham took the ram and offered it as a sacrifice instead of his son; and Abraham 14 called the spot Yahweh-yireh—as the saying goes, to this day, "God provides on the hill."] [Then the angel of the Eternal 15 called a second time to Abraham from heaven, saying, "I 16 swear by myself, says the Eternal, since you have done this, since you have not grudged your son, your only son, that I will 17 indeed bless you, I will indeed make your descendants as numerous as the stars in the sky and the sand on the sea-shore, your descendants shall conquer 18 the seats of their foes, and all nations on earth shall seek bliss like theirs—and all because you have obeyed my word."]] [So 19 Abraham went back to his servants, and they started together for Beërsheba where Abraham lived.]

After this Abraham was told 20 that Milkah had borne children to his brother Nahor, Uz the eldest, 21

Buz his brother, Kemuel (the ancestor of the Arameans), Kesed, Hazo, Pildash, Jidlaph, and Bethûel (the father of Rebekah). These eight were borne by Milkah to Abraham's brother Nahor; his concubine, who was called Reûmah, also bore him Tebah, Gâham, Tahash, and Maakah.

23 Sarah lived a hundred and twenty-seven years; these were 2 the years of Sarah's life. Sarah died at Kirjath-arba (that is, Hebron) in the land of Canaan. After going indoors to wail and 3 weep for Sarah, Abraham rose from mourning beside his dead 4 and said to the Hittites, "I am a foreigner, residing among you; let me have a burying-place among you, that I may bury my 5 dead out of sight." The Hittites 6 answered Abraham, "Pray listen to us, my lord; you are a great prince among us, bury your dead in the choicest of our sepulchres; not a man of us would 7 grudge you his sepulchre for burying your dead." Abraham rose and bowed to the Hittites, 8 the natives of the land; he addressed them, saying, "If it is your will that I should bury my dead out of sight, listen to me; speak for me to Ephron the son 9 of Zohar, and ask him to give me the cave at Makpelah that belongs to him, at the corner of his field; let him sell it to me in your presence for its full value, that I may have it as a burying 10 place." Ephron was sitting among the Hittites. So Ephron the Hittite answered Abraham in presence of the Hittites, of all the citizens of his town. 11 "No, my lord," he said, "listen to me; I give you the field, I give you the cave in the field; before the sons of my people I give it to you; bury your dead

there." Then Abraham bowed 12 low before the natives, and said 13 to Ephron in presence of the natives, "If only you would—ah, now, listen to me! I will pay for the field; take the money for it, and I will bury my dead there." Ephron answered Abra- 14 ham, "Pray listen to me, my 15 lord; a bit of land worth fifty pounds, what is a trifle like that between me and you? So bury your dead." Abraham listened 16 to what Ephron said, and weighed out for Ephron the sum he had named in presence of the Hittites, fifty pounds in current silver ingots. Thus the 17 field of Ephron at Makpelah, east of Mamre, the field, the cave in the field, and all the trees in the field and on its borders, were conveyed over to Abraham as his property, in 18 presence of the Hittites, before all the citizens of Ephron's town. After that, Abraham buried his 19 wife Sarah in the cave of the field at Makpelah east of Mamre (that is, Hebron) in the land of Canaan; the field and 20 the cave in it were conveyed over to Abraham as his own property and burying place by the Hittites.

Now Abraham was old, well ad- 24 vanced in years; the Eternal had prospered Abraham in every way, and to Isaac Abraham gave all 25, 5 his property. Then Abraham 24, 2 said to the oldest servant in his household, the man who took charge of all that he had, "Pray, place your hand under my thigh, and I will make you swear an 3 oath by the Eternal, God of heaven and God of earth, that you will never marry my son to a daughter of the Canaanites among whom I am living; no, you must 4 go to my own country and kin-

dred, and choose a wife for my
5 son Isaac." "But," said the ser-
vant, "suppose the woman is un-
willing to follow me to this land;
am I to take your son back to the
land from which you came?"
6 Abraham said to him, "Beware
7 of taking my son back! The Eter-
nal, God of heaven and God of
earth, who brought me away from
my father's house: and from the
land of my birth, who talked to
me, who swore to me that he would
give this land to my descendants,
the Eternal will send his angel
before you, and provide you with
8 a wife for my son yonder. If the
woman is unwilling to follow you,
then you are free from this oath
of mine. Only, you must never
9 take my son back there." Then
the servant put his hand under the
thigh of his master Abraham and
10 swore as he was told to swear. He
took ten of his master's camels to
carry a present from his master's
treasures, and started for Mesopo-
tamia, for the town of Nahor.
11 Outside the town he made the
camels kneel beside the well of
water at the evening hour, when
women come out to draw water.
12 "O Eternal," he said, "God of
my master Abraham, pray let me
succeed to-day, pray be kind to
13 my master Abraham. Here I
stand, beside the fountain! The
daughters of the citizens are com-
14 ing out to draw water. Now
may the maiden to whom I say,
'Pray lower your pitcher, that I
may drink,' the maiden who an-
swers, 'Drink, and let me give a
drink to your camels also'—may
she be the maiden thou hast al-
lotted to thy servant Isaac! So
shall I know that thou hast been
15 kind to my master." Ere he had
done speaking, out came Rebekah,
a daughter of Bethûel the son of
Milkah (the wife of Abraham's

brother Nahor). She carried her
pitcher on her shoulder; she was 16
a beautiful girl, unmarried, and a
virgin. Down she stepped to the
fountain and filled her pitcher; as 17
she came up, the servant ran to
meet her, saying, "Pray let me
drink a little water from your
pitcher." "Drink, sir," she said, 18
and lowering the pitcher rapidly
to her hand, she gave him a drink.
When she had finished giving him 19
a drink, she said, "Let me draw
water for your camels also, till
they have enough." So she 20
quickly emptied her pitcher into
the trough, and ran again to the
well to draw water, doing this for
all his camels. The man gazed at 21
her in silence, to see if the Eternal
had made his errand successful or
not. But when the camels had 22
finished drinking, he took a
golden nose-ring weighing a quar-
ter of an ounce, and two golden
bracelets weighing five ounces, and 23
asked her, "Whose daughter are
you? Pray tell me. Is there a
place for me to put up in, at your
father's house?" She said to him, 24
"I am the daughter of Bethûel the
son of Milkah, whom she bore to
Nahor." She added, "We have 25
ample straw and fodder, and there
is a place for you to put up in."
The man bowed his head, adoring 26
the Eternal. "Blessed be the 27
Eternal," he said, "the God of my
master Abraham, who has not
ceased to be kind and true to my
master! And as for myself, the
Eternal has led me straight to the
house of my master's kinsfolk."
Then the girl ran and told her 28
mother's household about it. Now 29
Rebekah had a brother called
Laban. Laban ran out to the
man at the fountain (he had seen 30
the nose-ring, and the bracelets on
his sister's hands, and heard his
sister Rebekah telling what the

- man had said to her). When he reached the man, there he was, standing beside the camels at the fountain! "Come in," he said, "you whom the Eternal has blessed! Why stand outside? I have the house all ready, and a place cleared for the camels."
- So the man went indoors and unshackled the camels, while Laban brought straw and fodder for the camels and water for the man and his companions to wash their feet. Then food was set before him; but he said, "I will not eat, till I have told my errand."
- "Say on," said Laban. And he said, "I am Abraham's servant. The Eternal has richly blessed my master, so that he is a great man; he has given him flocks and herds, silver and gold, male and female slaves, camels and asses. When Sarah my master's wife was old, she bore a son to my master, and he has given this son all his property. My master made me swear this, 'you must never marry my son to a daughter of the Canaanites in whose land I am living; no, you must go to my father's household and my own kindred, to get a wife for my son.' 'But,' I said to my master, 'suppose the woman is unwilling to follow me.' He answered, 'The Eternal, of whose presence I am ever mindful, will send his angel along with you and make your journey a success, till you get a wife for my son from my own kindred and my father's house, and then you shall be free from your oath to me; when you reach my kindred—if they will not let you have her, you are free from your oath to me.'
- To-day I came to the fountain and prayed, 'O Eternal, God of my master Abraham, if thou really makest my errand a success, grant that, as I stand here beside the fountain, the maiden who comes out to draw water, and to whom I say, "Pray let me have a little water to drink out of your pitcher," the maiden who answers, "Drink yourself, and let me draw water also for your camels"—may she be the woman whom the Eternal has allotted to my master's son!' Ere I had done saying this to myself, out came Rebekah with her pitcher on her shoulder; she stepped down to the fountain and drew water, and when I said, 'Pray let me have a little water to drink,' she lowered her pitcher rapidly from her shoulder, saying, 'Drink, and let me give your camels a drink also.' So I drank, and she made the camels also drink. I asked her, 'Whose daughter are you?' She said, 'I am the daughter of Bethûel, Nahor's son whom Mîlkah bore.' Then I put the ring on her nose and the bracelets on her hands; I bowed my head, adoring the Eternal, blessing the Eternal, the God of my master Abraham, who had led me by the right road to win my master's kinsman's daughter for his son. Now, tell me whether or no you will deal kindly and straightforwardly with my master, so that I may know what to do next." Laban and his household replied, "This comes from the Eternal; we dare not say yes or no to you. Here is Rebekah, take her and go; let her be the wife of your master's son, as the Eternal has signified." When Abraham's servant heard this, he bowed to the ground before the Eternal; then he took out jewels of silver, jewels of gold, and garments, which he gave to Rebekah; he also presented costly gifts to her brother and her mother. He and his men ate and drank and

stayed all night. When they rose
in the morning, he said, "Send
55 me back to my master." Her
brother and her mother said, "Let
the girl remain with us for a week
or ten days; and then she can go."
56 But he replied, "Do not hinder
me: the Eternal has made my
errand a success; send me away,
that I may return to my master."
57 "We will call the girl," they said,
58 "and ask herself." So they called
Rebekah, and asked her, "Will
you go with this man?" She
59 replied, "I will." So they sent off
their sister Rebekah, with her
nurse and Abraham's servant and
60 his men, blessing Rebekah in
these words,

Sister, may you be the mother of
myriads!
May your descendants conquer all
who hate them!

61 Then Rebekah and her maidens
started, riding on camels, after the
man. Thus the servant took Re-
62 bekah and went off. Now Isaac
had come across the desert as far
as Beër-lahai-rôî (for he lived in
63 the south country). It was even-
ing, and he had gone out to
mourn in the fields; as he looked
up, he saw there were camels
64 coming. When Rebekah looked
up and saw Isaac, she alighted
65 from her camel and asked the
servant, "Who is yonder man
walking in the fields to meet us?"
The servant said, "It is my mas-
ter." Then she took her veil and
66 covered herself. The servant told
67 Isaac all that he had done, and
Isaac took her inside his tent;
Rebekah became his wife, and he
loved her. So Isaac consoled him-
self after his mother's death.

25 Abraham married another wife,
2 called Keturah; she bore him
Zimran, Jokshan, Medan, Mid-
3 ian, Ishbak, and Shuah. Jok-

shan was the father of Shěba and
Dedan, and from Dedan sprang
the Asshurim, the Letushim, and
the Leūmmim. From Midian 4
sprang Ephah, Ephher, Hanôk,
Abida, and Eldaah. All these
were Keturah's children. To the 6
sons of his concubines Abraham
gave presents, and sent them away
eastward to the land of Kedem,
before he died, to leave no burden
upon his son Isaac. Isaac lived 11b
at Beër-lahai-rôî.

The years that Abraham lived 7
were a hundred and seventy-
five; he breathed his last, dying 8
in a ripe old age, an old man,
after a full life, and was gath-
ered to his father's kindred.
Isaac and Ishmael his sons 9
buried him in the cave at Mak-
pelah, in the field of Ephron the
Hittite, the son of Zohar, that
lies east of Mamre, the field 10
that Abraham had bought from
the Hittites. There Abraham
was buried, with his wife Sarah.
And after Abraham's death God 11
blessed his son Isaac.

Here are the descendants of 12
Ishmael the son of Abraham,
whom Hagar, the Egyptian,
Sarah's maid, bore to Abraham;
here are the names of Ishmael's 13
sons, according to their geneal-
ogies. Nebaioth the eldest, then
Kedar, Adbeël, Mibsam, Mish- 14
ma, Dumah, Massa, Hadad, 15
Tema, Jetur, Naphish, and Ke-
dēmah: these are Ishmael's 16
sons, in the order of their vil-
lages and encampments, twelve
sheikhs with their clans. The 17
years of Ishmael's life were a
hundred and thirty-seven; he
breathed his last, died, and was
gathered to his father's kind-
red. The Ishmaelites lived be- 18
tween Havilah and Shur on the
east of Egypt; they settled to the
east of all their kinsmen.

- 19 Here are the descendants of Isaac, Abraham's son. Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, the daughter of Bethûel the Aramæan (belonging to Paddan-aram) and the sister of Laban the Aramæan. Isaac besought the Eternal on behalf of his wife, for she was barren; the Eternal yielded to his entreaty, and his wife Rebekah conceived. Twins were struggling in her womb, and she cried, "Why has this befallen me?" So she went to consult the Eternal. And the Eternal told her,

*In your womb lie nations twain,
rival races from their birth;
one the mastery shall gain,
the younger o'er the older reign.*

- 24 When the time of her delivery came round, twins there were in her womb! The first came out tawny, and hairy all over like a mantle of hair; so they called him Esau (Hairy). Then his brother came out, with his hand grasping Esau's heel; so he was called Jacob (Heel-catcher). (Isaac was sixty years old when she bore them.) The boys grew up; Esau was a skilful hunter, a man who lived in the open; Jacob was a quiet man, living in tents. Isaac was fond of Esau, for Esau's venison was to his taste, but Rebekah was fond of Jacob. One day Jacob was cooking some food, when Esau came in famishing from the country; Esau said to Jacob, "Let me have a bite of that red omelet there! I am famishing." (Hence he was called Edom or Red.) Jacob said, "First of all, sell me your birthright." Esau answered, "Here am I dying of hunger! What good will the birthright be to me?" "Swear to me first of all," said Jacob. So

Esau swore to him, and, after he had sold his birthright to Jacob, Jacob gave Esau bread and stewed lentils; Esau ate and drank, got up and went away—so little store did Esau set by his birthright.

When a famine visited the land (in addition to the first famine during Abraham's life-time), Isaac went to Gerar, to Abimelek the king of the Philistines. The Eternal appeared to him, saying, "[Do not go down into Egypt; stay in the land of which I shall tell you.] Reside in this land, and I will be with you and bless you [for to you and your descendants I give all this region; I will ratify the oath I swore to your father Abraham, and I will make your descendants as numerous as the stars in the sky, and give all this region to your descendants, and all nations of the world shall seek bliss like theirs. For Abraham obeyed my word and did his duty to me, following my orders, my rules and regulations]." So Isaac stayed at Gerar. When the men of the place asked him about his wife, he said, "She is my sister" (for he was afraid to say, "She is my wife," in case, he thought, the men of the place would kill him on account of Rebekah—she was so beautiful). Now, after he had been there for some time, Abimelek the king of the Philistines was looking out of a window one day, and there he saw Isaac fondling his wife Rebekah! Then Abimelek summoned Isaac. "So she is really your wife," he said; "why did you say, 'She is my sister?'" Isaac answered, "Because I thought I might be killed on her account." Abimelek said, "What do you mean by this? One of my

people might easily have lain with your wife, and then you would have made us incur guilt!" So Abimelek laid injunctions on all the people, saying, "Whoever touches this man or his wife shall be put to death." Isaac sowed a crop in that country and reaped in the same year a hundredfold. The Eternal blessed him; he grew rich and increased till he became very rich, with property in flocks and herds and a large household. The Philistines became jealous of him. So Abimelek said to Isaac, "Leave us; you are too great a man for us." Then Isaac left them and settled down to live in the valley of Gerar. As the Philistines had choked with earth all the wells dug by his father's slaves during the lifetime of his father Abraham, Isaac re-opened the wells dug during the life-time of his father Abraham, since the Philistines had stopped them after Abraham's death. He called them by the names given by his father. As Isaac's slaves were digging in the valley, they came upon a well of running water; when the herdsmen of Gerar quarrelled with Isaac's herdsmen, saying, "This water belongs to us," he called the well Esek (quarrel) because they had quarrelled with him. Another well was then dug, and over that they quarrelled too; so he called it Sitnah (Feud). Changing his quarters, he dug another well; they did not quarrel over that, so he called it Rehôboth (Room)—"surely," he said, "the Eternal has made room for us now, so that we can prosper in the land." He then made his way up to Beêrsheba, and that very night the Eternal appeared to him, saying, "I am the God of your father Abraham: fear not, I am with you and I will bless you and mul-

tiply your descendants, for the sake of my servant Abraham." There he built an altar, worshipped the Eternal, and pitched his tent; there also Isaac's slaves dug a well. Then Abimelek came to him from Gerar, with his vizier Ahuzzath and his general Phicol. "Why come to me," said Isaac, "when you hate me? You sent me away from you." They replied, "We have seen clearly that the Eternal is with you; so we thought, 'Let there be an oath between us—between us and yourself, let us make a compact with you, that you will not injure us, as we have never touched you, but have only done good to you and sent you away in peace. And now you are blessed by the Eternal!'" Then he made a banquet for them. They ate and drank, and rising early next morning they swore their oath; Isaac sent them on their way, and they left him on terms of peace. That very day Isaac's slaves came and told him about a well they had dug; "we have found water," they cried. So Isaac called it Shibah (Oathwell); to this day the town is called Beêrsheba.

When Esau was forty years old, he married Judith the daughter of Beêri the Hittite and Basemath the daughter of Elon the Hittite—which was a bitter disappointment to Isaac and Rebekah.

Now when Isaac was an old man, his eyes so dim that he could not see, he called his older son Esau and said to him, "My son." Esau answered, "Here I am." He went on: "I am an old man now, I know not how soon I may die. Pray take your hunting weapons, your quiver and your bow, and go out into the country to get me some venison;

4 *make me a tasty dish, such as I love, and bring it for me to eat, so that I can give you my blessing*
 5 *before I die."* Rebekah was listening while Isaac spoke to his son Esau; and when Esau went off to the country to hunt for
 6 *venison to give his father, Rebekah said to her son Jacob, "I heard your father telling your*
 7 *brother Esau to get him some venison and make a tasty dish, so that he could eat and then bless him in the presence of the Eternal*
 8 *before he died. Now, my son, do exactly as I tell you. Go to the flock and fetch me two tender kids from the goats. I will make them*
 9 *into a tasty dish such as your father loves, and you can take it for your father to eat, so that he may bless you before he dies."*
 10 [But Jacob said to his mother Rebekah, "My brother Esau is a hairy man, and I am smooth.
 11 Perhaps my father will feel me, and then it will look as if I were mocking him; that will draw a curse, and not a blessing, upon
 12 me." His mother said to him, "On me be any curse meant for you, my son! Only do what I tell you. Go and fetch the
 13 kids." So he went and fetched them for his mother, and his mother made a tasty dish, such as
 14 his father loved. Then Rebekah took the best robes of Esau her older son, which she had lying beside her in the house, and dressed Jacob her younger son in
 15 them; she [spread the skins of the kids over his hands and over the smooth part of his neck,
 16 and] put the tasty dish and the bread she had prepared into the hands of her son Jacob. He went to his father, saying, "My father."
 17 Isaac said, "Yes? who are you, my son?" Jacob answered his father, "I am Esau,

your firstborn, I have done as you told me; pray sit up and eat some of my venison, that you may give me your blessing. "My son," 20
said Isaac, "how quickly you have found it!" "Yes," he said, "the Eternal your God brought it to me." [Isaac said to Jacob, 21
"Pray come close, that I may feel you, my son, to see if you are really my son Esau or not." So Jacob went up to his father 22
Isaac, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." He did not recognize 23
him, for his hands were hairy, like his brother Esau's. So he blessed him.] He said, "So you 24
are my son Esau?" "Yes," he answered. "Then bring me my 25
son's venison," he said, "I will eat, and then give you my blessing." Jacob brought it and he ate, brought him wine and he drank; then his father Isaac said, 26
"Come here, my son, and kiss me." He went up and kissed 27
him. Jacob smelt his robes, and blessed him, saying, "Ah, the smell of my son is like the smell of a field blessed by the Eternal.

God grant you dew from heaven 28
and rich soil upon earth—
corn and wine in plenty!
May nations be your servants, 29
and races bow before you!
Be master of your kinsmen,
and may your mother's sons bow before you!
A curse on him who curses you,
a blessing on him who blesses you!"

No sooner had Isaac finished 30
blessing Jacob—indeed Jacob had just left his father Isaac—when his brother Esau returned from the hunt. He too made a tasty 31
dish and brought it to his father, saying, "Let my father sit up and eat his son's venison, that you

may give me your blessing."

32 "Who are you?" said Isaac his father. "Your son," he answered, "your oldest son, Esau."

33 This made Isaac tremble violently. ["Then who was it," he asked, "who got venison and brought it to me? I ate it all before you came and blessed him! Aye, and he shall be

34 blessed."] When Esau heard what his father said, he raised a loud and bitter wail. "My father," he cried, "bless me, bless me too!"] "But," he said,

35 "your brother stole in and took away your blessing." Esau answered, "Is it because his name is

36 Jacob that he has twice caught me up? He cheated me out of my birthright, and now he has cheated me out of my blessing!" Then he said, "Have you not kept a blessing for me?" Isaac answered, "I

37 have made him your master, I have appointed all his kinsmen to be his servants, I have given him corn and wine for his support. My son, what can I do for you?"

38 Esau said to his father, "My father, is that your only blessing? O my father, bless me, bless me too!" And Esau wept aloud.

39 Then his father Isaac answered:

*Far from rich soil on earth shall you live,
far from the due of heaven on high;
40 you shall live by the sword and serve your brother,
but when you grow restive,
his yoke you shall break.*

41 Esau had a hatred of Jacob on account of the blessing he had got from his father; Esau muttered,

"It will soon be time to mourn for my father, and then I will murder my brother Jacob."

42 When Rebekah was told what her older son Esau was saying, she sent for her younger son Jacob and said to

him, "Here is your brother Esau consoling himself with the thought of murdering you! Now, my son, 43 do what I tell you; be off, fly to my brother Laban in Harran, and stay awhile with him till 44 your brother's anger is diverted—till your brother's fury is di- 45 verted, and he forgets what you have done to him; then I will send and fetch you back. Why should I be bereft of you both at once?"

Then Rebekah said to Isaac, 46 "These Hittite women tire me to death. If Jacob marries a Hittite like these women, some

native girl, what good is life to me?" So Isaac called Jacob, 28

blessed him, and gave him this charge: "You are not to marry any Canaanite woman; be up 2

and off to Paddan-aram, to the house of Bethûel your mother's father, and get a wife there,

among the daughters of Laban your mother's brother. God 3

Almighty bless you and make you fruitful and multiply you till you become a group of

nations! May he grant you and 4 your descendants the blessing of Abraham, that you may own the land where you reside, the

land God gave to Abraham." So Isaac sent Jacob away, and 5

he went to Paddan-aram, to Laban the son of Bethûel the

Aramæan, the brother of Rebekah, Jacob's and Esau's mother. When Esau found that 6

Isaac had blessed Jacob and sent him off to get a wife in Paddan-aram, charging him, as

he blessed him, that he was not to marry a Canaanite woman, and that Jacob had gone off to 7

Paddan-aram in obedience to his father and mother, Esau 8 saw that his father did not care for Canaanite women; so he 9

went to Ishmael and, in addi-

tion to the wives he had, married Mahalath the daughter of Abraham's son Ishmael, the sister of Nebaioth.

10 *Setting out from Beërsheba, Jacob travelled towards Harran.*

11 [He happened to reach a certain place where he stayed all night, as the sun had set; taking a stone, he put it under his head and lay down to sleep. He had

12 a dream. There stood a flight of steps rising from earth, till it reached high heaven! And there were God's angels ascending it and descending!] *And the*

13 *Eternal stood beside him, saying, "I am the Eternal, the God of your ancestor Abraham and the God of Isaac; to you and to your descendants I give this land where*

14 *you are lying. Your descendants shall be as numerous as the dust on the ground, you shall extend west and east and north and south, and all nations of the world shall seek bliss such as yours and your*

15 *descendants.' I am with you, I will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised*

16 *you."* Then Jacob woke up and said, "*The Eternal must be here,*

17 *and I never knew it!"* [He was terrified, and he said, "What an awesome place! This is a very dwelling of God, a very opening

18 *into heaven!"* So Jacob rose in the morning and, taking the stone he had put under his head, he erected it as a pillar,

19 *pouring oil upon it.] He called the place Beth-el (God's dwelling), though the first name of the town*

20 *had been Luz.* [Then Jacob made a vow. He said, "If God will be with me and guard me on this journey, giving me food

21 *to eat and clothes to wear, so that I return to my father's*

house safe and sound, then [[the Eternal shall be my God and]] 22 this stone which I have erected as a pillar shall be God's dwelling, and I will give thee faithfully a tenth of all that thou givest me."

Then Jacob travelled on till 29 he reached the land of the East].

As he looked, he saw a well in the open country, with three flocks of sheep lying beside it. (From this well men used to water the flocks.

A heavy stone lay on the mouth of the well, and when the flocks gathered, they used to roll the stone off the well and water the sheep, after which they replaced the stone on the mouth of the well.) Jacob 4

said to the herdsmen, "My friends, where do you come from?" "From Harran," they 5 replied. He said to them, "Do you know Laban the son of Nahor?" "Yes," they replied. 6

"Is he well?" said Jacob. "Yes," they replied, "and here is his daughter Rachel coming with the sheep!" "Why," said Jacob, 7

"the sun is still high, it is not time yet for you to collect your cattle; water the sheep yourselves, go and attend to them!" "We 8

cannot do that," they answered, "till the flocks have all gathered, and the stone is rolled off the mouth of the well. Then we water the sheep." He was still talking 9

to them when Rachel came up with her father's sheep (for she was a shepherdess). So when 10 Jacob saw Rachel the daughter of his mother's brother Laban, and the sheep of his mother's brother Laban, Jacob went forward and,

rolling the stone off the mouth of the well, watered the flock of his mother's brother Laban. Then 11 Jacob kissed Rachel and wept aloud. When he told Rachel that

he was her father's nephew and

13 *Rebekah's son, she ran to tell her father, and as soon as Laban heard the news about Jacob, his sister's son, he ran to meet him, embraced him, kissed him over and again, and took him home.*
 14 *Jacob told Laban everything, and Laban said to him, "You are my own bone and flesh!" He stayed with him for a whole month.*
 15 *Then Laban said to him, "Are you to serve me for nothing, because you are my kinsman? Tell me what your wage is to be."*
 16 *Now Laban had two daughters, the elder called Leah and the*
 17 *younger called Rachel; Leah had dull eyes, but Rachel was lovely and handsome. As Jacob loved*
 18 *Rachel, he said, "I will serve you seven years for Rachel, your*
 19 *younger daughter." "Better let you have her than a stranger," said Laban; "stay on with me."*
 20 *So Jacob served seven years for Rachel; they seemed to him only a few days, such was his love for*
 21 *her. Then Jacob said to Laban, "Let me have my wife, that I may go in to her; the time is up."*
 22 *So Laban gathered all the natives*
 23 *and gave a banquet; during the evening he took his daughter Leah and brought her to Jacob, who*
 24 *went in to her. (Laban gave his maid-servant Zilpah to his daughter Leah as her maid.) In the*
 25 *morning he found it was Leah! So he said to Laban, "What is this you have done? Did I not serve you for Rachel? Why then*
 26 *have you cheated me?" Laban answered, "It is not the custom in our country to marry the younger*
 27 *daughter before the older. Complete this girl's marriage-week; then we will let you have the other for another seven years'*
 28 *service." Jacob did so; he completed his marriage-week, and then Laban gave him his daughter*

Rachel in marriage. (Laban gave 29
his maid-servant Bilhah to his daughter Rachel as her maid.) Jacob went in to Rachel also, but 30
he loved Rachel more than Leah. Then he served Laban for another
seven years. The Eternal saw 31
that Leah was disliked, so he opened her womb, while Rachel remained barren. Leah con- 32
ceived and bore a son, whom she called Reuben (Lookson)—say- ing, "The Eternal has indeed
looked on my trouble! Now my husband will love me!" Again 33
she conceived and bore a son; she said, "The Eternal has indeed heard that I am disliked, so he has given me this other son," and she called him Simeon (Heard). Again she conceived and bore a 34
son; "Now," she said, "my husband will at last be attached to me, when I have borne three sons to him"—so his name was Levi (Attached). Again she conceived 35
and bore a son. "This time," she said, "I will praise the Eternal," so she called him Judah (Praise). Then she ceased to bear children.
 [When Rachel found that she 30
 was bearing no children to Jacob, she grew jealous of her sister. "Give me children," she said to Jacob, "or I will die!" Jacob was furious with Rachel. 2
 "Am I in the place of God," he asked, "who has withheld fruit from your womb?" She an- 3
 swered, "There is my maid Bilhah! Go in to her, that her children may be mine, that I may get a family by means of her." So she gave him her maid 4
 Bilhah in marriage, and when Jacob went in to her, Bilhah 5
 conceived and bore Jacob a son. "God has decided in my 6
 favour," said Rachel; "he has listened to me and given me a son." So she called him Dan

7 (Decision).] Again *Bilhah*,
Rachel's maid, conceived and
8 *bore Jacob another son. "I have*
had God's own bout with my sis-
ter," said Rachel, "and I have
won." So she called him Naph-
9 *tali (Bout). When Leah found*
that she ceased to have children,
she took her maid Zilpah and
gave her in marriage to Jacob.
10 *Zilpah, Leah's maid, bore a son*
11 *for Leah, who cried, "I am in*
luck!" and called him Gad
12 *(Luck). Zilpah, Leah's maid,*
13 *bore Jacob another son, and Leah*
cried, "Happy am I! women will
call me happy," so she named
14 *him Asher (Happy). During*
wheat-harvest Reuben found some
love-apples in the field and
brought them to his mother Leah.
15 *Rachel said, "Do give me some*
of your boy's love-apples." But
Leah answered, "Is it a trifling
matter that you have taken away
my husband? And now you
want to take my boy's love-
apples!" "Give me some of your
boy's love-apples," said Rachel,
16 *and you can lie with him to-*
night." When Jacob came home
from the field in the evening,
Leah went out to meet him, say-
ing, "You must come in to me;
I have hired you at the price of
my boy's love-apples." So he lay
17 *with her that night. [God lis-*
tened to Leah, and she con-
ceived and bore Jacob a fifth
18 *son. "God has given me my*
hire," said Leah, "because I
gave my maid to my husband."
So she called him Issachar
19 *(Hireman). Again Leah con-*
ceived and bore Jacob a sixth
20 *son. "God has given me a fine*
dowry," she said: "my husband
will dwell with me at last, now
that I have borne him six sons."
So she called him Zebulun
21 *(Dwelling). Afterwards she*

bore a daughter, and called her
Dinah. Then God remembered 22
Rachel, God listened to her and
opened her womb, so that she 23
conceived and bore a son. She
said, "God hath removed my
reproach,"] and called him Jo- 24
seph (Add), saying, "May the
Eternal add another son to me!"

It was after Rachel had given 25
birth to Joseph that Jacob said to
Laban, "Let me leave you for my
own home and country. Let me 26
have my wives and children, for
whom I have served you, and go
my way. You know all the ser-
vice I have rendered you." Laban 27
said to him, "If I have found
favour with you, stay; I have
noted the omens and seen that the
Eternal has blessed me for your
sake." He added, "Fix your own 28
wage, and I will pay it." Jacob 29
answered, "You know yourself
how I have served you, and how
your stock has fared under my
charge. Little you had before I 30
came, and now it has multiplied
abundantly; wherever I have
turned, the Eternal has blessed
you. But when am I to make
some provision for my own house-
hold?" Laban said, "What am 31
I to give you?" "Nothing at all,"
said Jacob; "let me go on feeding
and tending your stock, if you
will simply do this for me;
to-day as I go over all your stock, 32
I will set apart all the speckled
and spotted animals, and my pay
shall consist of any black sheep
or any speckled and spotted goat
hereafter born. In this way my 33
honesty will tell, when you come
to cast your eye over my share;
any goat in my lot that is not
speckled and spotted, any sheep
that is not black, you may con-
sider to have been stolen."
"Good," said Laban, "so be it." 34
Then Laban that very day set 35

apart the striped and spotted he-goats and all the speckled and spotted she-goats—every animal that had a white tinge, and all the black sheep: he put them in charge of his sons, at a distance of three days' march from Jacob. The rest of Laban's stock was fed by Jacob. But Jacob took fresh boughs of poplar, almond, and plane, and peeled white streaks in them, exposing the white of the boughs. These peeled sticks he laid in front of the flocks, in the runnels of the watering-troughs at which the flocks drank; they bred when they came to drink, and as they bred in front of the sticks they brought forth young that were striped, speckled, and spotted. These lambs Jacob kept separate [[turning the faces of the flocks to the striped and black animals in Laban's flock]], he kept his own droves apart, instead of adding them to Laban's stock. Jacob also used to lay the sticks in the runnels only when the stronger animals came to breed, that they might breed in sight of the sticks; when the weaker animals came, he did not put in the sticks. In this way, the weaker lambs fell to Laban, the stronger to Jacob. He grew extremely rich, with large flocks, male and female slaves, camels, and asses.

But he heard Laban's sons muttering, "Jacob has got hold of all our father's property; he has acquired all this wealth from what our father had." [Jacob also saw that Laban's looks were not friendly as they were before.]

And the Eternal said to Jacob, "Return to the land of your fathers and to your kinsfolk; I will be with you." [So Jacob summoned Rachel and Leah to his flock in the field, and said to them, "I see that your father's

looks are not friendly as they were before. However, the God of my fathers has always been with me. You know yourselves that I have served your father to the best of my power. Your father has taken advantage of me and changed my wages over and again; yet God did not allow him to injure me, for, whenever he said, 'The speckled animals are to be your wage,' then all the flock bore speckled young, and whenever he said, 'The striped are to be your wage,' then all the flock bore striped young. In this way God has taken the stock from your father and given it to me. When the stock was breeding, I raised my eyes in a dream and saw that the he-goats that leaped on the she-goats were striped, speckled, and mottled. The angel of God said to me in the dream, 'Jacob?' 'Yes,' said I. And he said, 'Raise your eyes, look! all the he-goats that leap on the she-goats are striped, speckled, and mottled—for I have seen all Laban's treatment of you. I am the God of Bethel, where you poured oil on a pillar, where you made a vow to me. Now up and away from this land, return to the land of your birth.'"

Rachel and Leah replied, "What share or possession is left for us in our father's house? Does he not treat us like aliens? He has sold us, and he goes on to spend all the price of our marriage! All the wealth that God has taken from our father now belongs to us and to our children; so do whatever God tells you." Then Jacob started to mount his sons and his wives on camels, driving off all his cattle, and all the stock he had gathered, the cattle he

had acquired in Paddan-aram, in order to reach his father Isaac in the land of Canaan[.

19 As Laban had gone to the sheep-shearing, Rachel stole the household gods that belonged
20 to her father, and Jacob unwitting Laban the Aramæan, never letting him know that he
21 fled. He fled with all that he had, got across the Euphrates, and turned towards the hill-country of Gilead.

22 Three days later, Laban was
23 told that Jacob had fled. So he took his kinsmen and pursued him for seven days, overtaking him in the hill-country of Gilead. (In a dream by night
24 God came to Laban the Aramæan, saying, "Beware of saying a single word to Jacob.")
25 When Laban came up on Jacob, Jacob had encamped on the hill of Mizpah; so Laban and his kinsmen encamped on the hill
26 of Gilead. Laban said to Jacob, "What do you mean by stealing away without telling me, carrying my daughters off as if they were prisoners of war?
27 Why did you flee in secret and deceive me, instead of telling me? I would have sent you off with mirth and music, with
28 tambourine and lyre! Why did you not let me kiss my grandchildren and my daughters? That was a silly thing to do.
29 I have it in my power to injure you, but the God of your father told me last night, 'Beware of saying a single word to Jacob.'
30 You are off, forsooth, because you yearned for your father's house! Then why did you
31 steal my gods?" Jacob answered, "I fled secretly because I was afraid; I thought you would take your daughters from
32 me, by force. As for your gods,

he shall die with whom you find them. In presence of our kinsmen, pick out whatever is yours among my belongings, and take it" (for Jacob had no idea that Rachel had stolen the gods). So Laban went into Jacob's
33 tent and Leah's tent and the tent of the two maids, and found nothing. From Leah's
34 tent he went into Rachel's. Now Rachel had taken the household gods and put them in the camel's saddle, on which she was riding. As Laban felt all about the tent, and could not find them, she said to her father,
35 "Let not my lord be angry at me for not rising before you, but the custom of women is on me." So he did not find the household gods, for all his search. Then Jacob angrily
36 reproached Laban. Said Jacob to Laban, "What is my crime, what is my sin, that you have
37 hotly pursued me? After your groping among all my goods, what goods have you found that belong to your household? Down with it here, in front of your kinsmen and mine, that they may judge between us two! These twenty years I have been
38 with you; your ewes and she-goats have never miscarried, and I never ate the rams of your flock. What wild beasts tore,
39 I never laid before you; I made good the loss of it myself; you held me responsible for anything stolen by night or by day. And this was my lot, to be
40 worn out by heat during the day and by frost at night, to lose my sleep. These twenty
41 years I have been a member of your household; fourteen years I served you for your two daughters and six years for your flock, and you changed

42 my wages over and again. Unless my father's God, the God of Abraham, the Awe of Isaac, had been on my side, you would indeed have sent me off empty-handed. But God saw my plight and my toil, and last
 43 night he checked you." Laban answered, "The girls are my daughters, the children are my grandchildren, the flocks are my flocks, and all that you see is mine. But—what can I do to-day for these daughters of mine and for the children they
 44 have borne? Come, let us make a compact, you and I, let us have a witness between us." 45 So he took a boulder, and 46 erected it as a pillar.] *Jacob said to his men, "Gather stones"; they did so and built a cairn. Then they ate together on the*
 47 *cairn. (Witness-cairn they called it, Laban in Aramaic, Jacob in Hebrew.) "This cairn," said*
 48 *Laban, "is a witness between you and me to-day"; so he called it*
 49 *Galeéd (Witness-cairn); and also Mizpah (Watch-post), saying, "May the Eternal keep a watchful eye upon us, when we are out of*
 50 *one another's sight! If you ill-treat my daughters, or if you marry other wives, then, though there is no man, here is God to*
 51 *interfere!"* [And Laban said to Jacob, "Look at this cairn, look at the pillar I have set up between myself and you. This
 52 *cairn be witness, this pillar be witness, that I will not pass it to attack you, and you shall not pass this cairn and pillar to at-*
 53 *tack me. The God of Abraham and the God of Nahor judge between us!"* Jacob swore it by the Awe of his father Isaac.
 54 Then, killing a victim for sacrifice on the hill, Jacob called his kinsmen to a meal; they ate and

then they stayed all night on the hill. Next morning Laban rose, kissed his grandchildren and his daughters, gave them his blessing, and went away home. Jacob went his way, and 32 encountered the angels of God; on seeing them, Jacob said, 2 "This is God's camp"—so he called the spot Mahanaim (Camps).]

Now Jacob sent messengers 3 ahead to his brother Esau in the land of Seir, the country of Edom, with these instructions: "You 4 shall say to my lord Esau, 'Your servant Jacob says: I have been residing with Laban until now; I have oxen, asses, flocks, and 5 slaves both male and female, and I hereby send to tell my lord, in the hope of finding favour with you.'" The messengers came 6 back to Jacob reporting that they had gone to his brother Esau, who was already on the way to meet him with four hundred men. Jacob was terrified and anxious; 7 he divided his party, with the flocks and the herds and the camels, into two companies, thinking 8 that if Esau attacked and overpowered one company, the surviving company might escape. Then Jacob prayed, "God of my 9 father Abraham, God of my father Isaac, O Eternal who didst say to me, 'Return to your country and your kindred, and I will do do you good,' I do not deserve all 10 the kindness and loyalty with which thou hast treated thy servant; stick in hand I crossed the Jordan here, and now I am two companies! O save me from the 11 power of my brother, from Esau! I am afraid of him attacking me and overpowering me, slaying our women and children. Thou didst 12 promise, 'I will indeed do you good, and make your descendants

like the sand of the sea, past
 13 counting for number.'” There
 Jacob remained for the night.

[From his possessions he selected a present for his brother
 14 Esau, namely, two hundred she-
 goats and twenty he-goats, two
 hundred ewes and twenty rams,
 15 thirty milch camels with their
 colts, forty cows and ten bul-
 locks, twenty she-asses and ten
 16 foals. These he entrusted to his
 slaves, each herd separately,
 telling his slaves to move across
 ahead of him, leaving a space
 17 between herd and herd. He
 gave this order to those in the
 very front; “When my brother
 Esau meets you and asks to
 whom you belong and where
 you are going, and whose are
 the beasts you are driving, say,
 18 ‘They belong to your servant
 Jacob; they are a present for my
 lord Esau; and Jacob himself is
 19 just behind us.’” He also gave
 orders to the second and the
 third, and to all the others who
 drove the herds, telling them
 what they were to say to Esau
 when they came across him;
 20 “Say, ‘here is your servant
 Jacob just behind us!’” (He
 thought to himself, “I will ap-
 pease him with the present in
 front, and then I can get access
 to his presence; perhaps he will
 21 receive me.”) So the present
 moved ahead of him, while he
 passed the night in the encamp-
 ment.]

22 That night he rose, took his two
 wives, his two maid-servants, and
 his eleven children, [and crossed
 23 the ford of the Jabbok. He took
 them] and made them cross the
 stream, along with all that he had.
 24 Jacob was left alone, and a man
 struggled with him till break of
 25 day; when the man found that he
 could not master him, he struck

the hollow of his thigh, so that
 Jacob’s thigh was sprained in the
 wrestle. Then he said, “Let me 26
 go, for the day is breaking.” “I
 will not,” said Jacob, “unless
 you bless me.” “What is your 27
 name?” said the man. “Jacob,”
 he answered. “Then your name 28
 shall be Jacob no longer,” said
 the man, “but Israel (Striver-
 with-God), for you have striven
 with God and men, and won.”
 “Tell me what is your name,” 29
 said Jacob. “Why ask my
 name?” he answered, and he
 blessed him on the spot. Jacob 30
 named the spot Peniel (God’s-
 face), saying, “I have seen God
 face to face, and yet I am alive!”
 The sun rose upon him as he 31
 passed Peniel, and he limped on
 account of his thigh. (To this 32
 day the Israelites never eat any
 tendon of the hip on the hollow of
 an animal’s thigh, because One
 struck the tendon of the hip on
 the hollow of Jacob’s thigh.)

When Jacob looked up, there 33
 was Esau coming with four hun-
 dred men! So he assigned the
 children to Leah and to Rachel
 and to the two maids, putting the 2
 maids and their children in front,
 then Leah and her children, with
 Rachel and Joseph in the rear.
 He passed on before them bowing 3
 seven times to the earth till he
 reached his brother, and Esau ran 4
 to meet him and embraced him,
 falling on his neck and kissing
 him, while they wept together. On 5
 looking up Esau noticed the
 women and children. “Who are
 these with you?” he asked. And
 Jacob said, “The children whom
 God has graciously given to your
 servant.” Then the maids came 6
 up with their children and bowed;
 Leah and her children also came 7
 up and bowed; after that, Joseph
 and Rachel came up and bowed.

8 Esau said, "And what was the meaning of all yon company that I met?" "It was to win my lord's favour," said Jacob. "I have plenty," said Esau; "keep what you have, my brother." But Jacob answered, "No, if I have found favour with you, pray accept my present, for I have had access to your presence as to the presence of God himself and I found a welcome. Do take the gift I have brought you; God has been generous to me, and I have plenty." So he urged him, and Esau took it. Then said Esau, "Let us travel together on our way; I will march in front." But Jacob said, "My lord knows that the children are young, and I have to think of the young in my flocks and herds, for, if they are overdriven for a single day, the flocks will all die. Pray let my lord go ahead of his servant, and I will advance gradually, suiting my pace to the cattle in front of me and to the children, till I reach my lord at Seir." "Let me leave some of my men with you," said Esau. But Jacob said, "What is the use of that, so please my lord?" Then Esau started that very day to go back to Seir; Jacob moved to Sukkoth, where he built himself a house and put up booths for his cattle. Hence the place was called Sukkoth (Booths).

18 When Jacob came from Paddan-aram he arrived safe and sound at the town of Shechem in the land of Canaan, camping to the east of the town. [For a hundred ingots he bought the piece of ground on which he had pitched his tent, from the clan of Hamôr, the founder of Shechem. There he put up an altar, which he called "El, God of Israel."]

Now Dinah, the daughter whom Leah bore to Jacob, went to visit the women of the district. Shechem, the son of Hamôr the Hivite, who was the local chief, saw her; and Shechem said to his father Hamôr, "Get me this girl for my wife." So Hamôr, the father of Shechem, went to have a talk with Jacob. Hamôr's words were: "My son Shechem has set his heart on your daughter; pray let him have her in marriage. Intermarry with us, give us your daughters and take our daughters; you can live along with us, the country will be open to you, stay and trade here, and get property." But the sons of Jacob answered Shechem and his father Hamôr craftily; they said, "We cannot do such a thing. To give our sister to a man who is uncircumcised!—that would be a disgrace to us. Only on this condition will we make terms with you, if you become as we are, every male among you getting circumcised; then we will give you our daughters and take your daughters, we will live along with you and become one people. If you will not listen to us and get circumcised, then we will retire with our daughter." Their proposal pleased Hamôr and Shechem the son of Hamôr. Hamôr and his son Shechem went to the council of the town and discussed it with the citizens. "These men," they said, "are quite friendly; let them live in the country and trade, for the country is large enough; let us marry their daughters and give them our daughters. But they will only agree to live along with us and to become one people on

this condition, that every male among us gets circumcised, as they are circumcised. Well, their cattle and possessions and all their beasts will become ours, will they not? Only let us come to terms with them, and they will live along with us." The citizens all agreed to what Hamôr and his son Shechem urged, and every male citizen got circumcised. On the third day, when they were sore, the sons of Jacob fell on them in their pain, murdered every male in the town, and sacked it, seizing their flocks and herds and asses, whatever was in the town or in the fields, and carrying off as booty all their possessions, their children and their wives. As they rode off, a panic fell upon the surrounding towns, and no one pursued the sons of Jacob.

Now Shechem the son of Hamôr had his heart set on Dinah the daughter of Jacob; he lay with her and dishonoured her, but he loved the girl and consoled her. Jacob heard that he had violated his daughter Dinah, but, as his sons were out in the open country with his cattle, he said nothing till they came home. However, the sons of Jacob heard it and came back from the country, distressed and enraged that the man had committed an immoral scandal in Israel by lying with Jacob's daughter—a thing that ought never to be done! Shechem said to her father and her brothers, "Let me have your goodwill! I will pay any sum you mention; ask as large a price and presents as you like, and I will give whatever you may claim; only, give me the girl in marriage." The young man did not hesitate to do as they demanded, though he was the

highest member of his family—so charmed was he with Jacob's daughter. But two of the sons of Jacob, Simeon and Levi, brothers of Dinah, each took his sword, got into the town unsuspected, and cut Hamôr and his son Shechem to pieces; then they took Dinah from Shechem's house and got away. Jacob said to Simeon and Levi, "You have undone me, you have] brought me into bad odour among the natives, the Canaanites and the Perizzites; my numbers are few and they will muster to attack me, till I am destroyed, I and my family!" Their answer was, "Should he have treated our sister like a harlot?"

[God said to Jacob, "Move up to Beth-el and stay there; make an altar there to the God who appeared to you when you fled from your brother Esau." So Jacob said to his household and all his people, "Put away your foreign gods, wash yourselves clean, and change your clothing; let us move up to Beth-el, where I shall make an altar to the God who answered me in the hour of my distress and accompanied me on my journey." Then they handed over to Jacob all their foreign gods, with their amulets of ear-rings; Jacob buried them below the sacred oak at Shechem. When Jacob reached Luz (that is, Beth-el) in the land of Canaan, he and all his people, he built an altar there, calling the spot 'The God of Beth-el,' because God had been revealed to him there when he fled from his brother. Debôrâh, Rebekah's nurse, died and was buried under the sacred oak below Beth-el; hence its name Weepingoak. Jacob erected a pillar, a pillar of stone there,

pouring on it a libation of wine and also oil.]

9 When Jacob came from Pad-
dan-aram, God again appeared
10 to him and blessed him. "Jacob
is your name," said God, "but
Jacob it shall be no longer;
Israel is to be your name." So
11 he called him Israel. "I am
God Almighty," said God; "be
fruitful and multiply; a nation,
a group of nations shall come
from you, and kings shall be
12 born of you; also I will give
you and your descendants after
you the land that I gave to
13 Abraham and Isaac." Then
God went up to heaven from
the spot at which he spoke to
15 him. And Jacob gave the name
of Beth-el to the spot at which
God spoke to him.

16 [From Beth-el they moved on,
and they were still some dis-
tance from Ephrath, when
Rachel felt the pains of child-
17 birth. She had hard labour,
but, in the midst of her hard
labour, the midwife said to her,
"Fear not, you are going to
18 have another son." As her
life went from her (for she died),
she called the child Benôni (Son-
of-my-sorrow), but his father
called him Benjamin (Fortune-
19 son). Rachel died and was
buried on the way to Ephrath
20 (that is, Bethlehem), and Jacob
erected a pillar at her grave, the
Pillar of Rachel's Grave to this
21 day.] *Then Israel moved on and
pitched his tent on the other side
22 of Flocktower. It was when Is-
rael lived there that Reuben went
and lay with Bilhah, his father's
concubine; and when Israel
heard . . .*

27 Then Jacob went to his
father Isaac at Mamre, at Kir-
jath-arba (that is, Hebron),
where Abraham and Isaac

stayed. The life of Isaac lasted 28
for a hundred and eighty years;
then Isaac breathed his last, 29
died, and was gathered to his
father's kindred, an old man,
after a full life. He was buried
by his sons Esau and Jacob.

Here are the descendants of 36
Esau (that is, Edom). Esau 2
took his wives from among the
Canaanite women, Adah the
daughter of Elon the Hittite,
Oholibamah the daughter of
Anah (son of Zibeon the Hivite),
and Basemath, the daughter of 3
Ishmael, sister of Nebaioth.
Adah bore Elîphaz to Esau, 4
Basemath bore Reûel, and Oho- 5
libamah bore Jeûsh, Jalam, and
Korah; these are the sons borne
to Esau in the land of Canaan.
Then Esau, taking his wives, 6
his sons, his daughters, and all
his serfs, with his cattle and all
his stock and all the property
he had gathered in the land of
Canaan, went away from his
brother Jacob into the land of
Seir; for their possessions were 7
so large that they could not live
together, the land where they
resided could not support their
cattle. So Esau lived in the 8
hill-country of Seir (Esau means
Edom).

Here are the descendants of 9
Esau the ancestor of the Edom-
ites in the hill-country of Seir;
here are the names of Esau's 10
sons—Elîphaz the son of Esau's
wife Adah, and Reûel the son of
Esau's wife Basemath. The 11
sons of Elîphaz were Teman,
Omar, Zêpho, Gatam, and Kê-
naz. (Elîphaz, Esau's son, had 12
Timna as his concubine, and she
bore Amâlek to Elîphaz.) These
were the descendants of Esau's
wife Adah. Here are the sons 13
of Reûel; Nahath, Zerah, Sham-
mah, and Mizzah; these were

the descendants of Esau's wife
 14 Basemath. And here are the
 sons of Esau's wife Oholibamah,
 the daughter of Anah (son of
 Zibeon); she bore Jeûsh, Jalam,
 15 and Korah to Esau. Here are
 the chieftains among the sons
 of Esau. Of the sons of Elîphaz,
 the firstborn of Esau, the chief-
 tain of Teman, the chieftain of
 Omar, the chieftain of Zêpho,
 16 the chieftain of Kênaz, the chief-
 tain of Gatam, and the chieftain
 of Amâlek—all chieftains from
 Elîphaz in the land of Edom,
 17 descended from Adah. Here are
 the descendants of Esau's son
 Reûel: the chieftain of Nahath,
 the chieftain of Zerah, the chief-
 tain of Shammah, and the chief-
 tain of Mizzah—these are the
 chieftains from Reûel in the
 land of Edom, descended from
 18 Esau's wife Basemath. And
 here are the descendants of
 Esau's wife Oholibamah: the
 chieftain of Jeûsh, the chieftain
 of Jalam, and the chieftain of
 Korah—chieftains descended
 from Esau's wife Oholibamah,
 19 the daughter of Anah. Such
 were the sons of Esau (that is,
 Edom), such were the Edomite
 chieftains.
 20 Here are the sons of Seir the
 troglodyte, the natives of the
 country: Lotan, Shobal, Zibeon,
 21 Anah, Dishon, Ezer, and Ri-
 shan; these were the troglodyte
 chieftains, the Seirites in the
 22 land of Edom. Lotan's chil-
 dren were Hori and Hemam;
 23 Lotan's sister was Timna. Sho-
 bal's children were Alvan, Man-
 ahath, Ebal, Shêpho, and Onam.
 24 Zibeon's children were Aiah
 and Anah (the Anah who dis-
 covered the hot springs in the
 desert, as he was herding his
 25 father's asses). Anah's children
 were Dishon and Oholibamah.

Dishon's children were Hemdan, 26
 Eshban, Ithran, and Kêran.
 Ezer's children were Bilham, 27
 Zaavan, and Akan. Rishan's 28
 children were Uz and Aran.

Here are the troglodyte chief- 29
 tains: the chieftain of Lotan,
 the chieftain of Shobal, the
 chieftain of Zibeon, the chief-
 tain of Anah, the chieftain of 30
 Dishon, the chieftain of Ezer,
 and the chieftain of Rishan;
 such were the troglodyte chief-
 tains in the order of their clans,
 within the land of Seir.

Here are the kings who 31
 reigned in the land of Edom,
 before any king reigned over
 the Israelites. Bela the son of 32
 Beôr reigned in Edom; the
 name of his capital was Dinâ-
 bah. Bela died and was suc- 33
 ceeded by Jobab the son of
 Zerah of Busaireh. Jobab died 34
 and was succeeded by Husham
 from the Temanite country.
 Husham died and was succeeded 35
 by Hâdad the son of Bêdad,
 who defeated the Midianites in
 the open country of Moab; the
 name of his capital was Avith.
 Hâdad died and was succeeded 36
 by Samlah of Masrêkah. Sam- 37
 lah died and was succeeded by
 Saul from Rahaba on the Eu-
 phrates. Saul died and was 38
 succeeded by Baal-hanan the
 son of Achbor. Baal-hanan the 39
 son of Achbor died and was suc-
 ceeded by Hadar; the name of
 his capital was Paû, and his wife
 was called Mehêtabel, the
 daughter of Matred, who was
 the daughter of Mezahab.

Here are the names of the 40
 chieftains descended from Esau,
 in the order of their peoples and
 places; the chieftain of Timna,
 the chieftain of Alvah, the chief-
 tain of Jetheth, the chieftain of 41
 Oholibamah, the chieftain of

Elath, the chieftain of Punon,
42 the chieftain of Kēnaz, the
chieftain of Teman, the chief-
43 tain of Mibzar, the chieftain of
Magdiel, and the chieftain of
Iram. Such were the chieftains
of Edom, as they were placed
in the land they held—that is,
the land of Esau, the ancestor
of the Edomites.

37 Now Jacob was living in the
land where his father had re-
sided, in the land of Canaan.

2 Here are the descendants of

35 Jacob. Jacob had twelve sons;

22 Leah's sons were Reuben (Ja-
cob's first-born), Simeon, Levi,
23 Judah, Issachar, and Zebulun;

24 Rachel's sons were Joseph and

25 Benjamin; the sons of Bilhah,
Rachel's maid, were Dan and

26 Naphtali, and the sons of Zil-
pah, Leah's maid, were Gad
and Asher. These were the

sons born to Jacob in Paddan-

37 aram. Now Joseph, who was
26 seventeen, was a shepherd-lad

along with his brothers, the sons
of Bilhah and of Zilpah, his
father's wives. He gave a bad

3 report of them to his father. Is-
rael loved Joseph more than all

his sons, as the son of his old
age; he had a tunic with long

4 sleeves made for him. And as
his brothers saw that their father

loved him better than all the
others, they hated him and could

not say a civil word to him.

5 [Joseph had a dream, which he
told his brothers, and it made
them hate him worse than ever.

6 He said to them, "Do listen to
7 this dream I have had. Me-

thought, as we were binding
sheaves in the field, my sheaf
stood up, while your sheaves
all around did homage to it!"

8 His brothers answered, "And
are you to be king over us?
You to lord it over us!" They

hated him worse than ever, for
what he dreamed and what he
said. He had another dream 9
which he told to his brothers.
"Listen," he said, "I have had
another dream! The sun, the
moon, and the eleven stars were
doing homage to me!" When 10
he told this to his father and his
brothers, his father reprov-
ed him, saying, "What is this
dream of yours? Am I and
your mother and your brothers
actually to bow before you to
the earth?" His brothers bore 11
him malice, but his father kept
mind of what he said.] Now 12
*his brothers had gone to herd
their father's flocks at Shechem.
So Israel said to Joseph, "Are 13
not your brothers herding the
flocks at Shechem? Come, I will
send you to them."* "I am
ready," said Joseph. "Well, go," 14
said Israel, "see if all is well
with your brothers and with the
flocks, and bring me word." So
he sent him from the valley of
Hebron, and to Shechem Joseph
came. A man found him wan- 15
dering about the country and
asked him what he wanted. He
said, "I am in search of my
brothers. Pray tell me where
they are shepherding." The 17
man said, "They have gone from
here; I heard them saying, 'Let
us move to Dothan.'" Then Jo-
seph went after his brothers, and
in Dothan he found them. But 18
they saw him at a distance and,
long before he came up, they
plotted to murder him. [They 19
said to each other, "Here's the
dreamer! Come on, let us kill 20
him and fling him into one of
the pits. We can say that a
wild beast devoured him. Then
we'll see what becomes of his
dreams!"] When Judah heard 21
this, however, he rescued him

from their hands, saying, "No, we will not kill him outright."

- 22 [Said Reuben, "Shed no blood; fling him into this pit out in the open, but no violence!" (his idea being to rescue him and restore him to his father).
 23 So when Joseph reached his brothers, they stripped him of his tunic (the tunic with long
 24 sleeves), and flung him into the pit, which was empty; there was
 25 no water in it. Then they sat down to their food.] On looking up, there they saw a caravan of Ishmaelites on the way from Gilead to Egypt, carrying resin and balsam and fragrant gum on their camels! Then said Judah
 26 to his brothers, "What is the good of killing our brother and
 27 covering up his blood? Come on, let us sell him to the Ishmaelites, instead of doing him violence! He is our brother, our own flesh!"
 To this his brothers agreed, and
 28 they sold Joseph to the Ishmael-
 28 ites for fifty skillings. [Some Midianite traders passed, who pulled Joseph out of the pit, and took him away to Egypt.
 29 So, when Reuben went back to the pit, there was no Joseph in the pit! He tore his dress,
 30 and went back to his brothers, crying, "The boy is gone! Whatever is to become of me?"]
 31 As for Joseph's tunic, they dipped it in the blood of a goat
 32 they had killed; then, taking it to their father, they said, "We found this tunic; see if it is
 33 your son's or not." Jacob recognized it. "It is my son's tunic," he said; "some wild beast has devoured him. Joseph must
 34 have been torn to pieces." So Jacob tore his dress, girdled himself with sackcloth, and mourned
 35 for his son many a day; his sons and his daughters all tried to

console him, but he would not be consoled. "No," he said, "I will go down mourning to my son in death." Thus did his father weep for him. [Meanwhile the Midianites sold him in Egypt to Potiphar, one of the Pharaoh's officials, who was governor of the prison.]

It happened about then that 38
 Judah withdrew from his brothers and joined an Adullamite called Hirah. There he saw Bathshua 2
 a Canaanite; he married her and went in to her, and she conceived; 3
 she bore a son and called him Er. Again she conceived and bore a 4
 son, whom she called Onan. Once 5
 more she bore a son, and called him Shelah (she was at Kezib when she bore him). Judah chose 6
 a wife for Er, called Tamar; but 7
 Er, Judah's firstborn, was a wicked man before the Eternal, and the Eternal cut him off. Then said Judah to Onan, "Go 8
 in to your brother's widow, do your duty to her as a husband's brother, and produce a child for your brother." But, as Onan 9
 knew the child would not belong to him, he used to spill the seed on the ground whenever he went in to his brother's widow, to avoid producing a child for his brother. What he did was 10
 wicked before the Eternal, who cut him off also. So Judah said 11
 to Tamar, "Stay on as a widow in your father's house, till my son Shelah grows up." (He was afraid that Shelah might die like his brothers.) Tamar went to stay in her father's home. In course of time Bath- 12
 shua, Judah's wife, died; and, after Judah had consoled him- self, he went to look after his sheep-shearers at Timna, along with his companion, Hirah the Adullamite. Tamar was told 13

that her father-in-law had gone to Timna for the sheep-shearing.
 14 Now she knew Shelah had grown up, and yet she was not his wife; so laying aside her widow's dress, she wrapped herself up in a veil and sat at the entrance to Enaim on the road to Timna. When
 15 Judah saw her, he thought she was a harlot, since her face was veiled. So he stepped aside to her by the roadside, saying, "Pray, let me come in to you" (little knowing that she was his daughter-in-law). "What will you give me," she asked, "for
 17 coming into me?" "I will send you a kid from my flock of goats," he said. "Will you give me a
 18 pledge till you send it?" "What pledge?" "Your signet-ring," she said, "your cord for it, and the stick in your hand." So he gave them to her and went in to her, and she conceived by him.
 19 Then she got up and went away, removing her veil and putting on her widow's dress. Judah sent
 20 his companion the Adullamite with the kid, to get back the pledge from the woman, but she
 21 was not to be found. He asked the natives, "Where is yon temple-prostitute who was by the roadside at Enaim?" They answered, "There has been none
 22 here." So he went back and told Judah, "I cannot find her; the natives say that no temple-prostitute has been there."
 23 "Well," said Judah, "let her keep the pledge, lest we are brought into contempt; I did send the kid, and you could not find the woman." About three months
 24 later Judah was told that his daughter-in-law Tamar had been playing the harlot and was with child by whoredom. "Bring her out and burn her," said Judah.
 25 But as she was being led out, she

sent a message to her father-in-law; "I am with child by the man to whom these belong. Look," she said, "note whom they belong to, this signet-ring, this cord and stick!" When
 26 Judah recognized them, he said, "She is in the right against me, for I did not marry her to my son Shelah." So he had no further intercourse with her. When she was in child-birth,
 27 there were twins in her womb, and during her labour a hand
 28 appeared; the midwife tied a scarlet thread on it, saying, "This one came out first." But
 29 he drew back his hand, and out came his brother. "What a breach you have made for yourself!" she said. So his name was Perez (Breach). Afterwards
 30 his brother came out, with the scarlet thread on his hand; and his name was Zerah (Scarlet).

When Joseph was taken down
 39 to Egypt, an Egyptian [[Potiphar, one of the Pharaoh's officials, who was governor of the prison,]] bought him from the Ishmaelites who had brought him down. But
 2 the Eternal was with Joseph, and he prospered; he was kept inside the household of his master the Egyptian, and his master no-
 3 ticed that the Eternal was with him, and that the Eternal prospered everything he took in hand. Joseph was popular with him
 4 and became his personal attendant; then he made him his household steward, and entrusted every-
 5 thing to him. From the hour that he made him his household steward, in charge of everything, the
 6 Eternal blessed the house of the Egyptian for Joseph's sake; the blessing of the Eternal rested on all that he had, inside the house and outside. He left everything
 6 in the hands of Joseph; not a

thing did he trouble himself
 about, except his food. Now
 Joseph was good-looking and
 7 handsome. And by-and-by his
 master's wife cast her eyes on
 him: "Lie with me," she said.
 8 But he refused. He said to his
 master's wife, "My master does
 not trouble himself about any-
 thing in the household, but has
 9 left everything in my hands, so
 that my authority is equal to his
 own; he has kept nothing from
 me except yourself, for you are
 his wife. How then can I com-
 mit this great crime, and sin
 10 against God?" Day after day
 she spoke to Joseph, but he would
 not listen to her appeal to lie
 11 with her or to be with her. One
 day, when he went into the house
 about his work, as no man of the
 12 household was indoors, she caught
 him by the robe, saying, "Lie
 with me." But he ran off, leav-
 ing the robe in her hands, and
 13 got away. When she saw he had
 run away, leaving his robe in her
 14 hands, she called to her house-
 hold, "Here is a Hebrew brought
 into the house to insult me! He
 15 came in to lie with me; I
 screamed, and when he heard me
 screaming aloud he left his robe
 16 with me and ran off!" She
 kept the robe beside her, till his
 17 master came home. Then she
 told him this story: "The Hebrew
 slave you brought to us came in
 18 to insult me; but when I screamed
 aloud, he left his robe with me
 19 and ran out!" When Joseph's
 master heard what his wife said,
 about how his servant had treated
 20 her, he was furious; Joseph's
 master put him in gaol, where
 the royal prisoners were bound.
 21 In gaol he lay. Yet the Eternal
 was with Joseph and was kind
 to him, making him popular with
 22 the gaoler, who put Joseph in

charge of all the prisoners in the
 gaol, holding him responsible for
 anything they did; the gaoler did 23
 not need to attend to anything
 Joseph undertook, for the Eternal
 was with him, and whatever he
 did the Eternal made it prosper.

[After this it happened that 40
 the cupbearer and the baker of
 the king of Egypt offended their
 lord the king of Egypt; the 2
 Pharaoh was angry with his
 two officials, the chief cup-
 bearer and the head baker,
 and put them in custody in 3
 the house of the governor of
 the prison, the gaol in which
 Joseph was confined. The gov- 4
 ernor of the prison appointed
 Joseph to attend upon them.
 For some time they remained
 in custody. Then one night 5
 they both had dreams, each
 man dreaming something with
 a meaning for himself, the cup-
 bearer and the baker of the
 king of Egypt who were con-
 fined in the gaol. When Joseph 6
 went in, next morning, he no-
 ticed that they were downcast.
 So he asked the officials of the 7
 Pharaoh who were in custody
 along with himself in his mas-
 ter's house, "Why are you
 looking so downcast to-day?"
 "We have had a dream," they 8
 said, "and there is no one to
 interpret it." Joseph answered,
 "Do not interpretations belong
 to God? But pray tell me the
 dream." So the chief cup- 9
 bearer told Joseph his dream.
 "In my dream," he said, "there
 was a vine in front of me, and 10
 on the vine there were three
 branches. It seemed to bud,
 its blossoms opened, and the
 clusters produced ripe grapes.
 As the Pharaoh's cup was in 11
 my hand, I plucked the grapes,
 squeezed them into the Pha-

raoh's cup, and handed the cup
12 to the Pharaoh." "Here is the
interpretation," said Joseph;
"the three branches are three
13 days. Within three days the
Pharaoh will release you and
restore you to your post; you
will hand the Pharaoh his cup
as you used to do when you
14 were his cupbearer. But re-
member me when all goes well
with you; do me the kindness of
mentioning my name to the
Pharaoh and get me out of here;
15 for I was really kidnapped from
the land of the Hebrews, and I
have done nothing in this coun-
try for which I should be put
16 into the dungeon." When the
head baker saw that the inter-
pretation was favourable,
he said to Joseph, "In my
dream I too saw something;
three baskets of white bread
17 were on my head; in the top
basket there were all sorts of
pastry for the Pharaoh, but
the birds kept eating them out
of the basket on my head."
18 "Here is the interpretation,"
said Joseph; "the three baskets
19 are three days. Within three
days the Pharaoh will release
you, and hang you on a tree,
till the birds eat the flesh off
20 you." On the third day, which
was the Pharaoh's birthday,
he held a banquet for all his
courtiers, and he did release
the chief cupbearer and the
21 head baker. The chief cup-
bearer he restored to his post,
where he handed the cup to the
22 Pharaoh; but the head baker
he hanged. It was as Joseph
23 had interpreted to them. But
the chief cupbearer did not re-
member Joseph; he forgot him.
41 Two years passed, and the
Pharaoh dreamed he was stand-
2 ing beside the Nile; up came

seven cows from the Nile, sleek
and plump, and they grazed in
the reed-grass. After them 3
seven other cows came up
from the Nile, ugly and lean;
they stood beside the rest of
the cows on the bank of the
Nile, and the ugly lean cows 4
ate up the seven cows that
were sleek and plump. Then
the Pharaoh woke up. When 5
he fell asleep, he had a second
dream; there were seven fine
ripe ears of corn sprouting on
a single stalk! And seven ears 6
sprang up after them, thin and
blasted by the east wind; but 7
the thin ears swallowed up the
seven ears that were fine and
full. Then the Pharaoh woke
up, and found he had been
dreaming. In the morning his 8
mind was disturbed; so he
summoned all the magicians
and sages in Egypt, and told
them what he had dreamed,
but no one could interpret it
for the Pharaoh. Then the 9
chief cupbearer said to the
Pharaoh, "I must recall my
offences to-day, how the Pha- 10
raoh was angry with his ser-
vants and put myself and the
head baker in custody within
the house of the governor of
the prison. Now, one night 11
we dreamed, he and I; each
had a dream with a meaning
for himself. But there was a 12
youth along with us, a Hebrew
slave of the prison-governor,
and when we told him our
dreams, he interpreted them,
telling each of us the meaning
of his own dream. And as he 13
interpreted, so it fell out; I
was restored to my post, and
the other man was hanged."
Then the Pharaoh sent for Jo- 14
seph, whom they brought hur-
riedly from the dungeon; after

shaving himself and changing
 his clothes, he came into the
 15 Pharaoh's presence. "I have
 had a dream," said the Pharaoh
 to Joseph, "and there is no one
 to interpret it; but I have
 heard about you, that you can
 interpret a dream whenever
 16 you hear it." "Not I!" said
 Joseph to the Pharaoh; "it is
 God's answer that will answer
 17 the Pharaoh." Then the Pha-
 raoh said to Joseph: "In my
 dream I was standing on the
 18 bank of the Nile; up came
 seven cows from the Nile, plump
 and sleek, and they grazed in
 19 the reed-grass. After them
 seven other cows came up,
 starved and very ugly and lean
 —I never saw such poor cows
 20 in all the land of Egypt. The
 lean and ugly cows ate up the
 21 first seven plump cows, and
 even after they had eaten them
 up, you could not tell that they
 had eaten them—they were still
 ugly as before. Then I woke
 22 up. I also saw in a dream
 seven full ripe ears sprouting
 23 on a single stalk. Seven ears
 sprang up after them, withered,
 thin, and blasted by the east
 24 wind, and the thin ears swal-
 lowed up the seven ripe ears!
 I told this to the magicians,
 but not one of them could tell
 25 me the meaning." Joseph said
 to the Pharaoh, "The Pharaoh's
 dreams mean one thing. God
 has been showing the Pharaoh
 26 what he is about to do; the
 seven good cows are seven
 years, and the seven good ears
 are seven years—it is one and
 27 the same dream. The seven
 lean and ugly cows that came
 up afterwards are also seven
 years, and so are the seven
 empty ears blasted by the east
 wind; there are to be seven

years of famine. This is what 28
 I meant when I said to the
 Pharaoh that God has shown
 the Pharaoh what he is going
 to do. Seven years of great 29
 plenty are coming for all the
 land of Egypt, but there will 30
 be seven years of famine after
 them, and the plenty will all
 be forgotten in the land of
 Egypt; famine will consume 31
 the land, so sore a famine that
 there will be no word of plenty
 in the land, owing to the famine
 that will follow. The dream 32
 was doubled for the Pharaoh
 because this is fixed by God,
 and ere long God will bring it
 about. Well then, let the 33
 Pharaoh look out a shrewd,
 intelligent man, and put him in
 control of the land of Egypt.
 Let the Pharaoh take action 34
 further by appointing food-
 controllers throughout the coun-
 try, to annex a fifth of the
 produce of Egypt during the
 seven years of plenty; let them 35
 gather all the food of the good
 years that are coming, and,
 under authority of the Pha-
 raoh, store up the grain and
 hold it for food in the towns.
 The food will be a reserve for 36
 the land in view of the seven
 years of famine that are to
 befall the land of Egypt, that
 the country may not perish of
 famine." This plan approved 37
 itself to the Pharaoh and all his
 courtiers. The Pharaoh said to 38
 his courtiers, "Can we find any-
 one equal to this man, in whom
 is the spirit of God?" Then the 39
 Pharaoh turned to Joseph: "As
 God has shown you all this,
 there is no one so shrewd and
 intelligent as yourself. You 40
 shall be mayor of my palace,
 and all my nation shall move
 at your bidding; only on the

throne shall my authority be
 41 greater than yours. Look," said the Pharaoh to Joseph, "I hereby appoint you over all the
 42 land of Egypt!" And taking his signet-ring from his hand, the Pharaoh put it on Joseph's hand, arraying him in fine linen robes, putting a gold chain
 43 round his neck, and giving him his second chariot to drive in, till the people shouted, "At your service!" Thus he appointed him over all the land
 44 of Egypt. "I am the Pharaoh," said the Pharaoh to Joseph, "and not a man shall stir hand or foot in all Egypt without your
 45 consent." The Pharaoh gave Joseph the name of Zaphenath-panêah (Life-sustainer) and married him to Asênath, the daughter of Potiphra, priest at On.

Then Joseph went through the
 46 land of Egypt.] Joseph was thirty years old when he became prime minister to the Pharaoh, king of Egypt. Joseph went from the presence of the Pharaoh to go through all the land
 47 of Egypt. [And during the seven years of plenty, when the
 48 earth bore ample crops, he collected all the produce of the rich years over Egypt and stored the grain within the towns; in every town he stored the produce of the surrounding
 49 fields. Joseph stored grain in huge quantities, like the sand of the sea, till he ceased counting it, for it was past measuring.
 50 And before the time of famine came, two sons were born to him by Asênath the daughter
 51 of Potiphra, priest at On. The first-born Joseph called Manasseh (Forgetting); "for," said he, "God has made me forget all my hardships and my father's

house." The second he called 52 Ephraim (Fruitful); "for God has made me fruitful in the land of my misfortunes." Then the 53 seven years of plenty in the land of Egypt ended, and, as Joseph 54 had foretold, the seven years of famine began. There was a famine in every country, but there was food everywhere in Egypt. And when all Egypt 55 itself grew famished, and the people cried to the Pharaoh for food, the Pharaoh told all the Egyptians, "Go to Joseph; do as he tells you." Then Joseph 56 opened all the granaries and sold grain to the Egyptians. As the famine was all over the world, people from every coun- 57 try also came to Joseph in Egypt to buy grain—so severe was the famine everywhere on earth.

When Jacob realized that 42 there was grain for sale in Egypt, Jacob said to his sons, "Why stand looking at each other? I hear," he said, "there 2 is grain for sale in Egypt; go down there and buy some for us, that we may live instead of dying." So Joseph's ten broth- 3 ers went down to buy grain from the Egyptians; Jacob did 4 not send Benjamin, Joseph's own brother, with the rest, as he was afraid of him coming to harm.] Among those who came 5 to buy were the sons of Israel; for the famine was raging in the land of Canaan. Now Joseph 6 was viceroy of the country; he it was who sold the grain to all the natives. [The brothers of Joseph came and bowed to the ground before him.] *When Jo- 7 seph saw his brothers he recognized them, but he treated them like a stranger. He asked, "Where do you come from?"*

8 *"From the country of Canaan,"*
they said, "to buy food." [Jo-
 seph recognized his brothers,
 but they did not recognize him;
 9 Joseph remembered what he
 had dreamed about them, and
 spoke harshly to them. "You
 are spies," he said, "you have
 come to note how defenceless
 10 the land is." "No, my lord,"
 they said, "your servants have
 11 come to buy food. We are all
 sons of one man; we are honest
 men, your servants are no
 12 spies." He answered, "No,
 you did come to note how de-
 13 fenceless the land is." They
 repeated, "Your servants are
 twelve brothers, sons of one man
 in the land of Canaan; the
 youngest is at present with our
 father, and there is one gone."
 14 Joseph retorted, "It is as I
 15 said, you are spies. But I will
 test you; as sure as the Pharaoh
 lives, you shall not leave here
 unless your youngest brother
 16 comes here. Send one of your
 number to fetch your brother,
 while you remain confined; it
 will be a test of your statements,
 and show if you are honest.
 Otherwise, as sure as the Pha-
 17 raoh lives, you are spies." So he
 put them all in custody to-
 18 gether for three days. On the
 third day Joseph said to them,
 "As I am a religious man, you
 must do this at least to save
 19 your lives; if you are honest
 men, let one of you remain con-
 fined in prison, while you go
 with grain for your starving
 20 households and bring me back
 your youngest brother; that
 will verify your statements and
 21 save your lives." They said to
 each other, "This misfortune
 has befallen us because we were
 guilty about our brother; we
 saw his misfortune, and we

would not listen to his en-
 treaties." And Reuben said, 22
 "Did I not tell you, not to sin
 against the boy? But you
 would not listen to me. So,
 you see, there is a reckoning
 for his blood." They little 23
 knew that Joseph, understood
 them, for there was an inter-
 preter at the interview. But 24
 Joseph withdrew and broke
 down. On coming back, he se-
 lected Simeon and had him
 bound before their eyes; then 25
 he gave orders that their bag-
 gage was to be filled with grain,
 that each man's money was to
 be replaced in his sack, and
 that they were to receive pro-
 visions for the journey. This
 was done. They loaded their 26
 asses with grain, and went
 away.] *At the spot where they* 27
put up for the night, one of them
opened his sack to get fodder for
his ass, and there he saw his
money, at the mouth of the sack!
He told his brothers, "My money 28
has been put back! There it is,
inside my sack!" At this their
heart sank, and they turned
trembling to one another. [When 29
 they reached their father Jacob
 in the land of Canaan, they
 told him all that had happened
 to them. "The man who is 30
 lord of the land," they said,
 "talked harshly to us; he took
 us for spies and put us in cus-
 tody. We said to him, 'We are 31
 honest men, we are no spies;
 we are twelve brothers, sons of 32
 our father; one is gone, and the
 youngest is at present with our
 father in the land of Canaan.'
 Then the man who is lord of the 33
 land said, 'I will find out
 whether you are honest men in
 this way: leave one of your
 number with me, and do you
 take grain for your starving

34 households and be off; but
bring me your youngest brother.
Then I shall be sure that you
are not spies but honest men;
I will hand over your brother,
and you can trade in the coun-
try.’” When they emptied
their sacks, there was every
man’s packet of money inside
his sack! On seeing their pack-
ets of money, they and their
father were afraid, saying,
“What is this that God has
done to us?” And Jacob their
father said, “You bereave me
of my children; Joseph is gone,
Simeon is gone, and now you
would take Benjamin. Look at
all that I have to bear!” But
Reuben said to his father, “You
may kill my two sons if I do
not bring him back to you;
put him in my charge, and I
will bring him back!”

43 The famine was raging in the
2 land. So, after they had con-
sumed the grain that they had
brought from Egypt, their father
said to them, “Go and buy us a
3 little more food.” “But,” said
Judah, “the man told us strictly,
‘You cannot see me unless your
4 brother is with you.’ We will go
and buy food, if you send our
5 brother along with us; but if you
refuse, we will not go. The man
told us, ‘You cannot see me un-
less your brother is with you.’”
6 “And why did you bring trouble
on me,” said Israel, “by telling
the man you had another
7 brother?” They said, “The man
asked particularly about us and
our relatives; he said, ‘Is your
father still alive? Have you an-
other brother?’ We answered
the drift of his questions. How
were we to know that he would
42 say, ‘Fetch your brother?’” Is-
38 rael said, “My son shall not go
with you; his brother is dead, and

he is the only one left. If he
came to any harm on the road,
you would bring down my grey
hairs to the grave with grief.”
“Send the lad with me,” said 43
Judah to his father Israel; “let 8
us start off, that we may live
instead of dying, we and you
and our little ones. I will stand 9
guarantee for him; I will answer
to you for him. If I fail to
bring him back and set him be-
fore you, the lasting blame be
mine. If we had not put off 10
time, we could have been back
by now!” “Well,” said their 11
father Israel, “if it is to be, then
do this: take some of the dainties
of the country in your baggage,
and carry them as a present
to the man, a little balsam, a
little honey, resin, fragrant gum,
pistachio nuts, and almonds; 12
take double money with you, and
carry back the money that was
replaced in your sacks (perhaps
it was by mistake); also take 13
your brother and go back to the
man. [And may God Almighty 14
move the man to be kind and
let your other brother go, as
well as Benjamin. But if I am
to be bereaved—well, I am to
be bereaved!]”

So taking this present, taking 15
the double money, and taking
Benjamin, the men started south
for Egypt and made their way
into the presence of Joseph.
When Joseph saw Benjamin 16
with them, he said to his house-
steward, “Take the men indoors,
slaughter animals and make all
preparations, for the men are to
dine with me at noon.” So he 17
did as Joseph told him. He
took the men into Joseph’s
house; but they were afraid at 18
being taken inside Joseph’s
house, thinking, “It is on ac-
count of the money replaced in

our sacks at our first visit; he wants to accuse us and attack us, to make us slaves and seize our asses!" So they went up to Joseph's house-steward and spoke to him at the door of the house. "O my lord," they said, "we simply came down to buy food on our first visit, and when we opened our sacks at the spot where we put up, there was every man's money in the mouth of his sack, our own money in full weight! We have brought it back, and we have brought other money to buy food. We do not know who put our money in our sacks." "All right," he said, "you need not be afraid; your God and the God of your father must have put treasure in your sacks, for I got your money." [[Then he brought Simeon out to them.]] Taking the men indoors, he gave them water to wash their feet, and gave their asses fodder. Then they arranged their present for Joseph's arrival at noon, for they had heard they were to have a meal there. When Joseph came home, they took their present to him in the house, and bowed to the ground before him. He asked how they were; he said, "Is your father well, the old man you spoke of? Is he still alive?" They answered, "Your servant our father is well, he is still alive." Then they bowed and did homage to him. Looking up he saw his brother Benjamin, his mother's son, and asked, "And is this your youngest brother, of whom you told me?" Then he said, "God be gracious to you, my son!" His heart yearned for his brother, so he hastily sought a place to weep, and retired to his room, where he broke down in tears. After washing his face,

he came out, and controlling himself ordered dinner to be served. Dinner was served for Joseph apart, for the men apart, and for his Egyptian guests apart; the Egyptians could not eat along with the Hebrews—that would have polluted the Egyptians. The men were seated in his presence in order of age, from the oldest, by right of birth, to the youngest—which made them stare at each other in astonishment. Joseph would send portions to them from his own table, but Benjamin's portions were five times as large as any of theirs. As they drank and drank deep in his company, he ordered his house-steward, "Fill the men's sacks with as much grain as they can hold, put every man's money in the mouth of his sack, and in the mouth of the youngest man's sack, along with his corn money, put my goblet, the silver goblet." He did as Joseph told him. And, whenever day dawned, the men were sent off with their asses. They had left the city but were not far away, when Joseph said to his steward, "Up and after the men! When you overtake them, ask them, 'Why have you repaid injury for kindness? Why have you stolen the silver goblet, the very goblet out of which my lord drinks, and with which he divines? That was a foul deed of yours!'" When he overtook them, he asked them this. They said to him, "Why does my lord say such a thing? Your servants do a thing like that? Never! Why, we brought you back from Canaan the money that we found in our sacks! How then should we steal silver or gold from your lord's house? If the goblet is found in possession of any of your servants, he shall die, and

we will be slaves to my lord.”
 10 “As you say,” replied the steward; “but he only who is found in possession of it shall be my slave, and the rest of you shall be clear.”
 11 Hurriedly they lowered all their sacks to the ground, every man
 12 opened his sack, and the steward searched them, beginning with the oldest and going on to the youngest; in Benjamin’s sack the goblet
 13 was found! Tearing their clothes, each re-loaded his ass, and back
 14 they went to the city. When Judah and his brothers reached Joseph’s house, he was still there; they dropped to the ground before
 15 him. “What is this you have done?” said Joseph. “Don’t you know a man in my position is
 16 able to divine?” Judah answered, “What are we to say to my lord? What can we urge? how can we clear ourselves? God has discovered the iniquity of your servants; now we are slaves to my lord, we and the man in whose possession the
 17 goblet was found.” “Far be it from me to act like that,” said Joseph; “the man in whose possession the goblet was found, he shall be my slave, but the rest of you can go to your father safe and
 18 sound.” Then Judah went up to him and said, “Oh my lord, pray let your servant say one word to my lord, and be not enraged at your servant, for you are like the Pharaoh himself. My
 19 lord asked his servants, ‘Have you a father or a brother?’ And we told my lord, ‘We have a father, an old man, and a child of his old age, a young child, whose own brother is dead; he is the only child left of his mother,
 21 and his father loves him.’ You said to your servants, ‘Bring him down, that I may look at him.’
 22 But we told my lord, ‘The boy

cannot leave his father; his father would die if he lost him.’ You 23 said to your servants, ‘Unless your brother comes along with you, you will never see me again.’ Well, when we went to your ser- 24 vant our father, we told him what my lord said; and when our 25 father bade us return and buy a little food, we said, ‘We cannot 26 go down. If our youngest brother goes with us, then we will go down; but not otherwise, for we cannot see the man unless our youngest brother is with us.’ Your servant our father said to 27 us, ‘You know my wife bore me two sons; one left me, and me- 28 thinks he must have been torn to pieces, for I have never seen him again; if you take this one too, 29 and if he comes to harm, you will bring my grey hairs down to the grave with trouble.’ Now 30 if I go to your servant my father without the boy, when he sees there is no boy, he will die, for his very soul is bound up in the boy; and your servants will bring 31 down the grey hairs of your servant our father to the grave with grief. For your servant became 32 guarantee for the boy to my father: I said, ‘If I fail to bring him back to you, then the lasting blame of my father shall be mine.’ Well 33 then, do let your servant remain instead of the boy as a slave to my lord, and let the boy return with his brothers. How can I 34 go to my father without the boy? Never may I witness the woe that would overcome my father!”
 [Joseph could control himself 45 no longer before all the bystanders; he called out, “Make every man withdraw.” No one was present when Joseph made himself known to his brothers, although he wept so loud that 2 the Egyptians heard of it and

the Pharaoh's household heard
 3 of it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers were so dismayed that they could
 4 not answer.] *So Joseph said to his brothers, "Pray come near." When they came near, he said, "I am your brother Joseph whom*
 5 *you sold into Egypt.* [Now do not be vexed or angry with yourselves *that you sold me here,* for God sent me in front of you
 6 to be a preserver of life; the famine has been two years in the land, and there are still five years when there will be neither ploughing nor harvest.
 7 God sent me in front of you to preserve your posterity alive on earth and make you survive to
 8 become a great company. So it was not you but God who sent me here, and God has made me the Pharaoh's prime minister, head of all his palace, and governor of all the land of Egypt.
 9 Hasten back to my father and give him this message, from his son Joseph: 'God has made me lord over all Egypt; come down
 10 to me at once, *you shall stay in the land of Goshen* and you shall live near me, you and your sons and your grandsons, your flocks and herds and all that you possess; I will provide for you here, lest you become poor, you and your household and all that you possess; for there are
 12 still five years of famine.' You can see for yourselves, my brother Benjamin can see for himself, that it is I who am
 13 speaking to you.] *You must tell my father all about my splendid position in Egypt and about all you have seen; make haste and bring my father here."*
 14 *Then he fell on the neck of his brother Benjamin and wept, and*

Benjamin wept on his neck. [Then he kissed all his brothers 15 and wept as he embraced them; after which his brothers talked with him. The news of this 16 reached the palace of the Pharaoh; the Pharaoh and his courtiers heard that Joseph's brothers had arrived, and they were delighted. "Tell your 17 brothers," said the Pharaoh to Joseph, "this is what they are to do: 'load your beasts, go off 18 to the land of Canaan, take your father and your households, and come to me; I will give you the best that the land of Egypt holds, and you shall eat the fat of the land.' Give 19 them these orders: 'take wag-gons from Egypt for your little ones and for your wives, and fetch your father. Never mind 20 your baggage; the best that all Egypt holds is at your disposal.'" The sons of Israel 21 did so. Joseph gave them wag-gons as the Pharaoh ordered, and provisions for their journey. He presented each of them with 22 changes of apparel, but Benjamin he presented with forty pounds and five changes of apparel; he also sent his father 23 a present of ten asses loaded with the best products of Egypt, ten she-asses loaded with grain and food, and provisions for his father on the journey. When he 24 sent his brothers off, he said to them, "See that you do not quarrel on the road." So they 25 travelled up from Egypt to Jacob their father in the land of Canaan and told him, "Jo- 26 seph is still alive, he is governor of all the land of Egypt." He was stunned by the news; he did not believe them. Then 27 they told him all that Joseph had said to them. But the

spirits of their father Jacob revived when he saw the waggons which Joseph had sent to convey him. "Enough!" said Israel, "my son Joseph is still alive; I will go and see him before I die."

46 Then Israel set out with all his property, and on reaching Beêrsheba he offered sacrifices to the God of his father Isaac.

2 In a vision by night God said to Israel, "Jacob, Jacob!" "Here I am," he answered.

3 And God said, "I am God, your father's God; fear not to go down to Egypt, for I will make

4 you a great nation there. I will go down to Egypt with you, and I will be sure to bring you back; and when you die, Joseph shall close your eyes."

5 So Jacob started from Beêrsheba; the sons of Israel took their father Jacob and their little ones and their wives in the waggons that the Pharaoh 6 had sent to convey him.] Thus Jacob and all his family took their cattle and all that they had gathered in the land of Canaan, and into Egypt they 7 came; he brought with him to Egypt his sons, his grandsons, his daughters and his granddaughters, and all his family.

8 Here are the names of Israel's family [[Jacob and his sons]] who entered Egypt. Reu-

9 ben, Jacob's first-born, with Reuben's sons, Hanôk, Pallu,

10 Hezron, and Karmi; Simeon's sons, Jemûel, Jamin, Ohad, Jachin, Zohar, and Saul (the son of a Canaanite woman);

11 Levi's sons, Gershon, Kohath, and Merari; Judah's sons, Er,

12 Onan, Shelah, Perez, and Zerah (though Er and Onan died in Canaan): the sons of Perez, Hez-

13 ron and Hamul. Issachar's

sons, Tola, Puvah, Eyob, and Shimron: Zebulun's sons, Sered, 14 Elon, and Jahleêl: these were 15 Leah's sons, born to Jacob in Paddan-aram [[along with his daughter Dinah]]; altogether his sons [[and daughters]] numbered thirty-three. Gad's sons, 16 Ziphion, Haggi, Shumi, Ezbon, Eri, Arodi, and Areli. Asher's 17 sons, Imnah, Ishvah, Ishvi, Beriah, and their sister Serah: Beriah's sons, Heber and Malchiel: these were the sons borne 18 to Jacob by Zilpah, whom Laban gave to his daughter Leah, sixteen of them.

The sons of Jacob's wife 19 Rachel were Joseph and Benjamin: to Joseph there were born 20 in Egypt Manasseh and Ephraim, borne by Asênath the daughter of Potiphera, priest at On: Benjamin's sons 21 were Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard: these were the sons borne to 22 Jacob by Rachel, fourteen in all. Dan's son was Hushim, 23 and Naphtali's sons were Jahzeêl, Guni, Jezer, and Shillem; these were the sons borne to 25 Jacob by Bilhah, whom Laban gave to his daughter Rachel, seven in all. Altogether, Jacob's 26 kith and kin who entered Egypt, his descendants and also his sons' wives, numbered [[sixty-six. Joseph had two sons borne 27 to him in Egypt, so that Jacob's household who entered Egypt amounted to]] seventy.

He sent Judah ahead to get 28 instructions from Joseph about Goshen; and, when they reached the district of Goshen, Joseph 29 got his chariot ready and went up to meet his father Israel in Goshen. He presented himself, fell on his neck, and wept awhile

30 as he embraced him. Israel said to Joseph, "Now that I have seen you, still alive, let me die!"

31 Then Joseph said to his brothers and his father's household, "I will go and tell the Pharaoh that my brothers and my father's household have come to me from

32 Canaan, and that the men are shepherds, for they have been breeding cattle, and that they have brought their flocks and

33 herds and all they possess. When the Pharaoh summons you and asks what is your occupation,

34 say to him, 'Your servants have bred cattle ever since we were young, both we and our fathers.' In this way you will get the district of Goshen to live in, for all shepherds are an abomination

47 to the Egyptians." Then Joseph went and told the Pharaoh, "My father and my brothers, with their flocks and herds and all they possess, have arrived from Canaan, and are in the district of

2 Goshen." He took five of his brothers and presented them to

3 the Pharaoh, who asked them, "What is your occupation?"

They said to the Pharaoh, "Your servants are shepherds, we and

4 our fathers. We have come to stay in the country," they added, "for your servants' flocks can get no pasture, so severe is the famine in Canaan. Pray, then, allow your servants to live in the district of Goshen."

5a The Pharaoh said to Joseph, "Let them stay in the district of Goshen, and if you know of any competent men among them, put them in charge of my live-stock." When Jacob and his sons came to Joseph in Egypt, the Pharaoh, king of Egypt, heard about it;

5b and the Pharaoh said to Joseph, "Your father and your brothers have arrived? Well, the land

of Egypt is before you; settle your father and your brothers in the very best part of the country." Then Joseph brought 7 his father Jacob in and placed him before the Pharaoh. Jacob saluted the Pharaoh. The Pha- 8 raoh asked Jacob, "How many years have you lived?" Jacob 9 answered, "For a hundred and thirty years I have had a wandering life of it; few and hard have been the years I lived, fewer than the years my fathers lived and wandered." Then, 10 saluting the Pharaoh, Jacob withdrew from his presence. So Joseph settled his father 11 and his brothers, giving them a property in the land of Egypt, in the very best part of the country, in the district of Ramses, as the Pharaoh had ordered; Joseph supported his 12 father and his brothers and all his father's household with food, to meet the number and the needs of their little ones.

Now there was no food any- 13 where in the country; the famine was so severe that Egypt and Canaan were languishing under stress of the famine. Meantime 14 Joseph collected all the money that was to be got in Egypt and in Canaan as payment for grain, and put the money in the royal treasury. When all the money 15 in Egypt and in Canaan had been spent, the Egyptians all came and said to Joseph, "Give us food. Why should you look on while we die, because our money is gone?" Joseph said, 16 "Give me your live-stock, if your money is gone, and I will give you grain for your live-stock." So they brought their live-stock 17 to Joseph, who gave them food in exchange for horses, sheep, cattle, and asses; that year he supported

18 *them with food in exchange for their live-stock. When that year was over, they came to him the next year and said, "We will not hide it from my lord, that if our money is all spent and if our live-stock belongs to my lord, we have nothing left for my lord except our persons and our lands.*
 19 *Why are we to die under your very eyes, we and our land? Buy us and our land for food; let us and our land be thrall to the Pharaoh, but give us some seed, that we may live instead of dying, and that the land may not be left*
 20 *desolate."* Then Joseph bought all the land of Egypt for the Pharaoh, since the Egyptians all sold their fields, so hard was the famine upon them. The land became the property of the Pharaoh, and as for the people, they were reduced to thralldom from one end of Egypt to the other.
 22 *(The only land he did not buy was the land of the priests, for, as the priests enjoyed an allowance from the Pharaoh and lived off that allowance, they did not*
 23 *sell their land.)* Joseph said to the people, "I have now bought you and your land for the Pharaoh. Here is seed for you to
 24 *sow the land; but when the crop is gathered, you must give a fifth of it to the Pharaoh, keeping four-fifths for yourselves to sow the fields and to make food for yourselves and your households."*
 25 *"You have saved our lives," they said; "may it please our lord, we will be in thralldom to*
 26 *the Pharaoh."* So Joseph drew up a regulation for Egypt to this day, that a fifth should fall to the Pharaoh; the only land that did not pass to the Pharaoh was the land belonging to the priests.
 27 *As for the Israelites, they lived in Egypt, in the district of Goshen,*

where they acquired property and bred and became very numerous.

In the land of Egypt Jacob 28 lived for seventeen years, so that the years of Jacob's lifetime were a hundred and forty-seven. When the time came for 29 Israel to die, he called his son Joseph and said to him, "If I have found favour with you, pray put your hand under my thigh and promise to be kind and true to me; do not bury me in Egypt, but when I sleep with my 30 fathers, you are to carry me from Egypt and lay me in their burying-place." He said, "I will do what you bid me." "Swear to 31 me," said Jacob. So he swore. And Israel bent reverently towards the head of his bed.

[After this Joseph was told 48 that his father was ill; so he took his two boys, Manasseh and Ephraim. Jacob was told, "Here is your son Joseph coming!" And Israel collected his strength and sat up in the bed.] Jacob said to Joseph, "When 3 God Almighty appeared to me at Luz in Canaan, he blessed me and said, 'I will make you 4 fruitful and multiply you, I will make you a group of nations, and I will give you and your descendants this land as a lasting possession.' Now the 5 two boys who were born to you in Egypt, before I came to you in Egypt, are to be mine; Ephraim and Manasseh are to be as much mine as Reuben and Simeon. And the offspring 6 born to you after them are to be yours, reckoned as belonging to these two brothers." [And 21 Israel said to Joseph, "I am dying, but God will be with you and bring you back to your fatherland. Moreover, I assign 22

you the mountain-slope of Shechem on the heights above your brothers, which I won from the Amorites by my sword and bow.] As for myself, when I was on the way from Paddan, Rachel died, to my sorrow, in Canaan, at some distance from Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)." [When Israel saw Joseph's boys, he said, "Who are these?" Joseph said to his father, "They are my sons, whom God has given me here." Then he said, "Pray bring them to me, and I will bless them." Now Israel's eyes were dim with age, so that he could not see. Joseph brought them up to his father, who kissed them and embraced them. Israel said to him, "I never thought I would see you; and here God has let me see your family as well!" Then, removing them from his father's knees, Joseph bowed to the ground. So Joseph took and brought them both near him, Ephraim on his right opposite the left hand of Israel and Manasseh on his left opposite Israel's right hand. But Israel stretched his right hand out and laid it on the head of Ephraim the younger boy, and put his left hand on Manasseh's head, crossing his hands intentionally, as Manasseh was the firstborn. And he blessed Joseph, saying, "The God of whose presence my fathers Abraham and Isaac were ever mindful, the God who has shepherded me all through my life, the angel who has delivered me from trouble, bless the boys; may they carry on my name and the names of my fathers Abraham and Isaac; may they grow into a multi-

tude on earth!" Joseph was amazed when he saw that his father was laying his right hand on the head of Ephraim; he seized his father's hand, in order to remove it from Ephraim's head to Manasseh's, saying, "No, my father, here is the firstborn, put your right hand on his head." But his father refused. "I know, my son, I know; he will grow into a nation, he will be great, but all the same his younger brother will be greater and his descendants will become a multitude of nations." Thus he blessed them on that day. He added, "The Israelites will invoke your blessing for themselves; they will say to a man, 'God make you like Ephraim and like Manasseh!'"—putting Ephraim before Manasseh.]

Then Jacob called for his sons. "Gather," he said, "that I may tell you what is to befall you in after days.

Sons of Jacob, gather round,
hark to Israel your sire! 2

Reuben, you are my first-born,
the first flush of my manhood;
yours the height of rank and might,
but lost by surging lust; 4

you went in to your father's wife,
you stained his wedlock, you profaned it!

Simeon and Levi are a pair:
their plots are ruthless stabs.
Their plans, my soul, never share;
heart of mine, join not their council, 5

for men they murder in their ire,
and wantonly disable oxen.

A curse on their ire so fierce!
a curse on their rage so cruel!
I will disperse them throughout
Jacob, 7

and scatter them over Israel.

But, Judah, your brothers praise you;

as you grip your foes by the neck,
your father's sons own your sway!

- 9 *A lion's whelp is Judah!*
My son, you take cover, sated with
prey!
He crouches, couches like a lion,
like an old lion—who dare rouse
him?
- 10 *The sceptre never passes from*
Judah,
nor ever the staff of sway,
till he comes into his own,
and makes the clans obey.
- 11 *He tethers his foal to a vine,*
his colt to a rare red vine;
he washes his clothes in wine,
his robes in the juice of the grape!
- 12 *His eyes are heavy with wine,*
his teeth are white with milk.
- 13 *Zebulun lies on the sea-shore,*
lies as a haven for ships,
with his flank on Sidon.
- 14 *Issachar is a sturdy ass,*
lolling beside the sheep folds;
- 15 *he saw that rest was good,*
and sweet the shire,
so he stooped to shoulder loads
and turned a drudge for hire.
- 16 *Dan upholds his clan*
as a clan in Israel;
- 17 *a serpent on the road is Dan,*
a snake upon the path,
that bites the horse's hoof,
till the rider tumbles backward
- 18 *[[O Eternal, I am waiting for thy*
victory!]]
- 19 *Gad—raiders raid him,*
but he raids their rear!
- 20 *Asher—rich his produce is,*
he yields royal dainties!
- 21 *A slender oak is Naphtali,*
with lovely boughs.
- 22 *A tree of fruit is Joseph,*
a fruit-tree by a well,
the branches covering the walls.
- 23 *Archers bitterly assail him,*
shoot at him savagely,
- 24 *but his own bow remains steady,*
and he nimbly plies his arms;
Jacob's Mighty One upholds him.
Israel's Strength sustains him—

aye, your father's God who aids 25
you,
God Almighty who will bless you
with water from the heaven above
and water from the flood below,
blessings of breast and of womb,
blessings of fatherhood, sires and 26
sons,
dews from the ancient mountains,
the boon of the everlasting hills.
Such blessings rest on Joseph,
the prince of his brothers!

Benjamin plunders wolf-like, 27
devouring prey in the morning,
dividing spoil at even!"

All these are the twelve clans of 28
Israel, and this was what their
ancestor said to them. He blessed
them, giving a special blessing
to each of them, and gave them 29
this charge. "I am to be gath-
ered to my people," he said;
"bury me beside my fathers in
the cave in the field of Ephron
the Hittite, the cave in the 30
field at Makpelah, east of
Mamre, in the land of Canaan,
the cave that Abraham bought
along with the field from
Ephron the Hittite, in order to
secure a burying-place. There 31
Abraham and his wife Sarah
were buried, there Isaac and
his wife Rebekah were buried,
and there I buried Leah."
When Jacob ended his charge 33
to his sons, he drew his feet
up into the bed, breathed his
last, and was gathered to his
father's kindred.

Joseph fell on his father's face, 50
weeping over him and kissing
him; he ordered the embalmers in 2
his service to embalm his father;
which the embalmers did, devot- 3
ing forty days to the task of em-
balming Israel, for that was the
regular time. The Egyptians
mourned him for seventy days.

When the mourning days were 4

over, Joseph said to the household of the Pharaoh, "If I have found favour with you, pray report to the Pharaoh that when
 5 my father was dying, he made me swear to bury him in the grave he had dug for himself in Canaan. Ask him to allow me to go up and bury my father. I
 6 will come back again." The Pharaoh said, "Go up and bury your father, as he made you swear
 7 to do." So Joseph went up to bury his father, accompanied by all the courtiers of the Pharaoh, the chief men of his palace, and
 8 all the heads of Egypt, as well as by all Joseph's household and his brothers' and his father's household; all they left behind them in the district of Goshen were their little ones, their flocks
 9 and their herds. He also took an escort of chariots and horsemen. It was a very large company. When they reached the
 10 Bramble threshing-floor, east of the Jordan, they raised a loud and bitter wail; there Joseph mourned seven days for his
 11 father. And when the natives, the Canaanites, saw this mourning at the Bramble threshing-floor, they said, "This is a terrible mourning for the Egyptians!" Hence the spot was called Abel-mizraim (mourning-field); it lies east of the Jordan.
 12 His sons did as he had ordered
 13 them; they carried him to the land of Canaan and buried him in the cave within the field at Makpelah, east of Mamre, the cave which Abraham had bought along with the field from Ephron the Hittite, to secure a burying-place.
 14 Then Joseph returned to Egypt along with his brothers and all who had accompanied him to bury his father, when the funeral

was over. [But when Joseph's 15 brothers realized that their father was dead, they thought, "Perhaps Joseph will hate us and take care to pay us back for all the evil we did to him." So they sent this message to 16 Joseph: "Your father bade us, before he died, to ask Joseph, 17 'Pray forgive the crime and the sin of your brothers, the evil they did to you!' Do forgive the crime of the servants of your father's God!" When Joseph was told this, he broke down in tears. Then his brothers 18 went and fell down before him, saying, "See, we are your humble servants!" "Have no 19 fear," said Joseph; "am I in the place of God? As for you, 20 you meant to do me evil, but God meant good to come out of it, as is happening to-day, when many lives are being preserved. So do not be afraid; 21 I will maintain you and your little ones." Thus he reassured them and encouraged them.

Joseph lived in Egypt, he and 22 his father's family. He lived a hundred and ten years, living 23 to see Ephraim's great-grandchildren and also to acknowledge the children of Machir, Manasseh's son, as members of his family. Then Joseph said 24 to his kinsmen, "I am dying, but God will be sure to remember you and bring you up from this land to the land that he swore he would give to Abraham, Isaac, and Jacob." Joseph 25 made the Israelites swear an oath, saying, "As God will be sure to remember you, so you must carry up my bones from here." At the age of a hundred 26 and ten Joseph died; he was embalmed and put into a mummy-case in Egypt.]

EXODUS

1 Here are the names of the
 sons of Israel who went to
 Egypt with Jacob, each man
 along with his household: Reu-
 2 ben, Simeon, Levi, and Judah,
 3 Issachar, Zebulun, and Benja-
 4 min, Dan and Naphtali, Gad and
 5 Asher; and the direct descend-
 ants of Jacob numbered seventy
 in all. Joseph was in Egypt
 7 already. The sons of Israel
 were fruitful and swarmed,
 they multiplied and teemed till
 13 the land was full of them. The
 Egyptians made slaves of the
 14 Israelites harshly; they made
 life bitter for them with hard
 service, forcing them to build
 with mortar and bricks and to
 do all manner of field-work—
 the lot of slaves harshly treated.
 6 *Joseph died, so did all his
 brothers and all that generation.*
 8 *A new king rose over Egypt, who*
 9 *had no knowledge of Joseph; he*
said to his people, "Look, the
Israelites are too many and too
 10 *mighty for us! We must handle*
them carefully, lest they multiply
and then, if we happen to be at
war, join our enemies and fight
against us, so as to escape from
 11 *the country."* So they put them
 under captains of the labour
 gangs, to crush them with heavy
 loads; and they built for the
 Pharaoh the store-towns of Pithom
 12 and Ramses. But the more they
 were crushed, the more they mul-
 tiplied and expanded, till the
 Egyptians dreaded the Israelites.
 15 [Then the king of Egypt told
 the Hebrew midwives, one of
 whom was called Shiphrah and
 16 the other Puah, that when they
 attended the Hebrew women
 and saw them on the birth-
 stool they were to kill the child,

if it was a male, and to let it
 live, if it was a girl. But the 17
 midwives revered God; they
 did not do as the king of Egypt
 ordered them, but saved the
 male children alive. So the 18
 king of Egypt summoned the
 midwives. "Why have you
 done this," he asked, "saving
 the male children alive?" The 19
 midwives said to the Pharaoh,
 "Because the Hebrew women
 are not like the Egyptian
 women; they are brisk crea-
 tures, delivered before ever a
 midwife reaches them!" So the
 people continued to multiply
 and teem. God prospered the 20
 midwives; since the midwives
 had revered God, he made
 them mothers of families.

The Pharaoh then ordered all 22
 his people to throw every son
 born to the Hebrews into the
 Nile, but to save every girl alive.
 Now a man belonging to the 2
 house of Levi went and married
 the daughter of Levi; the woman 2
 conceived and bore a son, and
 as she saw he was a handsome
 boy, she hid him for three
 months. When she could hide 3
 him no longer, she took a creel
 made of papyrus reeds, daubed
 it over with bitumen and pitch,
 and put the child in it, laying
 it among the reeds at the side
 of the Nile. His sister placed 4
 herself at a distance, to see
 what would happen to him.
 Now the daughter of the Pha- 5
 raoh came down to bathe at the
 river; her maidens were walking
 along the bank, and as she saw
 the creel among the reeds she
 sent her slave-girl to fetch it.
 On opening it she saw the child 6
 —it was a boy crying! She

pitied him, and said, "This is one of the Hebrews' children."

7 His sister said to the Pharaoh's daughter, "Shall I go and get you a Hebrew nurse, to suckle
8 the child for you?" "Yes," said the Pharaoh's daughter. So the girl went for the child's
9 mother, and the Pharaoh's daughter said to her, "Take this child away and suckle it for me, and I will pay you your wages." The woman took and
10 suckled the child, and when the child grew up she brought him to the Pharaoh's daughter, who adopted him as her son; she called his name Moses (Removed), "for," she said, "I removed him from the water."

11 *It was during those days that Moses, now a man, once went out to his fellow-countrymen. He noted the loads they had to bear. And he saw an Egyptian striking a Hebrew, one of his own country-*
12 *men. Moses looked round; there was no one to be seen, so he knocked the Egyptian down and hid his body in the sand. Next day, when he went out, there were two Hebrews quarrelling! Moses said to the man in the wrong, "Why are you striking*
14 *a fellow-countryman?" He replied, "Who made you an authority and umpire over us? Do you mean to murder me as you murdered the Egyptian?" This made Moses afraid; he reflected that what he had done must be*
15 *known. When the Pharaoh heard of it, he tried to kill Moses, but Moses escaped from the Pharaoh to the land of Midian. He was*
16 *sitting beside the well when the seven daughters of the priest of Midian came to draw water, to fill the troughs for their father's*
17 *flock. The shepherds drove them off, but Moses came forward and*

helped them to water their flock. When they got home to their 18
father [[Reuel]], he asked them how they had returned so soon
that day. They said, "An Egypt- 19
tian protected us from the shepherds. He even drew water for us, to water the flock!" "And 20
where is he?" the man asked his daughters. "Why have you left him behind? Ask him to take food with us." Moses agreed to 21
live with the man, and he gave Moses his daughter Zipporah in marriage; she bore him a son, whom he called Gershom or 22
Stranger, "for I have been a stranger," he said, "in a foreign land."

During this long time the king 23
of Egypt died. Then the Eternal 4
said to Moses in Midian, "Go 19
back to Egypt, for all the men who tried to kill you are dead." So Moses put his wife and his 20
son on an ass, and went back to the land of Egypt. On the way 24
back the Eternal met him at a khan and tried to kill him. So 25
Zipporah taking a flint-knife cut off her boy's foreskin and touched his feet with it, crying, "There, you are my bridegroom in blood!" Then the Eternal let him alone, 26
when Zipporah cried, "You are my bridegroom in blood, by this circumcision."

The Israelites were groaning 2
under their bondage, and the 23
wail of their cries for help came up to God. God heard their 24
moaning, and God remembered his compact with Abraham, Isaac, and Jacob; God noted 25
the plight of the Israelites and God made himself known to them. [One day, as Moses was 3
tending the flock of his father-in-law Jethro, the priest of Midian, he led the flock to the western side of the prairie, and

reached the sacred hill of
 2 Horeb.] *The angel of the Eternal appeared to him in a flame of fire rising out of a thorn-bush. When he looked, there was the thorn-bush ablaze with fire, yet*
 3 *not consumed!* "I will step aside," said Moses, "and see this marvel, why the thorn-bush
 4 is not yet burnt up." When the Eternal saw that he stepped aside to look at it, [God called to him out of the thorn-bush, saying, "Moses, Moses!" He answered,
 5 "Here I am!"] And he said, "Do not come close; remove your sandals from your feet, for the place where you are standing is
 6 sacred ground." [He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses covered his face; he was
 7 afraid to look at God.] The Eternal said, "I have indeed seen the distress of my people in Egypt, I have heard them wailing under their slave-drivers; for
 8 I know their sorrows and I have come down to rescue them from the Egyptians and to bring them out of that land to a fine, large land, abounding in milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and
 9 the Jebusites. [And now the wail of the Israelites has reached me; I have also seen how the Egyptians are oppressing them.
 10 So come, I will send you to the Pharaoh that you may bring my people the Israelites out of
 11 Egypt." Moses said to God, "But who am I, to go to the Pharaoh and to bring the Is-
 12 raelites out of Egypt?" He answered, "I will be with you. And here is your proof that I myself have sent you: when you have brought the people

out of Egypt, they shall worship God on this very hill." "But," said Moses to God, 13 "when I go to the Israelites and tell them that the God of their fathers has sent me to them, and when they ask me, 'What is his name?' what am I to say to them?" God said to Moses, 14 "I-will-be-what-I-will-be: tell the Israelites that I-will-be has sent you to them." God also 15 said to Moses, "You must tell the Israelites that the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent you to them; tell them

This is my name for all time,
 this is my title for all ages.]

Go and gather the sheikhs of Is- 16
 rael, and tell them that the Eter-
 nal, the God of their fathers, the
 God of Abraham, Isaac, and
 Jacob, has appeared to you, say-
 ing, 'I have remembered you and 17
 all that is being done to you in
 Egypt; I have resolved to bring
 you out of your distress in Egypt
 to the country of the Canaanites,
 the Hittites, the Amorites, the
 Perizzites, the Hivites, and the
 Jebusites, to a land abounding
 in milk and honey.' They will 18
 listen to what you say. Then you
 and the sheikhs of Israel must go
 to the king of Egypt and tell him
 that 'the Eternal, the God of the
 Hebrews, has met us. Pray let
 us travel for three days into the
 desert, then, that we may sacrifice
 to the Eternal our God.' [Well 19
 do I know that the king of
 Egypt will not let you go, ex-
 cept by force. So I will exert 20
 my force and strike Egypt with
 all the marvels I intend to work
 there; after that he will let you
 go. And I will make this people 21
 so much in favour with the

Egyptians that you shall not leave the country empty-handed; no, every woman shall ask her neighbour and her slave for jewels of silver and of gold as well as for raiment, to bedeck your sons and daughters. You shall take toll of the Egyptians.]” Moses answered, “But suppose they will not believe me, or listen to what I say; suppose they say, ‘The Eternal never appeared to you.’” The Eternal said to him, “What is that in your hand?” “A stick,” he said. “Throw it on the ground,” said the Eternal. He threw it on the ground, and it turned into a snake. Moses ran away from it, but the Eternal said to Moses, “Put your hand out and catch it by the tail”—he did put his hand out and caught it by the tail, when it became a stick in his hand—“that they may believe the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” The Eternal also said to him, “Put your hand into your bosom.” He did so, and when he took it out, there was his hand all leprous, white as snow! “Put your hand back into your bosom,” said the Eternal; he did so, and when he took it out, there it was, like his other flesh again! “If they will not believe you, if they will not credit the first portent, then they will believe the second. If they will not believe even these two portents, if they will not listen to what you say, then you must take some water from the Nile and pour it on the dry ground, and the water you take from the Nile shall turn into blood on the dry ground.” Moses said to the Eternal, “But, Lord, I am no speaker, I never have been and I

am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words.” The Eternal said to him, “Who gives man his mouth? Who makes one man dumb or deaf, who gives him sight or makes him blind? Is it not I, the Eternal? Go then, I will be with your mouth and teach you what to say.” [“Send whom you will, Lord!” he replied. The Eternal’s anger blazed against Moses; he said, “What of your brother Aaron the Levite? He, I know, can speak well. Why, there he is, coming to meet you; when he sees you, he will be glad at heart! You must speak to him and tell him what to say; I will be with your mouth and with his mouth and instruct you. He shall be your spokesman to the people; he shall serve as a mouthpiece for you, and you shall inspire him.”] [Take this stick in your hand, to work portents. And when you return to Egypt, see that you perform before the Pharaoh all the portents I have given you power to perform—though I will make him obdurate, and he will not let the people go.”]

So Moses took the stick of God in his hand. He went back to his father-in-law Jethro, and said to him, “Pray let me return to my relatives in Egypt, to see if they are still alive!” “Go with my blessing,” said Jethro. Then the Eternal said to Aaron, “Go into the desert to meet Moses.” He went, and he met him at the sacred hill; he kissed him, and then Moses told Aaron all the commission of the Eternal and all the portents he had been charged to perform.] Moses and Aaron then gathered all the sheikhs of

30 *Israel, and Aaron told them all that the Eternal had said to Moses, while Moses performed the portents in the sight of the*
 31 *people. The people believed; when they heard that the Eternal had remembered the Israelites and marked their distress, they bowed their heads and wor-*
 5 *shipped. [After that, Moses and Aaron went and told the Pharaoh that the Eternal, the God of Israel, bade him let the Eternal's people go and hold a festival in his honour in the*
 2 *desert. "Who is the Eternal," said the Pharaoh, "that I should listen to his order to let Israel go? I know nothing about the Eternal; besides, I will not let*
 3 *Israel go.]" They said, "The God of the Hebrews has met us; pray, then, let us travel for three days into the desert that we may sacrifice to the Eternal our God, lest he fall upon us with pestilence*
 4 *or with the sword."* ["Moses and Aaron," said the king of Egypt, "why would you unsettle the people from their labours? Get
 5 *to your tasks."*] "*The work-people are now numerous," said the Pharaoh, "and you are putting them off their tasks!" That very day the Pharaoh ordered the slave-drivers and the foremen,*
 7 *"You must no longer give the people straw for making bricks; after this, let them go and gather*
 8 *the straw for themselves. But you must exact from them the same number of bricks as they have had to make up till now; you must not reduce the quantity. For they are lazy; that is why they are crying, 'Let us go and*
 9 *sacrifice to our God.' Make the men do heavier work, that they may attend to that instead of at-*
 10 *tending to lying words."* So the slave-drivers and the foremen
 went and told the people, "The Pharaoh declares that he will not give you any more straw. Go 11
 and gather straw for yourselves wherever you can find it; but your output of work is not to be reduced." So the people scat- 12
 tered all over Egypt in search of stubble for straw, while the slave- 13
 drivers urged them on to complete their daily amount of bricks, as when straw had been provided. The foremen of the Israelites, 14
 whom the Pharaoh's slave-drivers had put over them, were thrashed, and asked why they had not completed their amount of bricks as usual. Then the foremen of 15
 the Israelites went and appealed to the Pharaoh, "Why do you treat your servants so? Your 16
 servants have no straw supplied to them and yet we are told to make bricks; and your servants get thrashed, whereas it is you who are wronging your people." He answered, "You are lazy, lazy, 17
 that is why you cry, 'Let us go and sacrifice to the Eternal.' Begone 18
 to your work; you shall get no straw, but you must deliver your quantity of bricks." The foremen 19
 of the Israelites saw the plight they were in, when they were told not to reduce their daily number of bricks. As they left the Pha- 20
 raoh, they met Moses and Aaron, who were waiting for them, and 21
 cried out, "May the Eternal look on what you have done and punish you! You have brought us into bad odour with the Pharaoh and his officers, putting a weapon in their hands to kill us!" Then 22
 Moses turned to the Eternal and said, "O Eternal, why hast thou ill-treated this people? Why didst thou ever send me here? Ever since I came to speak in thy 23
 name to the Pharaoh he has ill-treated this people, and thou hast

done nothing to rescue thy people." *The Eternal said to Moses, "Now you shall see what I will do to the Pharaoh; he will be forced to let them go, he will be forced to put them out of his country."*

2 Now God said this to Moses,
3 "I am the Eternal; I appeared
to Abraham, Isaac, and Jacob
as God Almighty, but I never
made myself known to them as
4 'the Eternal.' I made my compact
with them, to give them
the land of Canaan where they
5 were residing for a while. Also
I have heard the moaning of the
Israelites, whom the Egyptians
enslave, and I have remembered
6 my compact. So tell the Israelites
that I am the Eternal, I will free
them from the load of the Egyptians
and rid them
7 of their bondage. I will deliver
them by main force and mighty
victories, I will take them to be
a people for me and I will be a
God to them; so shall they find
that I am the Eternal, their
God, who frees them from the
8 load of the Egyptians. I will
bring them into the land that
I solemnly swore to give to
Abraham, Isaac, and Jacob, giving
it to them as a possession.
9 I am the Eternal." Moses told
this to the Israelites, but they
would not listen to Moses, they
were so impatient and hard
10 pressed. Then the Eternal told
11 Moses to go and bid the Pharaoh
king of Egypt let the Israelites
go from his country.
12 Moses protested, "The Israelites
have not listened to me, and how
will the Pharaoh listen to me,
clumsy speaker that I am?"
13 [[The Eternal spoke to Moses
and Aaron and gave them a
commission for the Israelites
and also for the Pha-

raoh king of Egypt, to bring the
Israelites out of the land of
Egypt.

These are the heads of their 14
clans. The sons of Reuben the
firstborn of Israel were Hanôk,
Pallu, Hezron, and Karmi; these
are the families of Reuben. The 15
sons of Simeon were Jemûel,
Jamin, Ohad, Jachin, Zohar, and
Saul (whose mother was a Canaanite);
these are the families of Simeon. The
sons of Levi, 16 according to their ages,
were Gershon, Kohath, and Merari:
Levi lived for a hundred and
thirty-seven years. Gershon's 17
sons were Libni and Shimei, by
their families; Kohath's sons 18
were Amram, Izhar, Hebron, and
Uzziel—Kohath lived for a hundred
and thirty-three years; Merari's
sons were Mahli and 19
Mushi; these are the families of
the Levites in order of age. Amram
married Jochebed his 20
aunt, who bore him Aaron and
Moses; Amram lived for a hundred
and thirty-seven years. Izhar's
sons were Korah, 21
Nepheg, and Zichri; Uzziel's 22
sons were Mishael, Elzaphan, and
Sithri. Aaron married 23
Elisheba the daughter of Aminadab,
the sister of Nahshon, who bore
him Nadab, Abihu, Eleazar, and
Ithamar. Korah's 24
sons were Assir, Elkanah, and
Abiasaph; these are the families
of the Korahites. Aaron's son 25
Eleazar married a daughter of
Putiel who bore him Phinehas.
These are the heads of the
Levite clans, by their families.
Such were the Moses and Aaron 26
whom the Eternal ordered to
bring the Israelites out of the
land of Egypt in all their array.
They it was who spoke to the 27
Pharaoh king of Egypt, about
bringing the Israelites out of

Egypt; it was this Moses and Aaron.

28 Now on the day when the
Eternal spoke to Moses in the
29 land of Egypt, the Eternal said
to Moses, "I am the Eternal;
tell the Pharaoh king of Egypt
30 all that I tell you." Moses
protested, "But I am a clumsy
speaker; how will the Pharaoh
7 ever listen to me?"] The Eter-
nal answered Moses, "I make
you a god for the Pharaoh, and
your brother Aaron shall be a
2 prophet for you. You must
utter all that I command you,
and your brother Aaron will
tell the Pharaoh to let the Is-
3 raelites go from his land. But
I will make the Pharaoh stub-
born; I will do many a signal
4 act in the land of Egypt, but
the Pharaoh will not listen to
you; so I will let my hand fall
on Egypt and bring out my
people in their hosts, the Is-
raelites, by mighty victories,
5 that the Egyptians may learn
I am the Eternal as I stretch
out my hand to crush Egypt
and bring away the Israelites."
6 Moses and Aaron did so; they
did exactly as the Eternal or-
7 dered them. When they spoke
to the Pharaoh Moses was
eighty years old, and Aaron
eighty-three.

8 The Eternal told Moses and
9 Aaron, "If the Pharaoh bids
you work some miracle for your
credit, then tell Aaron to throw
his rod down in front of the
Pharaoh, that it may turn into
10 a reptile." Moses and Aaron
entered the presence of the
Pharaoh and did as the Eternal
ordered them; Aaron threw his
rod down in front of the Pha-
raoh and his officers, and it
11 turned into a reptile. Where-
upon the Pharaoh summoned

sages and sorcerers, the ma-
gicians of Egypt, and they by
their clever tricks did the same;
every man of them threw his 12
rod down, and it turned into a
reptile. Only, Aaron's rod
swallowed up their rods. But 13
the Pharaoh was obdurate and
would not listen to them, just
as the Eternal had predicted.

The Eternal said to Moses, 14
"The Pharaoh is stubborn, he
refuses to let the people leave.
[In the morning go to him, as he 15
goes out to the waters; stand be-
side the bank of the Nile to meet
him, holding in your hand your
stick which was turned into a
snake.] Tell him that the Eter- 16
nal, the God of the Hebrews, has
sent you to him with orders to
let my people go, to worship me
in the desert. Tell him this: 'As
yet you have not obeyed me.
Therefore the Eternal declares 17
you shall find out that he is the
Eternal by this, by me striking
the stick in my hand upon the
waters of the Nile, till they turn
into blood, till the fish in the 18
Nile die, and the Nile stinks, and
the Egyptians have a weary search
for water.'"

The Eternal said to Moses, 19
"Tell Aaron to stretch out his
rod over the waters of Egypt,
over their rivers, canals, reser-
voirs, and ponds, till they all
turn into blood, till blood is
everywhere in Egypt, even in
bowls of wood and stone jars."
Moses and Aaron did as the 20a
Eternal ordered them; blood 21b
was everywhere in Egypt. But 22
the magicians of Egypt did the
same by their clever tricks,
and, as the Eternal had pre-
dicted, the Pharaoh was ob-
durate and would not listen to
Moses and Aaron.

[Moses raised the stick and 20b

struck the waters of the Nile in presence of the Pharaoh and his officers, and all the water in the
 21a river turned into blood.] The fish in the river died, the Nile itself stank, till the Egyptians could
 23 not drink its water. [The Pharaoh turned and went home; he
 24 did not heed even this.] The Egyptians had all to dig round the Nile for water to drink, as they could not drink the water of the river.

25 Seven days passed after the
 8 Eternal had struck the Nile; then the Eternal told Moses to go to the Pharaoh with this message from the Eternal: "Let my people go,
 2 to worship me. If you refuse to let them go, I will plague all your
 3 country with frogs; the Nile shall swarm with frogs, crawling up into your palace, into your bedroom, into your bed, into the houses of your officers and your people, into ovens and kneading-
 4 bowls, crawling all over you and your people and your officers."
 8 Then the Pharaoh called Moses and Aaron, saying, "Beseech the Eternal to take the frogs away from me and my people, and then I will let the people go, to sacrifice to the Eternal." Moses said to the Pharaoh, "You may have the honour of saying when I am to beseech the Eternal for you and your officers and your people, that the frogs may be destroyed from you and your houses and
 10 confined to the Nile!" He said, "Ask it for to-morrow." "As you please," said Moses; "it will teach you that there is no one like
 11 the Eternal, our God. The frogs shall leave you and your houses, your officers and your people; they shall be confined to the
 12 Nile." So Moses and Aaron left the Pharaoh. Moses implored the Eternal to remove the

frogs as he had promised the Pharaoh, and the Eternal did as
 13 Moses asked; the frogs did die out of the houses, the courtyards, and the fields. They were piled up in
 14 heaps, till the land stank with them. But when the Pharaoh
 15 saw that relief had come, he stiffened himself.

The Eternal said to Moses, 5
 "Tell Aaron to stretch his rod out over the river, the canals, and the reservoirs, and make frogs swarm over the land of Egypt." Aaron stretched his 6 hand out over the waters of Egypt, till frogs crawled up and covered the land of Egypt. The 7 magicians did the same, by their clever tricks, bringing frogs up over the land of Egypt. And the Pharaoh would not 15b listen to Moses and Aaron, just as the Eternal had predicted.

The Eternal then said to 16 Moses, "Tell Aaron to stretch his rod out and strike the dust on the ground, till it turns into mosquitoes all over the land of Egypt." This was done; Aaron 17 stretched his rod out and struck the dust on the ground, till it became mosquitoes infesting men and beasts; all the dust on the ground throughout all the land of Egypt became mosquitoes. The magicians also tried 18 with their clever tricks to produce mosquitoes, but they could not. The mosquitoes infested men and beasts, and the ma- 19 gicians said to the Pharaoh, "This is the finger of God!" But, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

The Eternal said to Moses, 20
 "Appear before the Pharaoh early in the morning, as he goes out to the waters, and tell him this from

the Eternal: 'Let my people go, to
 21 worship me. Otherwise, if you
 will not let my people go, I will
 send swarms of gnats on you and
 your officers and your people, in-
 side your houses, till the houses
 of the Egyptians and the ground
 they tread on are covered with
 22 swarms of gnats. But I will then
 set apart the land of Goshen where
 my people are living, so that no
 swarms of gnats light there, in
 order to teach you that I am the
 23 Eternal on earth; I will make a
 difference between my people and
 your people. This portent shall
 24 occur to-morrow.' " The Eternal
 did so. Sore swarms of gnats
 came into the palace of the Pha-
 raoh and the houses of his officers
 and all the land of Egypt, till the
 whole land was ruined with gnats.
 25 Then the Pharaoh called Moses
 and Aaron, saying, "Go and sac-
 rifice to your God within Egypt."
 26 "No," said Moses, "that would be
 wrong; we would have to sacrifice
 to the Eternal, our God, victims
 which are abominable to the Eryp-
 tians. Are we to sacrifice what
 the Egyptians abominate, under
 their very eyes, and be stoned for
 27 it? We will travel three days into
 the desert and sacrifice to the
 Eternal, our God, as he may com-
 28 mand us." The Pharaoh an-
 swered, "I will let you go, to sac-
 rifice to the Eternal, your God, in
 the desert; only, you must not go
 very far. And beseech him for
 29 me." Moses said, "I withdraw
 from your presence, and I will be-
 seech the Eternal that the swarms
 of gnats may leave the Pharaoh
 and his officers and his people,
 to-morrow. Only, the Pharaoh
 must no longer play false by re-
 fusing to let the people go and
 30 sacrifice to the Eternal." Then
 Moses withdrew from the Pha-
 raoh and besought the Eternal.

The Eternal did as Moses asked; 31
 he removed the swarms of gnats
 from the Pharaoh and his officers
 and his people, till not one re-
 mained. And once more the 32
 Pharaoh stiffened himself and
 would not let the people go.

The Eternal told Moses to go to 9
 the Pharaoh with this message
 from the Eternal, the God of the
 Hebrews: "Let my people go, to
 worship me. If you refuse to let 2
 them go, if you detain them still,
 then the hand of the Eternal will 3
 fall on your live-stock in the
 fields, on horses, asses, camels,
 herds, and flocks, with a deadly
 pest. The Eternal will make a 4
 difference between the live-stock of
 Israel and the live-stock of Egypt;
 no beast belonging to the Israel-
 ites shall die." The Eternal fixed 5
 the time for this; "To-morrow,"
 he said, "the Eternal will do this
 in the land." Next day the Eter- 6
 nal did it; the live-stock of Egypt
 all died, but none of the live-stock
 of the Israelites died. The Pha- 7
 raoh sent, only to find that not a
 single animal belonging to the
 Israelites was dead. But the Pha-
 raoh stiffened himself and would
 not let the people go.

The Eternal then said to 8
 Moses and Aaron, "Take two
 handfuls of soot from a kiln, and
 let Moses toss it high in front of
 the Pharaoh. It shall turn into 9
 fine dust over all the land of
 Egypt, producing boils that
 break into blisters on man and
 beast throughout all Egypt."
 They took some soot from a kiln 10
 and stood in front of the Pha-
 raoh; then Moses tossed it high,
 and it turned into boils breaking
 into blisters on man and beast.
 The magicians could not hold 11
 their ground before Moses on
 account of the boils, for the boils
 attacked the magicians as well

12 as all the Egyptians. But the
 Eternal made the Pharaoh stub-
 born, and he would not listen to
 Moses and Aaron, just as the
 Eternal had predicted to Moses.
 13 *The Eternal said to Moses,*
"Appear before the Pharaoh early
in the morning and tell him this
from the Eternal, the God of the
Hebrews: 'Let my people go, to
 14 *worship me. For this time I will*
rain all these my strokes on you
and your officers and your people,
to teach you that there is no one
 15 *like me in all the world. Other-*
wise, I would have exerted my
force and struck you and your
people with pestilence, till you
 16 *were swept off the earth; but this*
is why I have kept you alive, to
let you see my power and to pub-
lish my fame all over the world.
 17 *You still thwart my people, refus-*
 18 *ing to let them go? About this*
time to-morrow I will rain down
terrible hail, such as never has
been seen since Egypt arose.
 19 *Send out and hurry in your live-*
stock and all you have in your
fields, for the hail shall fall on
every man and beast to be found
out in the fields, left outside, and
 20 *it will kill them."* Anyone of the
 Pharaoh's officers who stood in
 awe of the Eternal's word made
 his servants and live-stock hurry
 21 indoors; anyone who disregarded
 the word of the Eternal left his
 servants and live-stock in the
 22 fields. [The Eternal said to
 Moses, "Stretch your hand up
 to the sky, that hail may fall
 over all the land of Egypt, on
 man and beast and all things
 growing in the fields throughout
 23 all Egypt." Moses stretched
 his stick to the sky, and the
 Eternal sent a thunderstorm,
 hail and lightning shooting
 down to the earth.] *The Eternal*
rained hail on the land of Egypt;

there was hail, with lightning 24
 flashing through it,] *most fearful*
hail, such as never had been in
all Egypt ever since it was a na-
 tion. [The hail struck down 25
 everything in the fields through-
 out all the land of Egypt, both
 man and beast;] *the hail struck*
down all that grew in the fields
and broke all the trees. Only in 26
the land of Goshen, where the
Israelites lived, there was no
hail. Then the Pharaoh sent for 27
Moses and Aaron. "I have
sinned this time," he said; "the
Eternal is in the right, I and my
people are in the wrong. Beseech 28
the Eternal for me; we have had
enough of all God's thunder and
hail; I will let you go, and you
shall stay here no longer." Moses 29
 said to him, "As soon as I leave
 the city, I will stretch my hands
 out in prayer to the Eternal; the
 thundering shall cease, and there
 shall be no more hail—to teach
 you that the earth belongs to the
 Eternal. Though, as for you and 30
 your officers, I know you are not
 yet afraid of the Eternal." (The
 flax and barley were ruined, for 31
 the barley was in ear and the flax
 was in bud; but the wheat and 32
 spelt were not ruined, for they
 grow later.) So Moses left the 33
 Pharaoh in the city and stretched
 his hands out in prayer to the
 Eternal; the thundering and the
 hail ceased, and the rain no longer
 poured on earth. When the Pha- 34
 raoh saw that the rain and hail
 and thundering had ceased, he
 sinned again; he and his officers
 stiffened themselves. [The Pha- 35
 raoh was obdurate; he would not
 let the Israelites go, as the Eter-
 nal had predicted through
 Moses.]

The Eternal then said to Moses, 10
"Go to the Pharaoh; for I have
made him and his officers stub-

born, that I may work these por-
 2 tents among them, and that you
 may tell your sons and grandsons
 how I made fools of the Egypt-
 tians and worked my portents
 among them, to teach you that I
 3 am the Eternal." So Moses and
 Aaron went in to the Pharaoh
 with this message from the Eter-
 nal, the God of the Hebrews.
 "How long will you refuse to sub-
 mit to me? Let my people go to
 4 worship me. Otherwise, if you
 refuse to let my people go, then
 to-morrow I will let locusts loose
 5 upon your land, covering the face
 of the country till the country can-
 not be seen for them; they shall eat
 up all that is left to you after the
 hail, devouring any tree you have
 6 in the field, filling your houses and
 the houses of all your officers and
 the houses of all the Egyptians, as
 neither your fathers nor your
 grandfathers have ever seen, since
 7 the day they were born." Then
 he turned and left the Pharaoh.
 The Pharaoh's officers said to
 him, "How long is this fellow to
 endanger us? Let the men go, to
 worship the Eternal. Do you not
 know by this time that Egypt is
 8 ruined?" So Moses and Aaron
 were brought back to the Pha-
 raoh; he said to them, "Go and
 worship the Eternal, your God.
 9 But who are to go?" Moses an-
 swered, "We will take our young
 people and our old people, our
 sons and our daughters; we will
 go with our flocks and herds, for
 we must celebrate the Eternal's
 10 festival." "Well," said the Pha-
 raoh, "may the Eternal be with
 you, if ever I let you and your
 little ones go! Let you go?
 Plainly you are out for some
 11 mischief. No, no! But your
 males may go and worship the
 Eternal, since that is what you
 want!" And with that they were

driven out of the Pharaoh's
 presence.

[The Eternal said to Moses, 12
 "Stretch your hand out over the
 land of Egypt, to bring the lo-
 custs over the land of Egypt,
 eating up all the growth of the
 fields that the hail has left." 13
 So Moses stretched his stick out
 over the land of Egypt,] and the
 Eternal swept an east wind over
 the land all that day and night;
 when morning came, the east wind
 brought the locusts, [and the lo- 14
 custs swarmed all over Egypt,]
 dropping on all the country of
 Egypt, a terrible plague of locusts
 such as never had been before,
 such as never will be again; they 15
 covered the face of the whole land,
 till the country was black with
 them; [they ate up all the green
 growth of the fields and all the
 fruit left by the hail on the
 trees,] till not a green blade or
 leaf remained anywhere in the
 land of Egypt. Then the Pha- 16
 raoh called for Moses and Aaron
 in haste; "I have sinned against 17
 the Eternal your God and against
 you," he said; "pray, pardon my
 sin only this once, and beseech the
 Eternal your God to remove for
 once this deadly pest." Moses 18
 left the Pharaoh and besought the
 Eternal; and the Eternal now 19
 made a furious west wind, which
 caught up the locusts and whirled
 them into the Reed Sea, till not a
 locust was left in the land of
 Egypt. [But the Eternal made 20
 the Pharaoh stubborn, and he
 would not let the Israelites go.

The Eternal then said to 21
 Moses, "Stretch your hand up
 to the sky, that darkness may
 fall on the land of Egypt, a dark-
 ness that may be felt." So 22
 Moses stretched his hand up to
 the sky, and darkness was over
 all the land of Egypt for three

23 days; no one could see another, and no one could move about for three days, although the Israelites enjoyed light in their dwellings; but the Eternal made the Pharaoh stubborn, and he would not let them go. And the Eternal said to Moses, "Tell the Pharaoh this from the Eternal: 'Israel is my son, my firstborn son; I told you to let my son go, that he might worship me, and you have refused to let him go. So now I will slay your son, your firstborn son.'"]

10 *The Pharaoh then called for*
24 *Moses and said, "Go and worship the Eternal; you may take your little ones, but let your flocks and herds stay behind."* Moses answered, "You must let us have animals too for sacrifice and burnt-offerings, that we may sacrifice to the Eternal our God. And our live-stock must go with us; not a hoof is to be left behind, for we need them to worship the Eternal, our God. Till we reach the spot we do not know with what animals we must worship the Eternal." "Begone," said the Pharaoh, "leave my presence and never enter it again; see to that. For the day you enter my presence, you die." "A true word," Moses answered; "never again will I enter your presence."

11 [The Eternal then said to Moses, "One shock more will I let fall upon the Pharaoh and upon Egypt, and then he will let you leave; indeed, when he lets you go without any reserve, he will push you out of the country. So make it known to the people that every man is to ask his neighbour, and every woman to ask her neighbour, for jewels of silver and jewels of gold." The Eternal made the people in favour with the Egyptians; be-

sides, Moses was a terrible person in the land of Egypt, in the opinion of the Pharaoh's officers and of the people.]

Moses said, "*The Eternal declares that he will pass through Egypt about midnight, when all the first-born in Egypt shall die, from the eldest son of the Pharaoh on the throne to the eldest son of the slave-girl at the mill, and the first-born of all cattle; then shall a loud wail ring through all the land of Egypt, such as never has been heard, such as never will be heard again. But not even a dog shall bark against any of the Israelites, against man or beast of them,—to teach you that the Eternal does make a difference between the Egyptians and Israel. And,*" Moses added, "*all these officers of yours shall come down to me and bow down to me, begging me and all my followers to leave; then and then only will I leave the country.*" And away he went from the Pharaoh's presence in hot anger.

The Eternal said to Moses, 9 "The Pharaoh will not listen to you—that my marvellous deeds may be multiplied in the land of Egypt." So Moses and 10 Aaron performed all these marvels in front of the Pharaoh; but the Eternal made the Pharaoh stubborn, and he would not let the Israelites go from his land.

Then the Eternal said to 12 Moses and Aaron in the land of Egypt, "This month shall be for 2 you the first month in the year, the month when the year begins. Tell all the community of 3 Israel that on the tenth day of this month they are each to take a lamb or kid, one lamb for every household; if any house- 4 hold is too small for a lamb, then the man and his next

- neighbour must take one between them, reckoning the lamb in proportion to what each member of the family can eat.
- 5 The lamb must be a male yearling, unblemished; it may be a
- 6 lamb or a kid, but you must keep it till the fourteenth day of the month, when every member of the community of Israel shall kill it between sunset and dark.
- 7 Then they must take some of the blood and smear it on the two door-posts and on the lintel of the house where it is eaten.
- 8 That evening they must roast the flesh and eat it with unleavened cakes, also with some
- 9 bitter herbs; it is not to be eaten raw or boiled in water, but roasted in the fire, head and legs
- 10 and all. You must not leave any over till the morning; any part of it left over must be
- 11 burned. And you must eat it with belt tight round your waist, sandals on your feet, and staff in hand; eat it in a hurry. For it
- 12 is the Eternal's passover; I will pass through the land of Egypt that night, striking down all the firstborn in Egypt, man and beast alike, and dooming all the gods of Egypt: I am the Eternal.
- 13 The blood shall mark the houses where you live, and when I see the blood I will pass over you, sparing you a deadly stroke, as I strike down the land of
- 28 Egypt." The Israelites went and did exactly as the Eternal had ordered Moses and Aaron.
- 21 Then Moses summoned all the sheikhs of Israel and said to them, "Select lambs or kids from the folds, family by family, and kill
- 22 the passover victim. You must also take a bunch of marjoram, dip it in the blood within the basin, and put some of the blood on the lintel and the two door-
- posts; then none of you must go out of the door of his house till next morning. For the Eternal 23 will be passing through the land to strike down the Egyptians, and whenever he sees the blood on the lintel and on the two door-posts, the Eternal will pass over that door and not allow the destroying angel to enter your houses to strike you down. You must keep this rite as 24 a standing order for yourselves and your descendants. And when you 25 come to the land that the Eternal will give you, as he has promised, you must keep up this worship; when your children ask you what 26 this service of worship means, you 27 must answer that it is the sacrifice of the Eternal's passover, for he passed over the houses of the Israelites in Egypt when he was striking down the Egyptians; he kept our houses safe." The people bowed their heads and worshipped. And at midnight the 29 Eternal struck down all the first-born in the land of Egypt, from the eldest son of the Pharaoh on the throne to the eldest son of the prisoner in the dungeon, as well as the firstborn of all the cattle. The Pharaoh started up in the 30 night, he and all his officers and all the Egyptians; there was a loud wail in Egypt, for there was not a house where some one was not dead. He sent for Moses and 31 Aaron during the night, and said, "Away with you from among my people, both you and the Israelites; go and worship the Eternal, as you have asked. Take both your 32 flocks and your herds, as you demand, and begone; and ask a blessing for me also." The 33 Egyptians pressed the people to hurry out of the land, crying, "We are all dead men!" So the people 34 snatched up their dough, unleavened as it was, and wrapped their

kneading-bowls inside their mantles, carrying them on their shoulders. [The Israelites had also done as Moses told them; they had asked the Egyptians for jewels of silver and jewels of gold and raiment, and the Eternal had given them such favour with the Egyptians that they let the people have whatever they asked. They had thus taken toll of the Egyptians.]

From Ramses the Israelites moved to Sukkoth, about six hundred thousand of them on foot, besides women and children; a motley mob accompanied them, and large numbers of live-stock, both flocks and herds. They baked unleavened pan-cakes of the dough they had brought from Egypt, for the dough was unleavened; they had been pushed out of Egypt and could not wait, nor had they prepared any food for the journey. The time spent by the Israelites in Egypt was four hundred and thirty years; and at the end of the four hundred and thirty years it was on that very day that all the array of the Eternal left Egypt. It was a night when the Eternal was on the watch to bring them out of Egypt, a night when all Israelites must keep watch for the Eternal, age after age.

The Eternal said to Moses and Aaron, "This is the order for the passover: no foreigner is to partake of it, but any slave, bought for money, may partake of it, if he has been circumcised; no alien or hired servant is to partake of it. It must be eaten in one house; you must not carry any of the flesh outside the house. Nor must you break any bone of the victim. And all the community of Israel must keep this feast. When a resident alien

who is with you desires to keep the Eternal's passover, all the male members of his household must be circumcised first; then he may draw near to keep the passover, he shall count as a native; but no uncircumcised person shall partake of it. There shall be one and the same law for the native and for the resident alien. And this day shall be a memorial day for you, to be kept as a festival for the Eternal; age after age you must keep this as a standing festival. For seven days you must eat unleavened cakes; on the first day you must be sure to clean all dough out of your houses, for anyone who eats a leavened cake between the first day and the seventh day shall be outlawed from Israel. On the first day you must hold a sacred gathering, and on the seventh day a sacred gathering; you shall do no business on these days, no work except in preparing the food that everyone needs. You must keep this custom of unleavened cakes, for on that very day I brought all your array out of the land of Egypt; that is why you must keep this day, age after age, as a standing order. On the evening of the fourteenth day of the first month you shall eat unleavened cakes, and so on till the evening of the twenty-first day; for these seven days dough must be found inside your houses, for anyone eating anything leavened shall be outlawed from the community of Israel, whether he is a resident alien or a native. You must not eat anything leavened; eat unleavened cakes in every household."

The Israelites all did so; they did exactly as the Eternal had ordered Moses and Aaron. And

on that very day the Eternal brought the Israelites in their array out of the land of Egypt.

13 Then said the Eternal to Moses,

2 "Consecrate all the firstborn to me, whatever is the first to open the womb in Israel, human or animal, for it belongs to me."

3 *Moses said to the people, "Remember this day, when you left Egypt, that slave-pen; for by sheer strength the Eternal brought you out of this place; no leavened cakes*

4 *are to be eaten on this day of the month Abib, when you leave.*

5 *And when the Eternal brings you, to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers he would give you, a land abounding in milk and honey, then you must hold this service in this month:*

6 *for seven days you must eat unleavened cakes, and hold a festival for the Eternal on the seventh*

7 *day; during all the seven days unleavened cakes must be eaten, no leavened cakes must be seen among you, and no dough at all, through-*

8 *out your country. And you must each tell your son on that day that this is on account of what the Eternal did for you when you left*

9 *Egypt. It shall serve you as a mark on the hand or a badge between your eyes, that the law of the Eternal may be ever on your lips; for by sheer strength the Eternal has brought you out of*

10 *Egypt. So keep this customary rite in its due season, year by*

11 *year. And when the Eternal brings you into the Canaanite land, and gives it to you, as he swore to you and to your fathers,*

12 *you shall make over to the Eternal whatever is the first to open the womb, and every firstling animal; these males shall belong to*

13 *the Eternal. You may buy back*

a firstling ass with a lamb or a kid, but if you do not choose to buy it back, you must break its neck. Any firstborn boy you must buy back. And when your son 14 *asks any of you in after days what this means, you must tell him: 'By sheer strength the Eternal brought us out of Egypt, that slave-pen, and when the Pharaoh* 15 *made difficulties about letting us go, the Eternal killed all the firstborn in the land of Egypt, both of man and of beast; that is why I sacrifice to the Eternal any male animal that opens the womb, though I buy back a firstborn son.'* This shall serve you as a mark on 16 *the hand or a memento bound between the eyes, for by sheer strength the Eternal has brought us out of Egypt."*

[Now when the Pharaoh let 17 the people go, God did not lead them along the road to the land of the Philistines, although that lay close at hand, for God thought that perhaps the people might have regrets and return to Egypt, if they had to fight their way; so God led the people by a 18 round-about road in the direction of the desert, towards the Reed Sea. The Israelites left Egypt in orderly array. And 19 Moses took the bones of Joseph; for Joseph had made the Israelites swear they would do this, "God will be sure to remember you, and you must carry my bones away with you."]

Moving from Sukkoth, they 20 camped at Etham on the edge of the desert. The Eternal went 21 in front of them, in a column of cloud, to lead them by day, and in a column of fire, to light them through the night, so that they might travel both by day and by night; the column of cloud by day 22 and the column of fire by night

never ceased to go in front of the people.

- 14 Then the Eternal told Moses
 2 to order the Israelites to wheel
 round and camp in front of
 Pihahiroth between Migdol and
 the sea, in front of Baal-zéphon,
 opposite which they were to
 3 camp beside the sea. For "the
 Pharaoh," he said, "will think
 that the Israelites are bewil-
 4 dered, caught by the desert; I
 will make the Pharaoh stub-
 born, till he pursues them, and
 I will gain honour out of the
 Pharaoh and all his army, to
 teach the Egyptians that I am
 the Eternal." They did so.
 8 And the Eternal made the
 Pharaoh stubborn, so that he
 chased the Israelites, who were
 marching away quite confi-
 9 dently; the Egyptians chased
 them and came up on them as
 they lay camped on the sea-
 coast beside Pihahiroth, in front
 5 of Baal-zéphon. *When the king
 of Egypt was told that the people
 had fled, the Pharaoh and his
 officers changed their minds about
 the people; "Whatever have we
 done," they said, "in letting the
 6 Israelites leave our service?" So
 the Pharaoh got his chariots ready
 7 and took his men with him, six
 hundred picked chariots and all
 the rest of the chariots of Egypt,
 10 manned by their captains. When
 the Pharaoh approached, the
 Israelites looked up, and there
 were the Egyptians after them!
 They were terribly afraid. They
 11 cried to the Eternal. And they
 said to Moses, "Was it because
 there were no graves in Egypt
 that you have brought us to die
 in the desert? Why have you mis-
 guided us by bringing us out of
 12 Egypt? Did we not tell you in
 Egypt to let us alone and let us
 serve the Egyptians? Better serve*

*the Egyptians than die in the
 desert!"* Moses said to the peo- 13
 ple, "Have no fear, stand firm and
 watch how the Eternal will de-
 liver you to-day; for as surely as
 you see the Egyptians to-day, you
 shall never see them again. The 14
 Eternal will fight for you, and
 you have only to keep still."

The Eternal said to Moses, 15
 "Why cry to me? Tell the
 Israelites to march forward.
 And as for you, [raise your stick 16
 and] stretch your hand over the
 sea; part it in two, that the
 Israelites may march on dry
 ground through the sea. I am 17
 going to make the Egyptians so
 stubborn that they will pass in
 after them, and I will gain hon-
 our out of the Pharaoh and all
 his army, his chariots and cav-
 alry,—to teach the Egyptians 18
 that I am the Eternal, when I
 gain honour out of the Pharaoh
 and his chariots and his
 cavalry."

[Then the angel of God in 19
 front of the army of Israel
 moved to their rear (*the column
 of cloud moved from before them
 to behind them*), and went be- 20
 tween the army of Egypt and
 the army of Israel. *When it
 was dark, the cloud lit up the
 night, so that the one army did
 not come near the other all night.*]

Moses stretched his hand out 21
 over the sea; the waters parted,
 and the Israelites marched 22
 through the sea on dry ground,
 the waters forming a wall to
 right and left. The Egyptians 23
 in pursuit of them went into the
 sea, all the Pharaoh's horses and
 chariots and cavalry. Then 26
 said the Eternal to Moses,
 "Stretch your hand out over
 the sea, to make the waters flow
 back upon the chariots and cav-
 alry of the Egyptians." Moses 27

stretched his hand out over the
 28 sea; the waters did flow back
 over the chariots and cavalry,
 over the whole army of the Pha-
 raoh which had followed them
 into the sea, till not a single one
 29 of them was left. But the
 Israelites walked through the
 sea on dry ground, the waters
 forming a wall to right and left.

21b *[Then the Eternal swept the sea
 along by a strong east wind, all
 night, till the bed of the sea was
 24 dry. And in the watch before the
 dawn the Eternal looked out from
 the column of fire and cloud on
 the Egyptian army and threw
 25 them into a panic; he clogged
 their chariot-wheels till they drove
 heavily. The Egyptians cried,
 "Let us flee from the Israelites!
 The Eternal is fighting for them
 27 against the Egyptians!"] Then,
 as morning broke, the sea returned
 to its wonted flow, and while the
 Egyptians were fleeing against it,
 the Eternal overwhelmed the
 Egyptians in the middle of the
 sea.]*

30 *Thus did the Eternal save Israel
 that day from the Egyptians, till
 Israel saw the Egyptians lying
 31 dead on the sea-shore; Israel saw
 the mighty act of the Eternal
 against the Egyptians, and the
 people stood in awe of the Eternal,
 believing in the Eternal and in
 his servant Moses.*

15 *Then Moses and the Israelites
 sang this song to the Eternal:*

*I will sing to the Eternal, for he
 rose up in his might,
 hurling horse and chariot into the
 sea.*

2 *My song is of the Eternal; he is
 my strength,
 and he has brought me victory;
 this is my God, I will thank him,
 my father's God, I will exalt him.*

3 *The Eternal knows well how to
 fight—
 the Eternal is his name—*

*flinging the Pharaoh's chariots and 4
 his army into the sea,
 swamping his picked captains in
 the Reed Sea;
 the depths did cover them, 5
 they sank down like a stone.*

*'Twas thy right hand, O Eternal 6
 glorious in power,
 'twas thy right hand that shattered
 the foe;*

*in thy great majesty thou didst 7
 crush the rebels,
 thou didst speed thy fury to burn
 them up like straw.*

*At thy blast the waters piled up, 8
 the tides were dammed,
 the depths turned hard in the heart
 of the sea.*

*"I will chase them," said the foe, 9
 "I will catch them and divide their
 spoil,*

*I will take my will of them,
 I will unsheath my sword and de-
 stroy them!"*

*Thou didst blow thy blast, and the 10
 sea covered them,
 Like lead they sank into the mighty
 deep!*

*O Eternal, what god is there like thee, 11
 who is like thee, so gloriously su-
 preme,*

*so awful, whom we praise for signal
 deeds?*

*Thou didst stretch thy right hand out, 12
 and they were swallowed up;
 thou in love didst lead thy ransomed 13
 people,*

*guiding them by thy power to thine
 own sacred abode.*

*Nations heard of it and trembled, 14
 pangs seized on Philistia's folk,*

*the chiefs of Edom were dismayed, 15
 a shudder seized the lords of Moab,*

*the folk of Canaan fainted all for fear,
 terror and dread fell on them, 16*

*they stood motionless under the
 sweep of thine arm,*

*till thy folk went through, O Eternal,
 till the folk thou hadst won passed
 through them.*

*Thou didst bring thy folk in, 17
 settling them on thine own hills,*

*at the shrine thou hast made for
 thyself, O Eternal,*

*the sanctuary thou hast formed, O
 Eternal,*

The Eternal reigns for evermore! 18

19 [[For the horses of the Pharaoh with his chariots and his cavalry entered the sea, and the Eternal made the sea flow back on them, while the Israelites went through the sea on dry land.]]

20 [Then the prophetess Miriam, Aaron's sister, tambourine in hand, went outside the camp, followed by all the women dancing to their tambourines, while
21 Miriam led them in the song:

Sing to the Eternal, for he rose up in his might,
hurling horse and chariot into the sea.

22 From the Reed Sea Moses led Israel forward into the desert of Shur, and after marching for three days into the desert they
23 found no water. When they reached Marah, they could not drink the water there, it was so marred and bitter (hence its
24 name was "Marah"). The people grumbled against Moses, crying, "What are we to drink?"

25 He appealed to the Eternal, who showed him a tree which he threw into the water, and then the water became fresh. He made a certain rule and rite for them there; he put them to the
26 test there, saying, "If you will listen carefully to the voice of the Eternal, your God, and do what is right in his eyes and pay heed to his commands and follow all his rules, then the Eternal promises never to inflict upon you any of the diseases he inflicted on the Egyptians; for he is the Eternal who heals you."

27 They came to Elim, where there were twelve springs of water and seventy palm trees; there they camped beside the
16 springs.] Marching from Elim,

the community of the Israelites all came to the desert of Sin between Elim and Sinai, on the fifteenth day of the second month after they left Egypt. The community of the Israelites
2 all grumbled against Moses and Aaron in the desert, crying,
3 "Would that we had died by the hand of the Eternal in the land of Egypt, where we could sit beside pots of flesh, where we had plenty to eat! Here you have brought us into the desert, to starve the whole people to death!" *Then said the Eternal*
4 *to Moses, "I will shower food out of the sky for you, and the people must go out and gather their daily rations every day; this is to test them, to see if they will follow my directions or not. Every sixth*
5 *day they shall find that when they cook what they bring in, it is twice as much as usual."* Moses
9 told Aaron to order all the community of Israel to approach the presence of the Eternal, since the Eternal had heard them grumbling. When Aaron said
10 this to all the community of Israel, they looked in the direction of the sanctuary, and there was the Eternal manifest in radiance within the cloud! The
11 Eternal said to Moses, "I have heard the Israelites grumbling; tell them that between sunset and dusk they shall have flesh and also plenty of food in the morning,—to teach them that I am the Eternal their God." So
12 Moses and Aaron told all the Israelites, "In the evening you shall find that it was the Eternal who brought you out of the land of Egypt, and in the morning
7 you shall see the Eternal manifested in might, since he has heard you grumbling against himself (for we do not count—

why grumble against us?)
 8 [[When the Eternal gives you
 flesh in the evening and plenty
 to eat in the morning, then you
 will know that he has heard you
 grumbling against himself; for
 we do not count, it is against the
 Eternal, not against us, that you
 13 are grumbling!]]” In the eve-
 ning quails flew up and dropped
 all over the camp, and in the
 morning there was a fall of dew
 14 round the camp; when the dew
 evaporated, there, on the sur-
 face of the ground, lay thin
 flakes, as tiny as hoar-frost!
 15 When the Israelites saw it, they
 said to one another, “What is
 it?”—for they did not know
 what it was. “That,” said
 Moses, “is the food the Eternal
 16 gives to you. That is what the
 Eternal orders each of you to
 gather, as much as you can eat,
 about seven pints a head, for
 every person in your house-
 17 holds.” The Israelites did so;
 they gathered it, some more,
 18 some less. When they measured
 it in a pint-measure, they found
 that he who had gathered much
 had not too much, and he who
 had gathered little had not too
 little; each man had gathered
 the exact quantity he required.
 19 Moses told them that no one
 was to leave any of it over till
 20 next morning. In spite of this,
 they would not listen to Moses;
 some did leave a little of it over
 till next morning, but it bred
 worms and stank. Which made
 21 Moses angry with them. Morn-
 ing by morning they gathered
 the food, and whenever the sun
 22 grew hot it melted. On the
 sixth day they gathered twice as
 much as usual, fourteen pints
 a head; and when all the author-
 23 ities reported this to Moses, he
 said to them, “This is what the

Eternal means; to-morrow is to
 be a day of complete rest, a sab-
 bath sacred to the Eternal; so
 bake or boil to-day as you
 please, and keep what is left
 over till to-morrow morning.”
 They kept it over, as Moses 24
 told them, till next morning,
 and it did not stink, it bred no
 worms. Then said Moses, “Eat 25
 this to-day, for to-day is a sab-
 bath for the Eternal; you will
 not find any of the food in the
 fields to-day. Gather it for six 26
 days, but on the seventh day, on
 the sabbath, there shall be
 none.” And on the seventh 27
 day, when some of the people
 did go out to gather it, they
 found none. The Eternal then 28
 said to Moses, “How long will
 you people refuse to obey my
 orders and rules? Mark this: 29
 since the Eternal gives you the
 sabbath he also gives you on the
 sixth day food enough for two
 days; stay where you are, every
 man of you, and never make a
 movement on the seventh day.”
 So the people desisted from work 30
 on the seventh day.

The house of Israel called this 31
 food Manna (what-is); it was
 as white as coriander seed and
 tasted like wafers made with
 honey. Moses said, “This is 32
 what the Eternal has ordered
 you to keep seven pints of, age
 after age, that your descendants
 may see the food with which he
 fed you in the desert when he
 brought you out of the land of
 Egypt.” Then said Moses to 33
 Aaron, “Put seven pints of it in
 a jar and place it before the
 Eternal, to keep it for age after
 age.” As the Eternal ordered 34
 Moses, so Aaron placed it in
 front of the ark of the Presence,
 to be kept there. For fifty 35
 years the Israelites ate manna,

till they reached a cultivated land; they ate manna till they reached the frontier of the land of Canaan. (Seven pints or an "omer" is the tenth of an ephah.)

17 From the desert of Sin the whole community of the Israelites travelled by stages, as the Eternal bade them, and camped at Rephîdim. [As there was no water to drink, the people complained to Moses; "Give us water to drink," they cried. "Why complain to me?" said Moses.] *The people thirsted for water there, and grumbled against Moses, crying, "Why did you bring us out of Egypt, only to kill us and our children and our cattle with thirst?" "Why put the Eternal to the proof?" said* 4 *Moses.* [So Moses appealed to the Eternal, "What am I to do with this people? they are almost ready to stone me?" 5 "Move ahead of the people," said the Eternal, "along with some of the sheikhs of Israel; take the stick with which you struck the Nile and advance. I will stand before you yonder on the rocks of Horeb, and when you strike the rocks water shall gush out, to let the people drink." Moses did so, in the sight of the sheikhs of Israel.] 7 *He called the spot Massah (Proof), because they put the Eternal to the proof by wondering whether he was among them or not*, also Meribah (Complaint), because the Israelites had complained].

8 [It was at Rephîdim that Amâlek came and fought against 9 Israel. So Moses said to Joshua, "Pick out some men to go and fight against Amâlek; to-morrow I will take my stand on the top of the hill, holding the divine

stick in my hand." Joshua did 10 as Moses told him; he fought against Amâlek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever 11 Moses raised his hand, then Israel won; whenever he lowered his hand, then Amâlek won. Now the hands of Moses grew 12 tired; so they put a stone below him, on which he sat; Aaron and Hur held his hands up, one on one side and the other on the other side, so that his hands remained steady till sunset, while 13 Joshua laid Amâlek low, giving no quarter. "Write this down 14 in a book," said the Eternal to Moses, "in commemoration of the day, and read it aloud to Joshua; for I mean to blot Amâlek from the very memory of men." Moses built an altar, 15 which he called Under—The Eternal's—Banner, declaring, "We pledge loyalty to the Eter- 16 nal's banner in his feud against Amâlek from age to age!"

Now Jethro, the priest of 18 Midian, the father-in-law of Moses, heard of all that God had done for Moses and for his people Israel (for the Eternal had brought Israel out of Egypt). Jethro, the father-in-law of 2 Moses, had taken back Zipporah the wife of Moses, after 3 Moses had dismissed her and her two sons, one called Gershom or Stranger (for, said he, I have been a stranger in a foreign land) and the other called Elie- 4 zer or Godhelp (for, said he, my father's God has been a help to me, rescuing me from the Pharaoh's sword). Jethro, the 5 father-in-law of Moses, came into the desert then, with the sons and the wife of Moses, to where Moses was camped, at the hill of God. Moses was told, 6

7 "Here is your father-in-law Jethro coming to you, along with your wife and her two boys!" So Moses went out to meet his father-in-law; he bowed low before him and kissed him; then they asked for one another's health and went inside the tent,
 8 where Moses told his father-in-law all that the Eternal had done to the Pharaoh and the Egyptians for Israel's sake, all the distress they had suffered in their journey, and how the Eternal had pre-
 9 served them. Jethro rejoiced over all the goodness of the Eternal to Israel, in rescuing them from the
 10 Egyptians. "Blessed be the Eternal," said he, "who has rescued you from the Egyptians and from the Pharaoh, who has rescued the people from the grip of the Egyp-
 11 tians! I see now that the Eternal is stronger than all other gods, for he has routed the haughty foes of
 12 his folk." So Jethro, the father-in-law of Moses, brought a burnt-offering and some sacrifices for God, and Aaron and all the sheikhs of Israel came to join the sacrificial meal made by the father-in-law of Moses before
 13 God. Next day, as Moses was holding a popular court, with the people surrounding him
 14 from morning to night, the father-in-law of Moses noticed all his labour for the people, and said to him, "What is this you are doing? Why sit alone as a judge, with the people all round you from morning to night?"
 15 Moses said to his father-in-law, "Because the people come to me to get God's own decision in
 16 their cases; whenever they have any disputes, they come to me, I decide between one man and another, and let them hear the rules and directions of God."
 17 The father-in-law of Moses said

to him, "You are not doing right. You will wear yourself out, you and your people; this work is too heavy for you, and you cannot manage it alone. Now listen to me, let me advise
 19 you, that God may be with you; do you represent God to the people, laying their cases before God, and instructing them in
 20 his rules and directions, letting them see how they are to live and what they are to do; but
 21 look out some capable men among the people, religious men, honest men, who scorn unjust profits, and appoint them to supervise groups of thousands, of hundreds, of fifties, and of
 22 tens; let them act as judges in ordinary cases; they can refer any special case to you, and judge lesser matters by them-
 23 selves. That will make things easier for you, as they share the work with you. If you do this,
 24 supposing that God so orders you, then you can stand the strain, and all the people will go home satisfied." Moses listened
 25 to what his father-in-law said, and did exactly as he told him; he chose capable men out of all
 26 Israel, and put them at the head of the people, over groups of thousands, of hundreds, of fifties, and of tens; they acted as
 27 judges in ordinary cases, deciding lesser matters by themselves, and referring difficult cases to Moses. Then Moses
 let his father-in-law go; he be- took himself to his own coun- try.].

Leaving Rephîdim, the 19, 2 Israelites reached the desert of Sinai, where they pitched camp in the desert; it was in the third
 1 month after leaving the land of Egypt... on this day they entered the desert of Sinai.

[There Israel pitched camp in
 3 front of the mountain, and
 Moses went up to God.] *The
 Eternal called to him from the
 mountain, saying, "Tell this to*
 4 *the house of Jacob, tell the Israel-*
ites: 'You have seen for your-
selves what I did to the Egyptians
and how I bore you safe on eagle's
 5 *wings and brought you hither to*
myself. Now then, if you will
listen to what I say and keep my
compact, you shall be my own
prized possession among all na-
 6 *tions (for all the world is mine),*
and you shall be a dynasty of
priests for me, a sacred nation.'
This is what you must tell the
 9 *Israelites."* *The Eternal added,*
to Moses, "I am coming to you in
a thick cloud, so that the people
may hear me speaking to you and
 10 *always believe you also[." The*
Eternal added, to Moses, "Go to
the people and consecrate them to-
day and to-morrow; let them wash
 11 *their clothes and be ready for the*
third day], for on the third day the
Eternal will descend upon the
mountain of Sinai in the sight of
 12 *all the people. You must mark off*
the mountain all round and tell
the people to be careful never to
ascend it nor even to touch the edge
 13 *of it; anyone who touches the*
mountain shall be put to death,
not touched by any hand but
either stoned or shot through; man
or beast, no intruder shall live.
Once the ram's horn is sounded,
 14 *then they may come up the moun-*
tain." [So Moses went down
 the mountain to the people and
 consecrated them; they washed
 15 their clothes, and he told them
 to be ready for the third day and
 16 to touch no woman. On the
 third day, in the morning, there
 was thunder and lightning, a
 dense cloud on the mountain,
 and a loud trumpet-blast, till all

the people in the camp trem-
 bled. Then Moses brought the 17
 people out of the camp to meet
 God; they took their stand at
 the foot of the mountain. As 19
 the trumpet-blast grew louder
 and louder, Moses spoke and
 God answered him.] *Then the 20a*
Eternal descended on the moun-
tain of Sinai, to the top of the
mountain; and the mountain of 18
Sinai was all wrapped in smoke,
as the Eternal descended in fire
upon it; the smoke rose like steam
from a kiln, till the people all
trembled terribly. The Eternal 20b
called Moses to the top of the
mountain; and when Moses went
up, the Eternal told him to go 21
down and warn the people against
intruding to gaze at the Eternal,
lest a number of them should be
struck down; even the priests 22
were to consecrate themselves, the
priests who were to approach the
Eternal, lest he broke out upon
 23 *them. Moses said to the Eternal,*
"But the people cannot come up
the mountain of Sinai, for thou
thyself didst charge us to mark
off the mountain and render it
 24 *sacred."* *The Eternal said to 24*
him, "Go down yourself; then
come up, along with Aaron, but
let neither the people nor the
priests intrude and come up to
the Eternal, lest he break out upon
 25 *them."* So Moses went down and
 said to them . . .

[God spoke all these words. 20
 "I am the Eternal, your God, 2
 who brought you from the land
 of Egypt, that slave-pen.

You shall have no gods but 3
 me.

You shall not carve any idols 4
 for yourselves, the shape of any-
 thing in heaven above or on the
 earth below or in the sea, you 5
 shall not bow down to them
 nor worship them, for I the

Eternal, your God, am a jealous God, punishing children for the sins of their fathers, punishing those who hate me down to the third and the fourth generation, 6 but showing kindness to thousands of those who love me and obey my orders.

7 You shall not use the name of the Eternal, your God, profanely, for the Eternal will never acquit any one who uses his name profanely.

8 Remember to hold the sabbath sacred. Six days you may labour and do all your business, 9 but the seventh day is the sabbath in honour of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is 11 among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath and made it a sacred day.

12 Honour your father and your mother, that you may have a long life in the land which the Eternal, your God, is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not give false evidence against a fellow-countryman.

17 You shall not covet a fellow-countryman's household; you shall not covet a fellow-countryman's wife, nor his slaves, male or female, nor his ox, nor his ass, nor anything that belongs to a fellow-countryman."

19,7 Then Moses went and summoned the sheikhs of the people, putting before them all these

orders given him by the Eternal; and the people all answered together, "Whatever the Eternal has ordered, we will do." But 20 when the people saw all the thunder and lightning and the trumpet-blast and the mountain in smoke, the people were all afraid and trembled; they stood far back and said to Moses, "Speak you to us, and 19 we will listen; but let not God speak to us, lest we die." "Fear 20 not," said Moses to the people, "God is only testing you; it is to keep you from sinning by a steady awe of him." Still the 21 people stood far back, while Moses approached the dense darkness where God was.

Then the Eternal bade Moses 22 give the Israelites this message: "You have seen for yourselves that I have been talking to you out of heaven; you must not 23 carve yourselves any gods of silver or of gold, to rank with me. You must erect an altar of 24 earth to me and sacrifice on it your burnt-offerings and your recompense-offerings, your sheep and your oxen; wherever I choose to be remembered, there I will come to you and bless you. If you build a stone 25 altar, it must not be of dressed stones; for you will pollute the altar by taking a tool to it. And you must never mount on 26 steps to my altar, lest you expose your limbs.

Here are the regulations you 21 must lay before them. "When 2 you buy a Hebrew slave, he shall serve for six years and go free in the seventh year without paying any ransom. If he was sin- 3 gle when he entered his master's house, he shall go free alone; if he was married, his wife shall go free with him. If his master has 4

- given him a wife, and if she has borne him sons or daughters, the wife with her children belong to her master, and the man shall go
5 free alone. But if the slave declares, "I am fond of my master, my wife and my children;
6 I will not go free," then his master shall take him to the local sanctuary, to the door or to the door-post, where his master shall pierce his ear with an awl; after which the slave shall serve him for all time.
- 7 When a man sells his daughter to be a slave, she shall not go
8 free like the male slaves. If her master, who meant her for himself, is not satisfied with her, he must allow her to be bought back; he has no power to sell her to foreigners, since he has not
9 treated her fairly. If he meant her for his son, he must treat her
10 as a daughter. If he takes another concubine, he must not diminish the first woman's rations of flesh, or of clothes, nor her
11 conjugal rights; if he fails in any of these three duties, then she shall go free, without paying any ransom in money.
- 12 He who strikes a man, so that he dies, must be put to death.
13 But if he did not intend it maliciously, if it was accidental, I will appoint a place of asylum
14 for such among you. Only, if one man wilfully attacks another, to murder him craftily, you must take that man from my very altar and put him to
15 death. He who strikes his father or his mother must be put
17 to death; and he who curses his father or his mother must be
16 put to death. He who kidnaps a man and either sells him or is found in possession of him must
18 be put to death. If two men quarrel, and one strikes the
other with a stone or with his fist, so that the man is laid up in bed, though he does not die, then, if the man rises and limps 19
about on his stick, the striker shall go unpunished, except that he must pay for the man's loss of time and also see that he is thoroughly restored to health.
If a man strikes one of his slaves, 20
male or female, with a rod, so that the slave dies under the blow, he shall be punished; but 21
if the slave survives a day or two, he shall not be punished, for the slave is his own property.
If, as men are quarrelling, a 22
pregnant woman is struck, so that she miscarries, without any further mischief to herself, the striker must pay such fine as the woman's husband imposes upon him, as a payment for the untimely birth; but, if any further 23
mischief follows, then it must be life for life, an eye for an eye, a 24
tooth for a tooth, a hand for a hand, a foot for a foot, a burn 25
for a burn, a wound for a wound, a lash for a lash. If a man 26
strikes and destroys the eye of a slave of his, male or female, he must let the slave go free, for the sake of that eye; and if he 27
knocks out the tooth of a slave of his, male or female, he must let the slave go free, for the sake of that tooth. If an ox gores a 28
man or a woman to death, the ox must be stoned to death, and its flesh must not be eaten, though the owner of the ox shall go unpunished. But if the ox was in 29
the habit of goring people, if the owner was warned of this and yet did not shut him up but left him to kill a man or a woman, then the ox shall be stoned to death and the owner shall also be put to death. However, if a 30
fine only is imposed upon him,

he must buy his life back for the
 31 sum imposed, as a forfeit. The
 same law holds for him, if his ox
 has gored a boy or a girl to
 32 death; but if the ox has gored a
 slave, male or female, he must
 pay the slave's master four
 guineas, and the ox must be
 stoned to death.

33 If a man re-opens a pit or digs
 a pit and fails to cover it over,
 so that an ox or an ass falls into
 34 it, the owner of the pit shall
 make good the loss; he must
 pay the price of it to the owner,
 keeping the dead beast for him-
 self.

35 If one man's ox hurt an-
 other's ox, so that it dies, then
 the live ox must be sold and the
 money divided between the two
 men, as well as the dead animal.

36 If the ox is known to have been
 in the habit of goring, and yet
 the owner has not shut him up,
 he must pay ox for ox, keeping
 the dead beast for himself.

22 If a man steals an ox or a
 sheep and either slays it or sells
 it, he must pay five oxen for the
 ox and four sheep for the sheep.

3b Pay he must; if he has nothing,
 he must be sold, to pay for what

4 he has stolen. If the stolen
 creature is found alive in his
 possession, either ox or ass or
 sheep, he must pay back two

2 animals. If a thief is caught
 breaking into a house and struck
 so that he dies, the householder

3a is not guilty; but if it was after
 dawn, the householder is guilty.

5 If a man is burning some field or
 vineyard and lets the fire spread
 till another man's field catches
 fire, he must pay for it with the
 very best produce of his own

6 field and vineyard. If the bon-
 fire breaks out and kindles a
 thorn-hedge, so that the shocks
 of corn or the standing corn or

the field itself is burned up, then
 the man who lit the bonfire
 must pay for the damage. If a 7
 man puts money or any article
 into the keeping of a fellow-
 countryman, and it is stolen out
 of the man's house, the thief
 must pay double if he is caught.
 If the thief is not caught, the 8
 owner of the house must appear
 at the local sanctuary, till it be
 ascertained whether he has not
 laid hands on the other man's
 property. Whatever be the of- 9
 fence, whether an ox or an ass
 or a sheep or clothes or any lost
 property is claimed, the case
 must go to the local sanctuary,
 and the convicted party must
 pay twice the amount to his
 fellow-countryman. If a man 10
 puts an ass or an ox or a sheep
 or any animal into the keeping
 of a fellow-countryman, and it
 dies or is injured or is raided,
 without anyone seeing it, then 11
 the man must swear before the
 Eternal that he has not laid
 hands on the other man's prop-
 erty; the owner must accept
 this oath, and no restitution
 shall be made. But if the ani- 12
 mal has been stolen, the man
 must make restitution to the
 owner. If the animal has been 13
 torn to pieces, let him bring the
 torn flesh as evidence; he need
 not make good what has been
 torn to pieces. If a man bor- 14
 rows an animal from a fellow-
 countryman and it is injured or
 dies, in the owner's absence, the
 man must make restitution; if 15
 the owner is beside it, the man
 need not make good the loss; be-
 ing hired, it came as a hired
 thing.

If a man seduces a maiden 16
 who is not betrothed and lies
 with her, he must pay for her
 and marry her; if her father ab- 17

solutely refuses to let him have her, he must still pay the usual marriage-fee for a daughter.

18 You shall not allow any sorceress to live.

19 Whoever lies with a beast shall be put to death.

20 Whoever sacrifices to any god except the Eternal alone shall be solemnly destroyed.

21 You must not injure or maltreat an alien among you, for you were aliens yourselves in the land of Egypt. You must not oppress a widow or an orphan;

23 if ever you oppress them and if

24 ever they cry to me, I will listen to their cry, and my wrath will blaze till I kill you in war, leaving your own wives widows and your own children orphans.

25 If you lend money to any poor man of my people, you must not treat him as his creditor, nor must you exact interest from

26 him. If you ever take a fellow-countryman's garment in pledge, you must give it back to

27 him by sun-down; for that is the only rug he has, the mantle for his body. What else can he sleep in? If he cries to me, I will listen to his cry, for I am pitiful.

28 You shall not revile God nor curse any of the authorities of your people.

29 You must be prompt to make the offering from your harvested grain and wines. You must give

30 me your eldest sons. And so with your oxen and your sheep; for seven days the firstling may remain with its dam, but on the eighth day you must give it to me.

31 Also, as you are to be sacred men to me, you must never eat the flesh of an animal torn to pieces in the field; fling that to the dogs.

You must never repeat a baseless rumour; never side with a bad man, to give malicious evidence. You must not follow a majority to do wrong, nor must you bear witness in court so as to side with an unjust majority, neither must you be partial to a poor man's plea.

If you come across your enemy's ox or ass wandering, you must be sure to take it back to him; if you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal.

You must never tamper with a poor man's rights in court. Avoid false charges, never have innocent and guiltless people put to death, nor acquit bad men. You must never accept a bribe, for a bribe blinds even men whose eyes are open, and it destroys the case of a good man. (You must not maltreat an alien; for you were aliens yourselves in the land of Egypt, you know how a foreigner feels.)

For six years you may sow your land and gather in your crops, but every seventh year you must let the land alone, to lie fallow, so that poor people may pick up something; anything they leave, the wild animals can eat. So with your vineyards and your olive-yards. For six days you shall labour, but on the seventh day you shall desist from work, that your ox and your ass may rest, and that the sons born to your female slaves and also the aliens in your employment may get refreshed.

Three times a year you must hold a festival for me. Hold the festival of unleavened cakes—for seven days you must eat unleavened cakes—as I com-

manded you, at the time fixed in the month of Abib (since then it was that you left Egypt); none of you must appear before
16 me empty-handed. Then the harvest festival, when you offer the first fruits of your labour, of what you sowed in your fields. Then the festival of ingathering, at the end of the year, when you
17 gather in your crops. Three times a year shall all your male members appear before the
18 Lord. You must not offer the blood of my sacrifices with leavened cakes, nor must the fat slices of my victims be left all
19 night till the morning. You must bring the very first and finest of what the land bears, into the house of the Eternal your God. You must not boil a
20 kid in its mother's milk. Pay careful heed to all that I have ordered you; and never mention the name of any other god, never let it pass your lips.
21 Now I am sending an angel in front of you, to guard you as you go and to guide you to the place
22 I have prepared. Attend to him, listen to what he says; never defy him, for he will not pardon your offence, since I am manifest in him. But if you
23 listen to what he says and do all I tell you, then I will be an enemy to your enemies and to your foes a foe. For my angel
24 shall go in front of you and guide you home, to where the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites live, whom I will
25 sweep away. You must not bow down to their gods nor worship them, nor do as they do; you must demolish them and break their obelisks. You shall worship the Eternal your God, and

then I will bless your food and water, and I will free you from disease; no animal shall drop
26 her young or be barren in your country, and I will give you a full term of life; I will send a
27 panic in front of you, routing all the nations you reach, until your enemies all turn their backs in flight before you; I will
28 send hornets in front of you to drive out the Hivites and the Canaanites and the Hittites before you; I will not drive them
29 out in one year, lest the country be left desolate and wild beasts multiply against you; I will
30 drive them out before you little by little, till your own numbers grow and till you hold the land; I will fix your frontiers from the
31 Reed Sea as far as to the Philistine sea-coast, and from the desert to the Euphrates, for I will put the natives in your power and you shall drive them out to make room for you; you must
32 never make any compact with them nor with their gods; they
33 must not live within your land, lest they make you sin against me; for if you worship their gods it will endanger you."

Then Moses went and told
24 the people all the orders and regulations of the Eternal, and the people all answered, with one voice, "Whatever the Eternal has ordered, that will we do." So Moses wrote down all
4 that the Eternal had said; and next morning he erected an altar at the foot of the mountain and twelve standing-stones, one for each of the twelve clans of Israel. He sent the youth of
5 Israel to offer the burnt-offerings and to sacrifice the recompense-offerings of oxen to the Eternal, while Moses himself
6 took half of the blood and put it

into basins, splashing the other
 7 half on the altar. Then he took
 the scroll of the compact and
 read it aloud to the people, who
 said, "Whatever the Eternal has
 ordered, that will we do obedi-
 8 ently." Then Moses took and
 splashed the blood on the peo-
 ple, saying, "There is the blood
 of the compact which the Eter-
 nal has made with you, on all
 these terms!"]

1 *Moses was told to go up to the
 Eternal, along with Aaron, Na-
 dab, Abihu, and seventy of the
 sheikhs of Israel; they were to
 2 worship at a distance, while
 Moses alone was to draw near;
 the rest were not to draw near, nor
 were the people to accompany
 9 Moses. So Moses went up, with
 Aaron, Nadab, Abihu, and sev-
 10 enty of the sheikhs of Israel; they
 saw the God of Israel, through
 something like a pavement of blue
 sapphire under his feet, clear as
 11 the sky itself. The Eternal did
 not strike down these headmen of
 Israel; they had a vision of God
 and ate and drank at their sac-
 rifice.*

12 [Then the Eternal said to
 Moses, "Come up beside me on
 the mountain, and I will give
 you the stone tablets with the
 directions and orders I have in-
 scribed for the guidance of the
 13 people." Moses rose and went
 up the mountain of God with his
 attendant Joshua, telling the
 sheikhs to wait below for them
 till they returned. "You have
 Aaron and Hur," he said; "any-
 one with a dispute can take it to
 15 them." Then Moses went up
 the mountain], which was cov-
 16 ered with the cloud. The radi-
 ance of the Eternal rested on the
 mountain of Sinai; for six days
 the cloud covered it, and on the
 seventh day he called from the

cloud to Moses (the Eternal's 17
 radiance looked to the Israelites
 like blazing fire on the top of the
 mountain). Moses entered the 18
 cloud and went up the moun-
 tain[, and Moses was on the
 mountain for forty days and
 forty nights].

The Eternal said to Moses, 25
 "Tell the Israelites to raise a 2
 special offering for me; take it
 from every man who has a will-
 ing mind. This is what you are 3
 to take from them: gold, silver,
 and bronze, violet, purple, and 4
 scarlet yarn, fine linen, goats'
 hair, rams' skins dyed red, 5
 leather, acacia wood, oil for the 6
 lamps, spices for the anointing
 oil and for the fragrant incense
 powder, beryls and jewels to be 7
 set on the apron and on the sac-
 cred pouch. And let them make 8
 me a shrine, that I may dwell
 among them; you must make it 9
 exactly as I show you, after the
 pattern of the Dwelling and of
 its furniture. They must also 10
 make me an ark of acacia wood,
 four feet long, and two and a
 half feet broad and high; you 11
 must overlay it with pure gold,
 outside and inside, and run a
 moulding of gold round it.
 You must cast four rings of gold 12
 for it and fasten them on its four
 supports, two rings on one side
 and two rings on the other; then 13
 you must make poles of acacia
 wood, overlaid with gold, and 14
 put the poles through the rings
 at the side of the ark, to carry
 the ark; the poles must rest in 15
 the rings, they must never be
 taken out. Inside the ark you 16
 must place the laws I give you.
 You shall also make a cover of 17
 pure gold, four feet long and
 two and a half feet wide. Make 18
 also two golden kherubs, of
 beaten work, for the two ends

19 of the cover, one kherub at one end and the other kherub at the other, the kherubs to be of one
20 piece with the cover; the wings of the kherubs are to be outstretched, overshadowing the cover, and the kherubs must turn to one another, facing the cover.

21 You must place the cover on the ark, and inside the ark you must place the laws I give you.

22 There, at the cover between the two kherubs upon the ark with its laws, will I meet you and tell you all the orders I have to give
23 you for the Israelites. You shall also make a table of acacia

wood, three feet long, a foot and a half wide, and two feet three
24 inches high; overlay it with pure gold and run a moulding of gold

round it; make a frame for it all round, three inches wide, and
25 run a moulding of gold all round the frame. You must make four

rings of gold for the table, and put the rings at the four corners,
26 on the feet of the table; the rings must lie close to the frame, to receive the poles for carrying

the table. Make poles of acacia wood, overlaid with gold, that
27 the table may be carried. Also you must make the table dishes,

the saucers, the flagons, and the chalices, for pouring the libations,
28 all of pure gold. On the table you must always keep my

Presence-bread.
29 You shall also make a lampstand of pure gold, beaten work

all of it, both pedestal and shaft; its cups, both calyxes and flowers,
30 are all to be of one piece with it. Six branches are to rise from its sides, three

branches from one side of the lampstand and three from the
31 other; each branch is to bear three cups like almond-blos-

soms, each cup with a calyx and a flower, each branch upon the lampstand; on the main shaft
34 of the lampstand there are to be four cups like almond-blossoms,

each with its calyx and flower, and also a calyx under each pair
35 of the six branches on the lampstand, these calyxes and their

branches being of one piece with it, the whole forming a single
36 piece of pure beaten gold work. You must then make the seven

lamps for it and fix them on, so that they shine in front of it.
37 The snuffers and ash-trays are to be gold. You must use

90 ninety-six pounds of pure gold for the lampstand and all these
38 fittings. And see that you make everything according to the pattern
39 shown you on the mountain.

Also you must furnish the
26 Dwelling with ten curtains, made of fine twined linen, violet,

purple, and scarlet, and embroidered with designs of kherubs;
2 each curtain is to be forty-two feet long, by six feet broad,

all the curtains measuring the same. Five curtains are to be
3 joined together, and so are the other five. You must put loops

4 of violet on the edge of the outermost curtain in the first set, and also on the edge of the
5 outermost curtain in the second set, fifty loops to each curtain,

the loops to be opposite each other. You must then make
6 fifty golden clasps and join the curtains by the clasps, to form

a single Dwelling. You must
7 also make curtains of goats' hair for the tent over the Dwelling,

eleven curtains, each curtain
8 forty-five feet long by six feet broad, all the curtains measuring

the same. Join five of the curtains,
9 then join the other six,

doubling the sixth of the curtains to hang in front of the tent.

10 You must put fifty loops on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the

11 second set; then make fifty bronze clasps, put the clasps into the loops, and join the tent

12 together, to make it one. The curtain that is left over, the half of the curtain that is doubled back, is to hang over the back of

13 the Dwelling, while the spare foot and a half of the ten curtains on each side is to hang over the sides of the Dwelling as a

14 covering. Also, you must make a wrapper of rams' skins dyed red and of leather, to cover up the tent itself.

15 You must make upright frames for the Dwelling out of

16 acacia wood; each frame is to be fifteen feet high, by two feet

17 three inches broad. Two pegs are to be clamped to the foot of

18 each frame in the Dwelling. The frames for the Dwelling are to be as follows: twenty frames for

19 the southern side, with forty silver pedestals under the twenty frames, two pedestals under

20 each frame to receive its two pegs, and so on. Twenty frames for the second side, the north

21 side, of the Dwelling, with their forty silver pedestals, two pedestals to each frame. For the back

22 of the Dwelling, the western side, you must make six frames,

23 with two frames for the corners at the back, each of these two

24 frames forming a double support and running right up to the topmost ring at the corners—eight

25 frames in all, with their sixteen silver pedestals, two pedestals

26 to each frame. You must also make bars of acacia wood, five for the frames on the one side

of the Dwelling and five for the 27 frames on the other side of the Dwelling, with five for the frames on the back or western side of the Dwelling; the middle 28 bar is to run right along the frames, from end to end. You 29 must overlay the frames with gold, and make gold rings on them for the bars, overlaying the bars also with gold. So shall 30 you erect the Dwelling after the standard shown you on the mountain.

You must also make a cur- 31 tain of fine twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs, hanging it by golden hooks 32 on four columns of acacia wood overlaid with gold and resting on four silver pedestals. This 33 curtain is to be hung inside the clasps, and you must place inside it the ark with the laws, the curtain dividing off the sacred place from the most sacred. On 34 the ark inside the most sacred place you must put the cover. The table is to be placed outside 35 the curtain, with the lampstand opposite the table on the south side of the Dwelling—the table, being on the north side. You 36 must also make a veil for the entrance into the Dwelling, of fine twined linen, violet, purple, and scarlet, decorated work; make five columns of acacia 37 wood for the veil, overlaying them with gold, make golden hooks for them, and cast five bronze pedestals for them.

You must make an altar of 27 acacia wood, a square altar, seven and a half feet long, seven and a half feet broad, and four and a half feet high. Put 2 knobs at the four corners, making them of one piece with the altar, and overlay the whole of

3 it with bronze. You must make all its fittings of bronze, the pans for removing the ashes, the shovels, the bowls, the prongs, 4 and the fire-pans. Also you must make a bronze grating of network, with four bronze rings 5 at its four corners, and place this grating underneath the ledge of the altar, so that it comes halfway up the altar. 6 Make poles of acacia wood for the altar, overlaying them with 7 bronze, and place the poles in the rings, to run along both sides of the altar and let it be carried. 8 The altar itself you must make hollow, planking it in. Let it be made on the pattern shown you on the mountain. 9 In making the courtyard for the Dwelling, have hangings of fine twined linen, a hundred and fifty feet long, for its southern 10 side, with twenty columns and twenty pedestals of bronze, the hooks and the rods for the col- 11 umns being silver. So for the north side, hangings a hundred and fifty feet long, with twenty columns and twenty pedestals of bronze, the hooks and the rods for the columns being of 12 silver. For the breadth of the courtyard on its western side there shall be hangings seventy-five feet long, with ten columns 13 and ten pedestals. The eastern side of the courtyard shall be 14 seventy-five feet broad; on each side of the entrance there shall be hangings twenty-two and a 15 half feet high, with three columns and three pedestals for 16 them, and the entrance to the courtyard shall have a veil of fine twined linen, violet, purple, and scarlet, thirty feet long, decorated work, with four columns and four pedestals for 17 them. The columns round the

courtyard are to be ringed with silver; their hooks are to be silver and their pedestals are to be bronze. The courtyard is to be 18 a hundred and fifty feet long, seventy-five feet broad, and seven and a half feet high, hung round with fine twined linen; the pedestals are to be bronze, and 19 all the tools used for erecting the Dwelling, like all the tent-pegs and such fittings for the courtyard, are to be bronze.

You must order the Israelites 20 to provide you with clear oil, from crushed olives, for lighting purposes, that you may fix up a lamp to burn regularly; Aaron 21 and his sons are to arrange this, evening and morning, before the Eternal inside the Trysting tent, outside the curtains that hang in front of the shrine. This is to be a standing order, age after age, to be kept by the Israelites.

Present your brother Aaron 22 and his sons from among the Israelites, that they may serve as priests for me, Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar. And make sacred 2 vestments to adorn your brother Aaron with honour; you must 3 tell all the craftsmen whom I have filled with artistic skill, to make the vestments for Aaron's consecration, that he may serve as a priest for me. This is what 4 they are to make; a pouch, an apron, a robe, a tunic in chequer work, a turban, and a sash. So 5 shall they make sacred vestments for your brother Aaron and his sons, that they may serve as priests for me; and they 6 must make them out of the gold, the violet, purple, and scarlet yarn, and the fine linen. The apron is to be made of gold by the designer, with fine twined linen, violet, purple, and scarlet;

7 it must have two shoulder-
 8 straps attached to it at the top
 edges, and an artistic ribbon to
 clasp it round the waist, which
 is to be of the same material as
 the apron—and all of one piece,
 gold, fine twined linen, violet,
 purple, and scarlet.

9 You must take two beryls and
 10 engrave on each of them the
 names of six of the clans of
 11 Israel, in order of birth; the
 stones are to be engraved as a
 seal is engraved by a jeweller,
 with the names of the Israelites,
 and then placed in rosettes of
 12 gold wire, to be hung on the
 shoulder-straps of the apron,
 that they may serve as stones of
 reminder, Aaron bearing them
 on his shoulders before the Eter-
 nal to remind the Eternal of
 Israel.

13 You must make rosettes of
 14 gold wire and two chains of pure
 gold, twisted like cords, and
 fasten these twisted chains to
 15 the rosettes. Then you must
 make a judicial pouch, designing
 it like the apron, of gold and fine
 twined linen, violet, purple, and
 16 scarlet; it is to be nine inches
 17 square, doubled over, and it is
 to contain four rows of jewels;
 the first row is to be a jasper, a
 18 chrysolite, and a crystal, the sec-
 ond row is to be a garnet, a
 19 sapphire, and a sardonyx, the
 third row is to be a cairngorm,
 20 an agate, and an amethyst, and
 the fourth row is to be a topaz,
 a beryl, and an onyx—all being
 21 set in twisted gold. The jewels
 are to be twelve in number,
 corresponding to the names of
 the Israelites, each jewel to be
 engraved like a seal with the
 22 name of a clan. To the pouch
 you must attach the two chains
 of pure gold, twisted like cords,
 23 and also two golden rings at the

top ends of the pouch, inserting 24
 the two twisted cords of gold in
 the two rings at the top ends of
 the pouch; the other ends of the 25
 two twisted cords you must at-
 tach to the two rosettes, and
 fasten them on the front of the
 shoulder-straps of the apron.

You must make two golden 26
 rings and fasten them to the two
 lower ends of the pouch, on the
 inner side next the apron. Low 27
 down on the apron, close to the
 joining of the shoulder-straps
 and above the artistic ribbon,
 you must fasten two golden 28
 rings, to attach the apron and
 the pouch by a violet lace run
 through these rings, on the ar-
 tistic ribbon of the apron, to
 prevent the pouch from being
 loosened from the apron. When 29
 ever Aaron enters the sacred
 place, he shall bear the names of
 the Israelites over his heart in
 this judicial pouch, as a constant
 reminder to the Eternal; also 30
 you must put the sacred lots
 into the judicial pouch, that
 they may lie on Aaron's heart
 whenever he enters the presence
 of the Eternal, that Aaron may
 constantly bear on his heart be-
 fore the Eternal Israel's appeal
 for guidance.

The robe for the apron must 31
 be woven entirely of violet, with 32
 a hole for the head in the middle
 of it, and the edges of the hole
 bound like the hole in a linen
 corselet, to keep it from being
 frayed. You must adorn the 33
 skirts of it all round with a bor-
 der of pomegranates in violet,
 purple, and scarlet, a golden bell 34
 between each pair of them.

Aaron must don it for the ser- 35
 vice, and the tinkling of it shall
 be heard as he moves in and out
 from the sacred place of the
 Eternal's presence, lest he die.

36 You must make a plate of pure gold, and engrave on it as on a seal the words 'Sacred to the
 37 Eternal'; attach it to a violet lace, and put it on the turban,
 38 on the front of the turban. It shall rest on Aaron's forehead, and Aaron shall thus bear any guilt incurred by the Israelites in consecrating any of their sacred gifts; it shall always rest on his forehead, to secure the Eternal's acceptance of their offerings.
 39 The tunic you must weave of fine linen in chequer-work; you must also make a turban of fine linen, and an embroidered sash. For Aaron's
 40 sons you must also make tunics, sashes, and caps, to adorn them
 41 with honour. These you must put on your brother Aaron and on his sons, anointing and installing them, consecrating them
 42 to serve me as priests. You must make them linen drawers to cover their waists, drawers to reach from the waist to the
 43 thigh; these must be worn by Aaron and his sons whenever they enter the Trysting tent or approach the altar as they are serving in the sanctuary, lest they incur guilt and die: this is a standing order for him and
 his.

29 To dedicate them for serving me as priests, you must do this. Take a young bullock, two unblemished rams, some unleavened cakes, some unleavened wafers mixed with oil, and some unleavened wafers only smeared with oil, made of fine wheat
 3 flour; put these cakes and wafers into a basket, and bring them along with the bullock and
 4 the two rams. Bring Aaron and his sons to the entrance of the Trysting tent and bathe them in
 5 water; then take the robes and

put the tunic, the robe of the apron, the apron itself, and the pouch on Aaron, fastening the whole round him with the artistic ribbon of the apron, placing
 6 the turban on his head, and the sacred diadem on the top of the turban. Then take the anointing oil and pour it over him, to
 7 anoint him. Bring his sons and
 8 robe them, putting the sashes
 9 round them, round Aaron and his sons, and tying on their caps, to invest them for all time with the priesthood. Thus shall you install Aaron and his sons.
 10 Then take the bullock in front of the Trysting tent. Aaron and his sons must lay their hands on the head of the bullock, and
 11 then you must slaughter the bullock before the Eternal at the entrance of the Trysting tent; take some of the bullock's blood
 12 and smear it with your finger on the knobs of the altar; take all
 13 the fat round its entrails, the lobe on the liver, and the two kidneys, with the fat round them, and burn it all up on the altar; but the flesh of the bullock, its skin and its offal, you
 14 must burn outside the camp, for it is a sin-offering. Then take
 15 the one ram; after Aaron and his sons have laid their hands on the head of the ram, you must
 16 slaughter the ram; take and splash its blood against the sides of the altar, cut the ram to
 17 pieces, wash its entrails and its legs, lay them, along with the pieces and the head, upon the altar, and burn it all as a burnt-
 18 offering to the Eternal, a soothing odour, an offering made by fire to the Eternal. Take the
 19 other ram; after Aaron and his sons have laid their hands on the head of this ram, you must
 20 slaughter the ram; take some of

its blood and smear it on the tip of Aaron's right ear, on the tip of his sons' right ears, on the thumb of their right hand and on the great toe of their right foot, splashing the rest of the blood against the sides of the altars; then take some of the blood on the altar and the anointing oil, to sprinkle Aaron and his robes, his sons and their robes, till he and his robes, his sons and their robes, are consecrated; take the fat, the fat tail, of the ram, the fat round the entrails, the lobe of the liver, the two kidneys and the fat round them, and the right thigh (for it is the ram of the installation ceremony), add a cake, a wafer of oil, and an ordinary wafer, from the basket of unleavened cakes before the presence of the Eternal, and lay them all in the hands of Aaron and his sons, to be waved to and fro as an offering before the Eternal; then take them from their hands and burn them on the top of the burnt-offering on the altar, as a soothing odour before the Eternal, an offering made by fire to the Eternal. The breast of Aaron's installation-ram you must take and wave to and fro before the Eternal; it shall fall to you as your share. (You must consecrate the waved breast of the installation-ram, and its thigh which is waved and set apart specially; that belongs to Aaron and his sons as their lasting due from the Israelites, it is a special contribution, a contribution made by the Israelites from the recompense-offerings they sacrifice, their special contribution to the Eternal. The sacred vestments of Aaron shall pass to his sons after him, that they may be anointed and

installed in them; when the son who is to succeed to the priesthood first enters the Trysting tent to serve in the sanctuary, he shall wear them for seven days.) Then you must take the installation-ram and boil its flesh in a sacred place; Aaron and his sons shall eat the ram's flesh and the cakes from the basket, at the entrance of the Trysting tent; they may eat this food used as a sacrifice at their installation and consecration, but no layman may eat such sacred food. If any flesh or bread is left over from the installation offering till next morning, you must burn it up; it is sacred food, not to be eaten.

This is what you must do with Aaron and his sons, exactly as I have ordered you. Seven days you must spend installing them; every day you must offer a bullock by way of sin-offering, to expiate sins, and thus purge the altar from guilt, anointing it to render it sacred; seven days you must spend expiating the altar and rendering it sacred: whosoever touches the altar is doomed. There will I meet the Israelites, at the altar hallowed by my glory. I will hallow the Trysting tent and the altar, also Aaron and his sons to serve me as priests; and I will dwell among the Israelites and be a God to them, till they find that I am the Eternal, their God who brought them out of the land of Egypt that I might dwell among them—I am the Eternal, their God.

[[This is what you are to offer on the altar: two yearling lambs every day, regularly, one lamb to be sacrificed in the morning, the other lamb to be sacrificed between sunset and dusk. With

the former lamb you must offer about seven pints of fine flour mixed with nearly three pints of beaten oil, and nearly three pints of wine as a libation.

41 With the other lamb, to be sacrificed between sunset and dusk, you must make a similar cereal offering and libation, as a soothing odour, an offering made by

42 fire to the Eternal. This is to be a regular burnt-offering made, age after age, at the entrance of the Trysting tent before the Eternal, where I meet you and speak to you.]]

30 You must also make an altar for incense; make it of acacia

2 wood, a square altar, eighteen inches long by eighteen inches broad, and three feet high; the knobs are to be of one piece with

3 it. Overlay it with pure gold, the top of it, the sides of it, and the knobs, and run a golden

4 moulding round it; underneath the moulding, at the corners on both sides of it, put two golden rings, to receive the poles on

5 which it is to be carried. Make these poles of acacia wood and

6 overlay them with gold. Place the altar in front of the curtain before the ark of the law, in front of the cover over the law,

7 where I will meet you. On this altar Aaron shall burn fragrant spices as incense, burning them every morning when he dresses

8 the lamps. When Aaron dresses the lamps between sunset and dusk, he shall again burn incense; it is to be regularly burnt before the Eternal, age after age.

9 You must not offer any unhal-
lowed incense or burnt-offering or cereal offering on the altar, and you must never pour a liba-
tion upon it. Once a year Aaron shall make expiation at its knobs with blood from the sin-offering

of expiation, so keeping it expiated age after age, for it is most sacred to the Eternal."

The Eternal said to Moses, 11
"When you take a census of the 12
Israelites, to see how many they are, then every man must pay the Eternal a ransom for his life, when it is counted, to avert any stroke of doom. Everyone 13
who is registered must pay one shilling and three pence, reckon-
ing by the sanctuary standard of a shekel (the shekel being half-a-crown, and half a shekel being due as an offering to the Eter-
nal). Every person, from 14
twenty years and upwards, shall make this contribution to the
Eternal on being registered; the 15
rich shall not give more and the poor shall not give less than this sum, when the contribution is made to the Eternal for ex-
piating your lives. You must 16
take this money from the Israel-
ites and set it apart for the ser-
vice of the Trysting tent, to remind the Eternal of the
Israelites and so to expiate your
lives."

The Eternal said to Moses, 17
"You must also make a bronze 18
bath with a bronze base for washing, and place it between
the Trysting tent and the altar, putting water in it; Aaron and 19
his sons must wash their hands and feet in this bath, whenever 20
they mean to enter the Trysting tent or to approach the altar in their service, to burn a sacrifice to the Eternal; there and then 21
they must wash their hands and feet, or they will die. This is a standing order for Aaron and his descendants for all time, age after age."

The Eternal also said to 22
Moses, "Take the best spices, 23
about sixteen pounds of liquid

balsam, half that quantity of
 scented cinnamon, eight pounds
 24 of scented cane, about sixteen
 pounds of cassia (measured by
 the sacred shekel), and a gallon
 25 and a half of olive oil; mix them
 into a sacred anointing oil, com-
 pounding the perfume by the
 26 art of the perfumers. With this
 you shall anoint the Trysting
 27 tent, the ark of the Presence, the
 table and all its fittings, the
 lampstand and its fittings, the
 28 altar for incense, the altar of
 burnt-offering and all its fit-
 tings, the bath and its base,
 29 anointing them to render them
 most sacred, so that anyone
 who touches them is doomed.
 30 Also, anoint Aaron and his sons,
 consecrating them to serve me
 31 as priests. And tell the Israel-
 ites that this is to be the Eter-
 nal's sacred anointing oil, age
 32 after age, never to be used for
 anointing the ordinary body,
 never to be made for your own
 use: sacred it is, and you must
 33 hold it sacred. Whoever com-
 pounds anything like it, who-
 ever uses any of it for an out-
 sider, shall be outlawed."

34 The Eternal said to Moses,
 "Take fragrant powders, myrrh-
 oil, aromatic onycha, and gal-
 banum, with some clear frankin-
 35 cense, and make them into in-
 cense, by the art of the perfum-
 ers, a preparation which is salted
 36 and pure and sacred. Crush
 some of it small, and put part of
 it in front of the ark in the
 Trysting tent, where I will meet
 you; you must reckon it most
 37 sacred. You must never make
 incense of this kind for your
 own use, you must reckon it sa-
 38 cred to the Eternal; whoever
 makes any perfume like it for
 the toilet shall be outlawed."

31 The Eternal said to Moses,

"I have specially chosen Bezalél 2
 the son of Uri and the grandson
 of Hur, belonging to the clan of
 Judah, inspiring him with skill 3
 and knowledge and competence
 in every craft, to devise artistic 4
 works in gold, silver, and bronze,
 in cutting jewels to be set, and 5
 in wood-carving, that he may
 work at every craft. Along with 6
 him I have appointed Oholiab
 the son of Ahisamak, belonging
 to the clan of Dan, and I have
 also endowed all artists with
 skill to make whatever I have
 ordered you to provide, the 7
 Trysting tent, the ark of the
 Presence and its cover, all the
 fittings of the tent, the table and 8
 its furniture, the lampstand of
 pure gold and its fittings, the
 altar of incense, the altar of 9
 burnt-offering, with all its fit-
 tings, the bath and its base, the 10
 sacerdotal vestments, the sacred
 robes for Aaron the priest and
 for his sons, in their priestly ser-
 vice, the anointing oil, and the 11
 incense made of fragrant pow-
 ders; they shall carry out all my
 orders to you."

The Eternal bade Moses tell 12
 the Israelites, "You must be 13
 sure to keep my sabbaths, for
 the sabbath is a token between
 me and you throughout all ages,
 that men may know I am the
 Eternal who hallows you. So 14
 keep the sabbath; it is a sacred
 day for you, and anyone who
 desecrates it shall be put to
 death. For whoever does any
 business on the sabbath, that
 man shall be outlawed. Business 15
 may be done for six days, but on
 the seventh day there is to be a
 sabbath of entire rest, sacred to
 the Eternal; anyone who does
 any business on the sabbath, he
 shall be put to death. Hence the 16
 Israelites must keep the sab-

17 bath, holding it age after age by a lasting compact; it is a token between me and the Israelites for all time, since in six days the Eternal made sky and earth and then rested, to refresh himself, upon the seventh day."

18 When he finished talking to Moses on the mountain of Sinai, he gave him the two tablets with the law[, the two stone tablets inscribed by God's own finger.

32 When the people saw that Moses was long of coming down the mountain, the people gathered round Aaron, saying, "Come and make us some god to go in front of us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him!" Aaron said to them,

2 "Break off the golden earrings from the ears of your wives and sons and daughters, and bring 3 them to me." So the people all broke off their earrings and 4 handed them to Aaron, who took and carved them with a tool into a metal calf. The people cried, "Here is your God, O Israel, who brought you out of 5 the land of Egypt!" At this,

Aaron erected an altar in front of the calf and proclaimed a festival next day for the Eternal.

6 So next morning the people rose and offered burnt-offerings and brought recompense - offerings; then the people sat down to the sacrificial feast, after which they 7 rose to amuse themselves. The

Eternal said to Moses, "Get away down, for your people whom you brought out of the land of Egypt have depraved 8 themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal calf, worshipping that, sacrificing to

that, and crying, 'Here is your God, O Israel, who brought you out of the land of Egypt!'" The Eternal said to Moses, "I 9 have watched this nation, and it is an obstinate race. Let me 10 alone, that my wrath may blaze against them and burn them up! I will make a great nation of you." But Moses pled with the 11 Eternal, his God. "O Eternal," he cried, "why does thy wrath blaze against thine own people whom thou didst bring out of the land of Egypt by sheer strength and main force? Why 12 should the Egyptians sneer, 'He led them away to harm them, to slay them among the hills and wipe them off the face of the earth'? Cease thy fierce anger and change thy mind about punishing thy people thus. Remember Abraham and 13 Isaac and Jacob, thy servants, to whom thou didst swear by thine own life that thou wouldst make their descendants as numberless as the stars in heaven, and give all this land, of which thou didst speak, to their descendants as a possession for all time." So the Eternal changed 14 his mind about the punishment he had threatened to his people. Moses turned away down the 15 hill, with the two tablets of the law in his hand, tablets written on both sides, on this side and on that, tablets that were the work 16 of God, the writing inscribed on the tablets being God's own writing. When Joshua heard 17 the sound of the people shouting, he said to Moses, "That is the sound of war in the camp!" "No," said Moses, "it is not the 18 sound of men conquering, nor the sound of men being conquered; what I hear is the sound of people singing choruses."

19 And as soon as he came near the camp, he saw the calf and the people dancing round it. Then Moses blazed out in anger; he flung down the tablets and broke them, at the foot of the hill; he took the calf they had made and burned it up, grinding it to powder, which he threw into water and made the Israelites drink it.

35 And the Eternal punished the people for making the calf which Aaron made. Then Moses asked Aaron, "What did this people do to you, that you have let them incur great guilt?"

21 Aaron answered, "Let not my lord's anger blaze; you know how determined the people are to do wrong. They told me to make gods for them, to go in front of them, crying, 'As for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him!' I told them to break off any gold they possessed, and they gave it to me; I just threw it into the fire, and out came this calf!"]

25 When Moses saw that the people had broken away (for Aaron had let them break away, to enable their foes to deride them), Moses stood at the entry to the camp and shouted, "Who is for the Eternal? come over to me!" All the Levites gathered round him, and he gave them this order from the Eternal, the God of Israel, "Sword on high, every man of you, and sweep the camp from side to side, killing all your kinsfolk, your friends, and your fellow-countrymen!"

28 The Levites did as Moses ordered, and about three thousand men fell that day.

29 Then said Moses, "Be installed as priests to the Eternal this day, for every man's hand has been against his own son and his own

kinsman—that the Eternal may bestow the blessing of the priesthood on you this day." Next day Moses said to the people, "You have committed a great sin; so I will go up to the Eternal; perhaps I can appease him over your sin." Then Moses went back to the Eternal and said, "Ah, this people has committed a great sin, making a golden god for themselves! Yet, wilt thou not forgive their sin? If thou wilt not, then pray blot me out of thy list of the living!" The Eternal answered, "I blot sinners out of my list of the living. However, go and lead the people where I have told you, and my angel shall go in front of you. Yet, when I am punishing, I will punish them for their sin."

Then the Eternal said to Moses, "March away up from this spot, you and the people you have brought out of the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, that I would give it to their descendants; I will not go with you myself (for you are an obstinate race), lest I destroy you on the road; I will send an angel in front of you to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites; march up into a land abounding in milk and honey." When the people heard this bad news, they lamented; no one wore his ornaments. [The Eternal bade Moses tell the Israelites, "You are an obstinate race; if I go with you myself for a single hour, I shall destroy you; so strip off your ornaments, that I may know how to deal with you." And the Israelites stripped off their ornaments at the mountain of Horeb and ever after.

7 Moses used to pitch the Tent outside the camp, at some distance from it; he called it the Trysting tent. Anyone who consulted the Eternal used to go outside to the Trysting tent, 8 outside the camp. Whenever Moses went out to the tent, the people all rose and stood at the doors of their tents to watch Moses, till he entered the tent. 9 When he entered the tent, the column of cloud used to come down and stand at the entrance of the tent, when the Eternal 10 was speaking to Moses; and when the people saw the column of cloud standing at the entrance of the tent, the people all rose and did obeisance, every man at 11 the entrance of his tent. The Eternal would speak to Moses face to face, as a man speaks to his friend, and then Moses would return to the camp, leaving Joshua his attendant at the tent.] 12 *Moses said to the Eternal, "Thou art bidding me lead this people up, and yet thou hast not let me know whom thou art going to send with me. Thou hast declared, 'I own you as my own,' and 'you have found favour with me.' Well now, if I have found favour with thee, pray let me understand thy ways with men, that I may understand thy nature and so know how to find favour with thee. Consider too that this nation is thine own people."* The 17 *Eternal said to Moses, "I will do as you have asked, for you have found favour with me, and I own you as my own."* He added, "I will make all my goodliness pass before you and manifest to you what the Eternal is: for I will be kind to whom I will be kind, and pitiful to whom I will be pitiful." 18 *Moses said, "Ah, let me see thy*

majesty!" The Eternal replied, 20 "You cannot see my full face, for no man can live after seeing me." Then the Eternal added, "But 21 here is a spot near me, where you may place yourself on the rocks; and when my majesty sweeps by, 22 I will put you into a cleft of the rock, covering you with my hand till I sweep past you; then I will 23 remove my hand, to let you see my back. My face is never to be seen."

Then said the Eternal to Moses, 34 "Cut two tablets of stone[like the former ones, and I will write on them what was written on the former tablets which you broke]. Be ready by the morning, and in 2 the morning come up the mountain of Sinai and place yourself before me on the top of the mountain. No one is to come up with 3 you, and no man must be seen anywhere on the mountain, nor must the flocks and herds be grazing in front of the mountain." So he cut two tablets of stone 4 [like the former ones]; and early in the morning Moses went up the mountain of Sinai, as the Eternal ordered him, carrying two tablets of stone in his hand. The Eternal came down in the 5 cloud, and Moses placed himself there beside him and invoked the Eternal. Then the Eternal swept 6 past in front of him, declaring, "It is the Eternal, the Eternal, a God pitiful and kind, slow to be angry, rich in love and loyalty, proving kind to thousands, forgiving iniquity and transgression 7 and sin, but one who will never acquit the guilty, one who avenges the sins of fathers on their children and their children's children, down to the third and the fourth generation." Moses hastened to 8 bow his head to the ground and do obeisance. He said, "If I have 9

found favour with thee, O Eternal, then let the Eternal go with me; for this is an obstinate race. So pardon our iniquity and sin, and take us to belong to thy self."

33 The Eternal answered, "My
14 presence shall go with you, and I
15 will settle you safe." "If thy
presence is not with us," said
16 Moses, "move us not from where
we are. For how can anyone
know I have found favour with
thee, I and thy people, unless
thou goest with us; singling us
out, myself and thy people, from
all nations upon earth?"

34 Then said the Eternal, "I
10 make a compact [[to work marvels
before all your people, marvels
such as have never been done any-
where on earth or among any na-
tion; then all the people round
you shall see what the Eternal can
do, for awful shall be my dealings
11 for your sake. Mark what I
command you this day: I drive
out the Amorites, the Canaanites,
the Hittites, the Perizzites, the
Hivites, and the Jebusites before
12 you, and you must be careful
never to make any compact with
these natives of the land to which
you are going, lest that allure you
13 into danger; you must demolish
their altars and break their
obelisks and cut down their sa-
14 cred poles (for you must never
worship any other god: the Eternal
whose nature is jealous is a jeal-
15 ous God), lest you make a com-
pact with the nations, deserting to
their gods, sacrificing to their
gods, agreeing to partake of their
16 sacrificial meals, marrying your
sons to their daughters, who will
desert to their gods and make your
17 sons desert also]]. Never carve
18 yourselves any metal gods. Hold
the festival of unleavened cakes;
[[for seven days you must eat un-
leavened cakes, as I commanded

you, at the time fixed in the month
of Abib, for it was in the month
of Abib that you left Egypt.]] All 19
the first-born belong to me, with
the firstlings of your cattle, both
oxen and sheep; you may buy 20
back a firstling ass with a lamb
or a kid; but if you do not choose
to buy it back, you must break its
neck. Any firstborn boy you
must buy back. And none of you
must appear before me empty-
handed. For six days you shall 21
labour, but on the seventh day you
shall desist from work, and rest
even at ploughing time and during
harvest. You must hold the festi- 22
val of Weeks, when the firstfruits
of your wheat are harvested, and
also the festival of ingathering at
the close of the year. Three times 23
a year must all your males ap-
pear in presence of the Lord, the
God of Israel. [[For I will dis- 24
possess nations to make room for
you and extend your frontiers;
neither shall anyone try for your
land when you go up to appear in
presence of the Eternal, your God,
three times a year.]] You must 25
never present the blood of any sac-
rifice with leavened cakes, and no
part of the sacrifice at the pass-
over festival must be left over all
night till next morning. You 26
must bring the very first and
finest of what the land bears, into
the house of the Eternal, your
God. You must not boil a kid in
its mother's milk." Then said 27
the Eternal to Moses, "Write
these words down, for these are the
terms of the compact I have made
with you and Israel." He re- 28
mained there beside the Eternal
for forty days and forty nights,
neither eating bread nor drinking
water; he wrote on the tablets the
terms of the compact[[, the ten
commandments]].

Now when Moses came down 29

the mountain of Sinai with the two tablets of the law in his hand, Moses did not know, as he went down the mountain, that his face was in a glow after speaking to God. But when Aaron and all the Israelites saw Moses, his face was in a glow! They were afraid to come near him, till Moses called to them; then Aaron and all the authorities came back to him, and Moses talked to them. After that, all the Israelites came near, and he enjoined upon them all the orders that the Eternal had given him on the mountain of Sinai. When Moses finished what he had to say to them, he drew a veil over his face; whenever he went into the presence of the Eternal to speak to him, he took the veil off, till he came out again, and when he came out and gave the Israelites the orders he had received, the Israelites would notice that the face of Moses was in a glow; whereupon Moses drew the veil over his face again, till he next went in to the presence of the Eternal.

Moses convened all the Israelites in their assembly and said to them: "Here are the orders laid down by the Eternal for your obedience. Business may be done for six days, but on the seventh day you are to have a sabbath of entire rest, sacred to the Eternal; anyone who does any business on that day shall be put to death. You must light no fire in any house upon the sabbath day."

Moses also said to all the assembly of Israel: "This is what the Eternal orders. You are to raise a special offering for the Eternal, to be made by everyone who has a willing

mind, as a special contribution to the Eternal, of gold, silver, and bronze, violet, purple, and scarlet yarn, goats' hair, rams' skins dyed red, leather, acacia wood, oil for lighting, spices for the anointing oil and for the fragrant incense powder, beryls and jewels to be set in the apron and on the sacred pouch. Let every skilled workman among you come and make what the Eternal orders, the Dwelling with its tent, its wrapper, its clasps, its frames, its bars, its columns and its pedestals, the ark with its poles, its cover, and the curtain that screens it off, the table with its poles and all its fittings and the Presence-bread, the lampstand for illumination with its fittings and lamps and oil for lighting, the altar of incense with its poles, the anointing oil, the fragrant incense, the curtain for the entrance into the Dwelling, its poles and all its fittings, the bath and its base, the curtains for the courtyard with the columns and their pedestals, the veil for the entrance to the courtyard, the pegs for the Dwelling, the pegs for the courtyard and their ropes, the sacerdotal robes, for service in the sacred place, and the sacred vestments to be worn by Aaron the priest and by his sons in their priestly service."

The assembly of all Israel then broke up, leaving Moses; and everyone who felt moved, everyone whose mind was willing, came with his special contribution for the Eternal, to work at the Trysting tent and all required for its service, including the sacred vestments. They came, both men and women, all whose minds were

willing, with brooches, earrings,
 signet-rings, necklaces, and all
 sorts of golden jewels; everyone
 who had gold to offer presented
 23 it to the Eternal. Any man who
 possessed violet, purple, and
 scarlet yarn, fine linen, goats'
 hair, rams' skins dyed red, or
 24 leather, brought that. Any man
 who had a contribution of silver
 or bronze to make, brought that
 for the Eternal. Any man who
 possessed acacia wood useful for
 any sacred purpose, brought
 25 that. And the skilled women-
 workers spun the yarn, bringing
 violet, purple, and scarlet yarn,
 26 and fine linen; all the skilful
 women who felt moved also spun
 27 the goats' hair. The authorities
 furnished the beryls and the jew-
 els to be set in the apron and on
 the sacred pouch, with the spices
 28 and the oil, for lightning, for
 the anointing oil, and for the
 29 fragrant incense powder. It
 was a freewill offering to the
 Eternal from the Israelites, from
 every man and woman who felt
 moved to bring anything in aid
 of the work which the Eternal
 30 had ordered by Moses. Then
 said Moses to the Israelites,
 "The Eternal has specially cho-
 sen Bezalél the son of Uri, the
 grandson of Hur, who belongs to
 31 the clan of Judah, inspiring him
 with skill and knowledge and
 32 competence in every craft, to de-
 vise artistic works in gold, silver,
 33 and bronze, in cutting jewels to
 be set, and in wood-carving, that
 he may work at any skilled
 34 craft. He has also given him
 and Oholiab the son of Ahisa-
 mak, belonging to the clan of
 35 Dan, ability to train others, en-
 dowing them with skill in every
 skilful craft, in engraving, in
 decorating, in handling violet,
 purple, and scarlet yarn, in

working with fine linen, in weav-
 ing, and in all sorts of trades
 and arts. Bezalél and Oholiab 36
 are to do the work, along with
 any skilful craftsman who is in-
 spired by the Eternal with skill
 and knowledge for carrying out
 all the work upon the sanctuary,
 as the Eternal has given orders."

Moses then called Bezalél and 2
 Oholiab and all the skilful crafts-
 men whom the Eternal had en-
 dowed with skill, men who had
 felt moved to undertake the
 work; Moses let them take away 3
 all that the Israelites had con-
 tributed for the work upon the
 sanctuary. Now the people
 continued to bring Moses free-
 will offerings every morning. So 4
 the skilled craftsmen at work
 upon the sanctuary all left their
 work and went to tell Moses 5
 that the people were bringing
 far more than was needed for
 the work ordered by the Eter-
 nal. Whereupon Moses issued 6
 an order, which they had pro-
 claimed throughout the camp,
 that no man or woman was to
 bring anything more as an offer-
 ing for the sanctuary. This
 stopped the people from bring-
 ing any more. Indeed, the ma- 7
 terial in hand was quite enough
 for all the work; it was more
 than enough.

The skilled craftsmen among 8
 the workers all made the Dwell-
 ing with its ten curtains of fine
 twined linen, violet, purple, and
 scarlet, embroidered with de-
 signs of kherubs; each curtain 9
 was forty-two feet long, by six
 feet broad, all measuring the
 same. Five curtains were joined 10
 together and so were the other
 five. They made loops of violet 11
 on the edge of the outermost
 curtain in the first set, and also
 on the edge of the outermost

12 curtain in the second set, fifty
 loops on each of these curtains,
 the loops being opposite each
 13 other. They made fifty golden
 clasps and joined the curtains by
 the clasps, to form a single
 14 Dwelling. They made curtains
 of goats' hair to form a tent
 over the Dwelling, eleven cur-
 15 tains in all; each curtain was
 forty-five feet long, by six feet
 broad, all the eleven curtains
 16 measuring the same. Five of
 these curtains were joined to-
 gether, and so were the other
 17 six. They made fifty loops on
 the edge of the outermost cur-
 tain in the first set, and fifty
 loops on the edge of the outward
 18 curtain in the second set, with
 fifty bronze clasps to join the
 tent together, making it one.
 19 They also made a wrapper of
 rams' skins dyed red and of
 leather, to cover up the tent
 itself.
 20 They made the upright frames
 for the Dwelling out of acacia
 21 wood, each frame fifteen feet
 high, by two feet three inches
 22 broad, with two pegs clamped to
 the foot of each frame; so all the
 frames for the Dwelling were
 23 shaped. Of the frames for the
 Dwelling, there were twenty for
 24 the southern side, with forty sil-
 ver pedestals, under these
 twenty frames, two pedestals
 for the two pegs in each frame.
 25 For the other side of the Dwel-
 ling, the north side, twenty
 26 frames were made, with their
 forty silver pedestals, two pedes-
 27 tals to each frame. For the
 back of the Dwelling, the west-
 ern side, six frames were made,
 28 and also two frames for the cor-
 ners of the Dwelling at the back,
 29 each of these two frames form-
 ing a double support and run-
 ning right up to the topmost

ring at each corner. Thus there 30
 were eight frames in all for the
 back, with sixteen silver pedes-
 tals, two pedestals to every
 frame. They made bars of 31
 acacia wood, five bars for the
 frames on each side of the Dwel-
 ling, south and north, and five 32
 for the back of the Dwelling
 towards the west; the middle 33
 bar was made to run right along
 the frames, from end to end.
 The frames were overlaid with 34
 gold, the rings upon them to
 hold the bars were made of gold,
 and the bars were overlaid with
 gold.

The curtain was made of fine 35
 twined linen, violet, purple, and
 scarlet, and embroidered with
 designs of kherubs; four columns 36
 of acacia wood, overlaid with
 gold, were made to hold it, with
 hooks of gold, and four pedestals
 cast in silver. A veil was made 37
 for the entrance into the Dwel-
 ling, of fine twined linen, violet,
 purple, and scarlet, decorated
 work, with five columns and 38
 hooks for it, the capitals and the
 rods being overlaid with gold,
 and the five pedestals being
 made of bronze.

Bezalél made the ark of acacia 37
 wood, four feet long, and two
 and a half feet broad and high,
 overlaying it with pure gold, 2
 outside and inside, and running
 a moulding of gold round it. He 3
 cast for it four golden rings,
 fastening them on its four sup-
 ports, two rings on each side of
 it. He made poles of acacia 4
 wood, overlaying them with
 gold, and putting the poles 5
 through the rings at the side of
 the ark, to carry the ark. He 6
 made a pure gold cover for the
 ark, four feet long and two and
 a half feet wide. Also, he made 7
 two golden kherubs, of beaten

work, for the two ends of the
 8 cover, one kherub at one end
 and the other kherub at the
 other end, the kherubs being of
 9 one piece with the cover. The
 wings of the kherubs were out-
 stretched, overshadowing the
 cover, as the kherubs were
 turned to one another, facing
 the cover.

10 He made the table of acacia
 wood, three feet long, a foot and
 a half wide, and two feet three
 11 inches high, overlaying it with
 pure gold, and running a mould-
 12 ing of gold around it. He made
 a frame for it all round, three
 inches wide, and ran a moulding
 13 of gold all round the frame. He
 cast four golden rings for it,
 putting the rings at the four
 corners, on the feet of the table,
 14 quite close to the frame, to re-
 ceive the poles for carrying the
 15 table. These poles he made of
 acacia wood, overlaying them
 16 with gold. The table dishes, the
 saucers, the flagons, and the
 chalices, for pouring the liba-
 tions, were of pure gold.

7 The lampstand he made of
 pure gold, beaten work all of it,
 both pedestal and shaft: its
 cups, both calyxes and flowers,
 were all of one piece with it.

18 There were six branches rising
 from the sides of it, three
 branches from one side of the
 lampstand, and three branches
 from the other side of the lamp-
 19 stand, each branch bearing three
 cups like almond-blossoms, each
 cup with a calyx and a flower;
 20 on the main shaft of the lamp-
 stand there were four cups like
 almond-blossoms, each with a
 21 calyx and a flower, and a calyx
 under each pair of the six
 branches on the lampstand,
 22 these calyxes and their branches
 being of one piece with it, the

whole forming a single piece of
 pure beaten gold work. The 23
 seven lamps, with their snuffers
 and ash-trays, he made of pure
 gold, using ninety-six pounds of 24
 pure gold for the lampstand and
 all its fittings.

The altar for incense he made 25
 of acacia wood, a square altar,
 eighteen inches long by eighteen
 inches broad, and three feet
 high, the knobs being of one
 piece with it; he overlaid it with 26
 pure gold, the top of it, the sides
 of it, and the knobs, running a
 golden moulding round it;
 underneath the moulding, at the 27
 corners on both sides of it, he
 made two golden rings, to re-
 ceive the poles on which it was
 to be carried: the poles he made 28
 of acacia wood, overlaying them
 with gold. The sacred anoint- 29
 ing oil and the pure incense of
 fragrant spices he prepared by
 the art of the perfumers.

The altar of burnt-offering he 38
 made of acacia wood, a square
 altar, seven and a half feet long,
 seven and a half feet broad, and
 four and a half feet high, with 2
 knobs at its four corners, knobs
 of one piece with it. He over-
 laid it all with bronze, and used 3
 bronze to make all the fittings of
 the altar, the pans, the shovels,
 the bowls, the prongs, and the
 fire-pans. He also made a 4
 bronze grating of network un-
 derneath the ledge of the altar,
 reaching half-way up the altar.
 He cast four rings for the four 5
 corners of this bronze grating,
 to hold the poles; the poles he 6
 made of acacia wood, overlaying
 them with bronze. He put the 7
 poles into the rings on the sides
 of the altar, to carry it. The
 altar itself he made hollow,
 planking it in.

The bath and its base he made 8

of bronze, from the mirrors contributed by the women caretakers at the entrance to the Trysting tent.

- 9 In making the courtyard, he put hangings of fine twined linen, a hundred and fifty feet long, on the southern side of the
10 court, hung on twenty columns and twenty pedestals of bronze, the hooks and the rods being
11 silver. So for the north side, the same hangings on twenty columns and twenty pedestals of bronze, with silver hooks and
12 rods. So for the western side, hangings seventy-five feet long, on ten columns and ten pedestals, with silver hooks and rods.
13 The hangings on the eastern side were seventy-five feet long.
14 On each side of the entrance the hangings were twenty-two and
15 a half feet high, on three columns with their three pedestals.
16 The hangings round the courtyard were all made of fine
17 twined linen, the pedestals of the columns were bronze, the hooks and the rings on the columns were silver, the capitals were overlaid with silver, and all the columns round the courtyard were ringed with silver.
18 The veil for the entrance of the courtyard was made of fine twined linen, violet, purple, and scarlet, decorated work, thirty feet long and seven and a half feet high, to correspond with the
19 hangings of the courtyard; there were four columns with four pedestals, all of bronze, the hooks being silver, and the capitals and rods being overlaid
20 with silver. All the tent-pegs for the Dwelling and the courtyard round it were bronze.

- 21 [[Here follows a note of the various amounts needed for the Dwelling (the Dwelling of God's

Presence), drawn up, at the bidding of Moses, by the Levites under the supervision of Ithamar the son of Aaron the priest. (Bezalel the son of Uri and the
22 grandson of Hur, belonging to the clan of Judah, made all that the Eternal ordered Moses to have made; he was assisted by
23 Oholiab the son of Ahisamak, belonging to the clan of Dan, a craftsman skilled in weaving designs and in embroidering fine linen, violet, purple, and scarlet.) The gold used for all pur-
24 poses in work upon the sanctuary, the gold contributed, weighed about two thousand eight hundred pounds (weighed by the sacred scale of weights). The silver dues from the citizens
25 on the roll weighed about nine thousand six hundred and fifty-five pounds (weighed by the sacred standard of weights), each
26 member on the register paying a bēka or half-shekel, that is, about five pennyweights, and the total number of men over twenty being six hundred and three thousand, five hundred
27 and fifty; nine thousand six hundred pounds of this silver went to the casting of the pedestals for the sanctuary and for the curtain, ninety-six pounds weight to each pedestal; the rest
28 of the silver was used to make hooks for the columns, to overlay their capitals, and to make the rods for them. The bronze
29 which was contributed weighed nearly three tons; out of it the
30 pedestals for the entrance of the Trysting tent were made, the bronze altar, the bronze grating for the altar, all the fittings of the altar, the pedestals for the
31 outer courtyard, the pedestals for the entrance of the courtyard, with all the tent-pegs of

the Dwelling and of the outer courtyard.]]

- 39 From the violet, purple, and scarlet yarn were made the sacerdotal vestments for serving in the sacred place, the sacred robes for Aaron, as the Eternal
2 had given orders to Moses. The apron was made of gold and of fine twined linen, violet and
3 purple and scarlet; the gold was beaten into thin flakes and then cut up into wires, to be worked into the fine linen, the violet, the purple, and the scarlet, by
4 the designer. Shoulder-straps were made for it, fastened to the
5 two top corners, and the artistic ribbon, for clasping it round the waist, was of the same material as the apron, and all of one piece—gold, violet, purple, scarlet, and twined linen, as the Eternal had given orders to Moses.
6 The beryls were set in gold rosettes, engraved as a seal is engraved, with the names of the
7 Israelites, and hung on the shoulder-straps of the apron as stones to remind the Eternal of Israel; for so the Eternal had
8 given orders to Moses. The judicial pouch was designed like the apron, made of fine twined linen, violet and purple and
9 scarlet, made square and then doubled over, nine inches
10 square. In it four rows of jewels were placed, the first row being a jasper, a chrysolite, and
11 a crystal, the second row being a red garnet, a sapphire, and a
12 sardonyx, the third row being a cairngorm, an agate, and an
13 amethyst, and the fourth row being a topaz, a beryl, and an onyx, all being set in rosettes of
14 gold wire; the jewels were twelve in number, corresponding to the names of the Israelites, each jewel engraved like a

seal with the name of a clan. To the pouch were attached 15 chains of pure gold, twisted like cords. Two golden rosettes and 16 two golden rings were also made, the two rings being fastened to the two ends of the pouch, and 17 the two chains of twisted gold passed through these two rings; the other ends of the two twisted 18 chains were attached to the two rosettes, which were fastened on the front of the shoulder-straps of the apron. Two golden rings 19 were made to be fastened to the two lower ends of the pouch, on the inner side next the apron. Two golden rings were also 20 made to be fastened low down on the ephod, close to the joining of the shoulder-straps and above the artistic ribbon of the apron. The apron and the 21 pouch were attached by a violet lace run through these rings, on the artistic ribbon of the apron, to prevent the pouch from being loosened from the apron; for so the Eternal had given orders to Moses.

The robe for the apron was 22 woven entirely of violet, with a 23 hole in the middle, like the hole in a linen corselet, with a binding all round it to keep it from being frayed; the skirts of the 24 robe were adorned all round with pomegranates in violet, purple, and scarlet, on twined linen, and golden bells were 25 placed between the pomegranates all round the skirt of the ritual robe, one bell between 26 each pair of pomegranates; for so the Eternal had given orders to Moses.

The tunics for Aaron and his 27 sons were woven of fine linen, the turban was of fine linen, the 28 ornamental caps were of fine linen, the drawers made of fine

29 twined linen, and the sashes were of fine twined linen, violet, purple, and scarlet, embroidered work: as the Eternal had given orders to Moses.

30 The plate for the sacred diadem was made of pure gold, engraved like a seal with the words "Sacred to the Eternal."

31 A violet lace was fastened to it, attaching it to the top of the turban, as the Eternal had given orders to Moses.

32 So the entire work on the Dwelling of the Trysting tent was finished; as the Eternal had given orders to Moses, so exactly did the Israelites carry

33 it out. They brought to Moses the Dwelling, the tent and all its fittings, its clasps, its frames, its bars, its columns and their ped-

34 estals, the wrapper of rams' skins dyed red, the wrapper of leather, the curtain that screened off the most sacred

35 place, the ark of the Presence and its poles, the cover of the

36 ark, the table and all its fittings,

37 the Presence-bread, the lampstand of pure gold and the lamps to be arranged on it, with all their fittings and the oil for

38 lighting them, the golden altar, the anointing oil, the fragrant incense, the curtain for the en-

39 trance of the tent, the bronze altar with its bronze grating, its poles, and all its fittings, the

40 bath and its base, the curtains for the courtyard with its columns and their pedestals, the veil for the entrance of the courtyard with its ropes and tent-pegs and all that was required for the service of the Dwelling, for the Trysting tent,

41 the sacerdotal vestments for service in the sacred place, the sacred robes for Aaron the priest and for Aaron's sons to wear as

they did priest's work. The 42 Israelites did everything exactly as the Eternal had given orders to Moses, and when Moses saw all they had done, and done 43 as the Eternal had ordered, Moses blessed them for it.

The Eternal then said to 40 Moses, "You must erect the 2

Dwelling in the Trysting tent on the first day of the first month;

put the ark of the Presence in- 3 side it, and screen the ark off

with the curtain. Put in the 4 table and arrange the things on

it, put in the lampstand and fix the lamps on. Then place the 5

golden altar for incense in front of the ark of the Presence, and

hang the curtain at the entrance of the Dwelling. Place the 6

altar of burnt-offering in front of the entrance of the Dwelling

in the Trysting tent, and put the 7 bath between the Trysting tent

and the altar, filling it with water. Erect the courtyard all 8

round, hanging up the veil at its entrance. Take the anointing 9

oil and anoint the Dwelling and everything in it, consecrating it

and all its fittings, to render it sacred. Anoint the altar of 10

burnt-offering and all its fittings, thus hallowing the altar, to render it most sacred.

Anoint the bath and its base, 11 and hallow it. Then you must 12

bring Aaron and his sons to the entrance of the Trysting tent,

and after bathing them in water put the sacred robes on Aaron, 13

anoint him and consecrate him to serve me as priest. Bring his 14

sons, put on their tunics, and 15 anoint them as you did their

father, that they may serve me as priests; their anointing is to stand as their perpetual priest-

hood, age after age."

Moses did so; he did exactly 16

as the Eternal had ordered him.
 17 On the first day of the first
 month, in the second year, the
 18 Dwelling was erected; Moses
 erected the Dwelling, laying the
 pedestals, putting up the frames,
 inserting their bars, and erecting
 19 the columns. Over the Dwelling
 he spread out the tent, and
 covered up the tent (as the
 Eternal had given orders to
 20 Moses). He placed the law inside
 the ark, put the poles on the
 ark, and the cover on the top of
 21 the ark; then he took the ark
 inside the Dwelling, drew the
 curtain screening it off, and concealed
 the ark of the law (as the
 Eternal had given orders to
 22 Moses). He put the table inside
 the Trysting tent, on the
 northern side of the Dwelling,
 23 outside the curtain, arranging
 the bread upon it in presence of
 the Eternal (as the Eternal had
 24 given orders to Moses). The
 lampstand he placed inside the
 Trysting tent, opposite the table,
 on the southern side of the
 25 Dwelling; he fixed the lamps on,
 in presence of the Eternal (as
 the Eternal had given orders to
 26 Moses). The golden altar he
 placed in front of the curtain,
 27 inside the Trysting tent, burning
 incense of fragrant spices on
 it (as the Eternal had given
 28 orders to Moses). He hung the
 curtain at the entrance of the
 29 Dwelling. And at the entrance

of the Dwelling in the Trysting
 tent, he placed the altar of
 burnt-offering, offering on it the
 burnt-offering and the cereal
 offering (as the Eternal had
 given orders to Moses). The 30
 bath he placed between the
 Trysting tent and the altar, filling
 it with water for washing;
 it was there that Moses and 31
 Aaron and his sons washed their
 hands and feet, washing whenever
 they entered the Trysting 32
 tent or whenever they approached
 the altar (as the Eternal had
 given orders to Moses). He then
 erected the courtyard round the
 Dwelling and the altar, hanging
 the veil at the entrance of the
 courtyard. Thus did Moses finish
 the work.

Then the cloud covered the 34 .
 Trysting tent, and the radiant
 majesty of the Eternal filled the
 Dwelling; Moses could not enter 35
 the Trysting tent because the
 cloud hung over it, and the radi-
 ance of the Eternal filled the
 Dwelling. Whenever the cloud 36
 was raised from the Dwelling,
 the Israelites used to march
 ahead on their route; but if the 37
 cloud did not lift, they never
 moved till the day it did lift.
 The cloud of the Eternal rested 38
 on the Dwelling by day, and
 there was fire in the cloud at
 night, as all the house of Israel
 saw, along their route.

LEVITICUS

1 Then the Eternal called
Moses and from the Trysting
tent gave him these orders for
2 the Israelites. "When any man
of you brings an offering to the
Eternal, you must make your
offering from your live-stock,
3 from your herds and flocks. If
the man's offering from his herd
be a burnt-offering, it must be
an unblemished male, and he
must offer it of his own freewill
at the entrance to the Trysting
4 tent before the Eternal. He
must lay his hand upon the head
of the victim, and it shall be
accepted as expiation for him.
5 He must then kill the bullock
before the Eternal; but Aaron's
sons, the priests, shall present
the blood, splashing it all round
the sides of the altar at the en-
trance to the Trysting tent.
6 He must skin the victim and cut
7 it up; then the sons of Aaron,
the priests, shall put fire on the
altar, arranging wood on the
8 fire, and arranging the pieces of
the victim, with its head and
suet, on the wood upon the top
9 of the fire on the altar. (The
entrails and the legs the man
must wash in water.) The
priest shall burn the whole of it
on the altar as a burnt-offering,
an offering made by fire, with a
soothing odour for the Eternal.
10 If his offering be from the flock,
a sheep or a goat, what he offers
must be an unblemished male.
11 He must kill it on the north side
of the altar before the Eternal;
but Aaron's sons, the priests,
shall splash its blood all round
12 the sides of the altar. He must
cut it up, and then the priest
shall arrange the pieces, with
the head and suet, on the

wood upon the top of the fire on the altar. (The entrails and the legs the man must wash in water.) The priest shall offer the whole of it, burning it on the altar, as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

If his offering to the Eternal
be an offering of birds, what he
offers must be a turtle-dove or a
young pigeon. The priest shall
take it to the altar, and first nip
off its head, which he must burn
on the altar; then the blood of
the bird shall be squeezed out on
the side of the altar, and the
priest must remove the crop and
feathers, flinging them to the
east of the altar upon the ash-
heap; after tearing it by the
wings, though without dividing
it in two, the priest shall burn
it on the wood upon the fire on
the altar, as a burnt-offering, an
offering made by fire, with a
soothing odour for the Eternal.

When the man's offering is a recompense-offering, if his offering be from the herd, then what he offers, male or female, must be unblemished before the Eternal. He must lay his hand upon the head of the victim and kill it at the entrance to the Trysting tent; but Aaron's sons, the priests, shall splash the blood all round the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely the fat covering the entrails, all the fat on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys. Aaron's sons shall burn this above the burnt-

offering on the wood upon the fire on the altar, as an offering made by fire, with a soothing odour for the Eternal.

6 If what he offers as a recompense-offering be from the flock, then, male or female, it must be
7 unblemished. If he is offering a lamb, then he shall offer it be-
8 fore the Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons are to splash the blood all round
9 the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat, the entire fat tail, which is to be cut off close to the backbone, the fat covering the entrails, all the fat
10 on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the
11 kidneys. The priest shall burn this on the altar, as the food of the offering made by fire to the Eternal.

12 If what he offers is a goat, then he shall offer it before the
13 Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons shall splash the blood all round
14 the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat
15 upon the intestines, the two kidneys and the fat upon them at the loins, and the lobe of the liver, which is to be cut off at
16 the kidneys. The priest shall burn this on the altar, as the food of the offering made by fire, to be a soothing odour; the fat all belongs to the Eternal.
17 This regulation is to last for all

time and all over the country: 'Never eat fat or blood.'

When a man's offering is an 2 offering of cereals to the Eternal, what he offers must be fine flour; he must pour oil upon it, adding incense, and take it to 2 Aaron's sons, the priests, who shall remove a handful of the flour, oil, and incense, burning it as a reminder to the Eternal on the altar, as an offering by fire, with a soothing odour for the Eternal; what is left over of the 3 cereal-offering belongs to Aaron and his sons as being a most sacred part of the fire-offerings to the Eternal. When you offer 4 a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened pancakes smeared with oil. If your offer- 5 ing is a cereal-offering of griddle-cakes, they must be made of unleavened fine flour mixed with oil; break them in pieces and 6 pour oil over them, as a cereal-offering. And if your offering 7 is a cereal-offering from the frying-pan, it must be made of fine flour mixed with oil. All these 8 cereal-offerings you must bring to the Eternal, presenting them to the priest, who shall take them to the altar; the priest 9 shall remove from the cereal-offering the reminder - to - the Eternal part, burning it on the altar, as an offering made by fire, with a soothing odour for the Eternal. What is left over 10 of the cereal-offering belongs to Aaron and his sons, as being a most sacred part of the fire-offerings to the Eternal. No 11 cereal-offering to the Eternal is to be made with dough; you must never burn dough or honey in any fire-offering to the Eternal. You may offer these to the 12

Eternal as firstfruits, but they must never appear on the altar as a soothing odour. Also, you must season every cereal-offering with salt; never leave the salt of the Compact of your God out of your cereal-offering; offer salt with every offering.

If you offer a cereal-offering of firstfruits to the Eternal, you must offer roasted ears of corn, bruised grain from fresh corn. Add oil to it and sprinkle incense on it, as a cereal-offering. The priest shall burn the reminder-to-the Eternal part of the bruised grain, the oil, and the incense, as an offering made by fire to the Eternal."

Then the Eternal gave Moses these orders for the Israelites in the case of anyone sinning unawares, doing something which the Eternal has forbidden to be done. "If an anointed priest by sinning makes the people incur guilt, then he must offer to the Eternal for the sin he has committed a young unblemished bullock as a sin-offering. He must bring the bullock to the entrance of the Trysting tent before the Eternal, lay his hand upon the head of the bullock, and then kill the bullock before the Eternal. The anointed priest must then take some of the bullock's blood into the Trysting tent, dip his finger in the blood, and sprinkle some of the blood seven times before the Eternal, before the curtain of the inner sanctuary. The priest must also smear some of the blood on the knobs of the altar for fragrant incense before the Eternal, which stands inside the Trysting tent; all the rest of the bullock's blood he must pour out at the base of the altar of burnt-offering which stands at the en-

trance to the Trysting tent. He must remove all the fat from the bullock of the sin-offering, the fat covering the entrails, all the fat on the intestines, the two kidneys with the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys, just as in the case of the bullock sacrificed in the recompense-offering; this is all to be burned by the priest on the altar of burnt-offering. The skin of the bullock, all its flesh, its head, legs, entrails, and dung—all the rest of the bullock must be carried away by the priest to some clean spot where ashes are poured out, and burned up there on a wood-fire; it must be burned where the ashes are poured out.

If the whole community of Israel does some wrong which escapes the notice of the people, if they have done something which the Eternal has forbidden to be done, and so incur guilt, then, as soon as their sin is discovered, the people must offer a bullock as a sin-offering, bringing it in front of the Trysting tent; the sheikhs of the community must lay their hands upon the head of the bullock before the Eternal, and then the bullock shall be killed before the Eternal. The anointed priest shall take some of the bullock's blood into the Trysting tent, dip his finger in the blood, and sprinkle some of it seven times before the Eternal, before the curtain; he shall smear some of the blood on the knobs of the altar which stands before the Eternal inside the Trysting tent, and pour all the rest of the blood out at the base of the altar of burnt-offering at the entrance to the Trysting tent. He must re-

move all the fat of the victim
 20 and burn it on the altar. This is
 what he must do to the bullock,
 treating it as he treated the bul-
 21 lock of the sin-offering; he must
 also carry the bullock outside
 the camp and burn it as he
 burned the first bullock. Such
 is the sin-offering for the people.
 20 The priest shall thus make ex-
 piation for them, and they shall
 be forgiven.
 22 When a chief sins unawares,
 doing something which the
 Eternal his God has forbidden
 him to do, and so incurs guilt,
 23 if he becomes conscious of the
 sin he has committed, he must
 bring an unblemished hairy goat
 24 as his offering, lay his hand upon
 the head of the goat, and then
 kill it where the victims of the
 burnt-offering are killed before
 the Eternal: it is a sin-offering.
 25 The priest shall then take some
 of the blood of the victim with
 his finger and smear it on the
 knobs of the altar of burnt-
 offering, pouring the rest of the
 blood out at the base of the altar
 26 of burnt-offering. All the fat he
 must burn on the altar, like the
 fat of the victims sacrificed in
 recompense-offerings; so shall
 the priest make expiation for
 him in the matter of his sin, and
 he shall be forgiven.
 27 When any ordinary person
 sins unawares, doing something
 which the Eternal has forbidden
 to be done, and so incurs guilt,
 28 if he becomes conscious of the
 sin he has committed, then he
 must bring an unblemished fe-
 male goat as his offering for the
 29 sin he has committed; he must
 lay his hand upon the head of
 this sin-offering and kill the vic-
 30 tim at the spot for burnt-offer-
 ings. The priest must then take
 some of the blood with his finger

and smear the knobs of the altar
 of burnt-offering, pouring all the
 rest of the blood out at the base
 of the altar. All its fat he must 31
 remove, as he removes the fat
 from the victims sacrificed in the
 recompense-offerings; he must
 burn it on the altar as a soothing
 odour for the Eternal. So shall
 the priest make expiation for the
 man, and he shall be forgiven.
 If he brings a sheep as his offer- 32
 ing for sin, he must bring an un-
 blemished ewe, laying his hand 33
 upon the head of this sin-offer-
 ing and killing it where the
 victims of the burnt-offering are
 killed. The priest shall then 34
 take some of the blood with his
 finger and smear the knobs of
 the altar of burnt-offering, pour-
 ing out all the rest of the blood
 at the base of the altar; all the 35
 fat he must remove, as he re-
 moves the fat from the lamb
 sacrificed in the recompense-
 offering, burning it on the altar
 like the fire-offerings to the
 Eternal. So shall the priest
 make expiation for the man in
 connexion with the sin he has
 committed, and he shall be for-
 given.

(If anyone sins by remaining 5
 silent when he is adjured to give
 evidence as a witness of some-
 thing he has seen or known, and
 so incurs punishment; or if any- 2
 one touches something unclean,
 the carcase of an unclean wild
 animal or of an unclean farm-
 beast or of an unclean reptile,
 without being aware of it at the
 time, and so incurs guilt for be-
 coming himself unclean; or if he 3
 touches any sort of human un-
 cleanness, without knowing it at
 the moment, and so incurs guilt;
 or if anyone utters a rash vow to 4
 do something either evil or good,
 taking any sort of rash oath as

men will do, unthinkingly, and then becomes conscious of what he has done, incurring guilt; 5 then, after incurring guilt in any of these ways, he must confess 6 the sin he has committed, and bring to the Eternal, as amends for the sin he has committed, a female animal from his flock, either sheep or goat, as a sin-offering; the priest shall then make expiation for him in the matter of his sin.)

7 If he cannot afford a lamb, then he must bring to the Eternal as his offering for sin two turtle-doves or two young pigeons, one as a sin-offering and the other as a burnt-offering; 8 he must take them to the priest, who shall offer the sin-offering first, nipping the bird's head from its neck, without tearing 9 the bird in two, sprinkling some of the blood on the side of the altar, and draining off the rest of the blood at the base of the 10 altar, as a sin-offering. The second bird he shall sacrifice as a burnt-offering in the regular way. So shall the priest make expiation for him in the matter of the sin he has committed, and 11 he shall be forgiven. If he cannot afford even two turtle-doves or two young pigeons, he must bring as his sacrifice for his sin a tenth of a bushel of fine flour as a sin-offering; he must not add any oil or incense, for it is a sin- 12 offering. He must take it to the priest, who shall remove the handful that serves as a reminder-to-the Eternal, burning it on the altar, like the offerings made by fire to the Eternal; it is 13 a sin-offering. So shall the priest make expiation for him in connexion with any of these sins of his, and he shall be forgiven. (The rest belongs to the priest,

as in the case of the cereal-offering.)"

The Eternal said to Moses, 14 "If anyone commits fraud, in- 15 ccurring guilt unawares by appropriating something sacred to the Eternal, then he must bring as amends for it to the Eternal an unblemished ram from his flock, valued in silver coin at least two half-crowns (by the half-crown of the sanctuary); he must also 16 restore the sacred thing he has appropriated, adding a fifth to it, and handing it over to the priest, who shall make expiation for him by sacrificing the ram as amends for his sin; so shall he be forgiven. [[If anyone sins 17 by doing something which the Eternal has forbidden to be done, though he is unaware of it, and incurs guilt and punishment for it, then he must bring to the 18 priest an unblemished ram of some value from his flock, as amends for his sin; the priest shall make expiation for him over the wrong he did all un- awares, and he shall be forgiven. This is an offering for guilt, for 19 the man is certainly guilty in the sight of the Eternal.]]"

The Eternal said to Moses, 6 "If anyone sins by committing 2 fraud against the Eternal, by cheating a neighbour over some deposit or pledge, or by theft, or by taking advantage of his neighbour, or by denying it 3 when he has found some lost property, taking a false oath to that effect; then, in the case of 4 any of these sins, if he be guilty of any of them, he must restore what he robbed or what he extorted or what was deposited with him for safe keeping, or the lost property he found, or any- 5 thing about which he swore a false oath; he must restore it in

full, adding a fifth to it, and handing it back to the owner on the day when he offers his
 6 guilt-offering. The guilt-offering he must bring to the Eternal is an unblemished ram of some value from the flock, which he
 7 must hand to the priest, who shall make expiation for him before the Eternal, and then he shall be forgiven for any misdeed of which he has been guilty.”
 8 The Eternal said to Moses,
 9 “Enjoin upon Aaron and his sons this law for the burnt-offering. The burnt-offering must remain on its firewood on the altar all night till the morning, and the fire must be kept burning with firewood on the
 10 altar. Then the priest must put on his linen vestment, with linen drawers on his middle; he must remove the ashes to which the fire has reduced the burnt-offering on the altar and lay them
 11 beside the altar; then, stripping off his vestments and putting on other vestments, he must carry the ashes outside the camp to a
 12 clean spot. The fire must be kept burning on the altar, never allowed to go out; the priest must put firewood on it every morning. He shall arrange the burnt-offering on it, and burn on it the fat slices of the recompense-offerings. Fire must be kept burning always on the altar; it must never be allowed
 14 go out. Here is the law for the cereal-offering. The sons of Aaron shall offer it before the Eternal, in front of the altar.
 15 The priest shall take out his handful of the fine flour and oil and all the incense of the cereal-offering, burning it as a soothing odour for the Eternal, as a
 16 reminder-to-the Eternal. The

rest of it shall be eaten by Aaron and his sons as unleavened cakes in a sacred spot; they shall eat it in the courtyard of the Trysting tent. It must not be baked
 17 with dough; I have assigned it to them as their share of the fire-offerings made to me; it is most sacred, like the sin-offering and the guilt-offering. Any male
 18 descendant of Aaron may eat it; it is your due for all time, from generation to generation, out of the fire-offerings made to the Eternal. Anyone who touches these most sacred offerings shall be taboo.”

The Eternal said to Moses, 19
 “This is the offering to be made 20
 by Aaron and his sons to the Eternal; one-tenth of a bushel of fine flour they must offer daily as a cereal-offering, one-half of it in the morning and the other half in the evening. It 21
 must be cooked with oil on a griddle; bring it soaked with oil, and after breaking the cake in pieces offer this cereal-offering as a soothing odour to the Eternal. The anointed priest of the 22
 Aaronic succession shall offer it by a lasting rule, burning it all to the Eternal. Every cereal- 23
 offering of a priest shall be burned up; it must not be eaten.”

The Eternal said to Moses, 24
 “Tell Aaron and his sons that 25
 this is the law of the sin-offering: the victim of the sin-offering is to be killed before the Eternal where the victim of the burnt-offering is killed: it is most sacred. The priest who offers it 26
 for sin must eat it, and it must be eaten in a sacred spot, in the courtyard of the Trysting tent. Whoever touches the meat of 27
 this offering shall be taboo; and if any of its blood is sprinkled on

- any garment, you must wash that garment in a sacred spot.
- 28 Any earthen pot in which it has been cooked must be destroyed; but if it has been cooked in a bronze pot, that pot need only be scoured and rinsed in water.
- 29 Any male among the priests may eat it: it is most sacred.
- 30 [[But no sin-offering, whose blood is ever brought inside the Trysting tent for expiation within the sacred interior, is to be eaten; it shall be burned with fire.]]
- 7 This is the law of the guilt-offering: it is most sacred. The victim in the guilt-offering must be killed where the burnt-offering is killed, and its blood is to be sprinkled all round the sides of the altar. The priest must then offer all its fat, the fat tail, the fat covering the entrails, the two kidneys and the fat on them by the loins, and the lobe of the liver, which is to be cut off at the kidneys; this the priest shall burn on the altar as a fire-offering to the Eternal: it is a guilt-offering. Any male among the priests may eat the rest of the flesh, but it must be eaten in a sacred spot: it is most sacred.
- 7 The guilt-offering is like the sin-offering; the same law holds for both: the meat belongs to the priest who makes the expiation.
- 8 Any priest who offers a man's burnt-offering for him, that priest is entitled to the skin of the victim, and any cereal-offering baked in an oven, anything cooked in the frying-pan or on the griddle, belongs to the sacrificing priest; but every other cereal-offering, either mixed with oil or dry, belongs to all the sons of Aaron as their common property.
- 11 This is the law of sacrifice for recompense-offerings which may be offered to the Eternal. If a man offers it as a thank-offering, he must offer, along with this thank-offering, unleavened cakes mixed with oil, and unleavened pancakes smeared with oil, and fine flour mixed with oil. In addition to the sacrifice of his thank-offering, he must bring leavened cakes as part of his offering. From this he must offer one cake of each sort as a select portion set aside for the Eternal; it belongs to the priest who splashes the blood of the recompense-offering. The flesh of the victim of the recompense-offering which is offered as a thank-offering must be eaten on the day it is sacrificed; nothing must be left over till next morning. But if he is offering a votive offering or a freewill-offering, while the flesh must be eaten on the day it is sacrificed, anything left over may be eaten next day; whatever remains on the third day must be burned up. If any meat from the recompense-offerings is eaten on the third day, the offering shall not win you favour, it shall not count for the man who has offered it; it shall be reckoned mere refuse, and anyone who eats it must pay the penalty. Also, no flour that has touched anything unclean is to be eaten; it must be burned up. As for sacrificial flesh, anyone who is clean may eat it; but if anyone in a state of uncleanness eats the flesh of any recompense-offering belonging to the Eternal, that soul shall be outlawed from his kinsfolk. And if anyone eats the flesh of any recompense-offering belonging to the Eternal, after he has touched something unclean, human or animal

or reptile, that soul shall be outlawed from his kinsfolk."

22 [[The Eternal gave Moses these orders for the Israelites:
23 "You must never eat the fat of
24 ox or sheep or goat. The fat of animals that have died a natural death or that have been torn to pieces, you may use for any other purpose, but on no account must you eat it; for whoever eats the fat of any animal used in sacrifice and burned for the Eternal, that soul shall be outlawed from his kinsfolk. And you must never partake of blood in any of your houses, blood
27 either of birds or of beasts; whoever partakes of blood, that soul shall be outlawed from his kinsfolk."]]

28 The Eternal gave Moses these orders for the Israelites that
29 "anyone offering a recompense-offering in sacrifice to the Eternal must bring in his own hands to the Eternal the part of his recompense-offering which is to be burned; what he brings shall be the fat along with the breast of the victim, the breast to be waved to and fro, in presence
31 offering. The priest shall burn the fat on the altar, but the breast belongs to Aaron and his
32 sons. The right thigh is also to be presented to the priest as his share of what you are sacrificing by way of recompense-offering;
33 the particular priest who offers the blood and the fat of the recompense-offerings is to have the right thigh as his share.
34 For I have set aside the breast that is waved and the right thigh from the sacrifices of the Israelites in these recompense-offerings, and assigned these to Aaron the priest and to his sons as their perpetual due from the

Israelites." Such is the share 35 that fell to Aaron and his sons from the fire-offerings made to the Eternal, when Moses presented them for the ministry of the Eternal as priests, the share 36 that the Eternal ordered the Israelites to give them as their lasting due, generation after generation.

Such is the law of the burnt- 37 offering, the cereal-offering, the sin-offering, the guilt-offering, and the recompense-offering in sacrifice, which the Eternal laid 38 down for Moses on mount Sinai, when Moses was commanding the Israelites to present their offerings to the Eternal in the desert of Sinai.

The Eternal then said to 8 Moses, "Take Aaron and his 2 sons, take the vestments and the anointing oil, the bullock for the sin-offering and the two rams, also the basket of unleavened cakes, and convene all the com- 3 munity at the entrance to the Trysting tent." Moses did as 4 the Eternal ordered him. And when the community had gathered at the entrance to the Trysting tent, Moses said to the 5 community, "This is what the Eternal has ordered to be done." Whereupon he brought forward 6 Aaron and his sons and washed them with water. He then put 7 the tunic on Aaron, girdled him with the sash, invested him with the robe, put on him the sacred apron, tying its artistic ribbon round his waist and so fastening on the apron, and then hung 8 over his shoulders the sacred pouch, inside which he placed the sacred lots. He placed the 9 turban on his head, and on his forehead the golden diadem or sacred crown. All this as the Eternal had commanded Moses.

10a Then Moses took some of the
 12 anointing oil and poured it over
 the head of Aaron, anointing
 13 him to consecrate him. Moses
 next brought Aaron's sons, put
 tunics on them, girdled them
 with sashes, and tied caps on
 their heads, as the Eternal had
 14 commanded him. He brought
 forward the bullock of the sin-
 offering, and after Aaron and
 his sons had laid their hands on
 15 the head of the bullock, Moses
 slaughtered it. Taking some of
 the blood, he smeared it with his
 finger all round the knobs of the
 altar, pouring the rest of the
 blood out at the base of the altar
 and thereby consecrating it,
 16 purging it of guilt. Taking all
 the fat upon the entrails, the
 lobe of the liver, the two kid-
 neys and their fat, Moses burned
 it on the altar; but the skin,
 17 flesh, and dung of the bullock
 he burned up outside the camp,
 as the Eternal had commanded
 18 him. He then brought the ram
 of the burnt-offering, and, after
 Aaron and his sons had laid
 their hands upon the head of
 19 the ram, Moses slaughtered it,
 splashing the blood all round
 20 the sides of the altar. He cut
 up the ram, burning the pieces,
 21 with the head and the suet, and
 washing the entrails and legs
 with water; the whole of this he
 burned on the altar as a burnt-
 offering with a soothing odour,
 a fire-offering of the Eternal, as
 the Eternal had commanded
 22 him. He then brought the
 other ram, the ram for the rite
 of installation; after Aaron and
 his sons had laid their hands
 23 upon the head of the ram, Moses
 slaughtered it. Taking some of
 the blood, he smeared it on the
 tip of Aaron's right ear, on the
 thumb of his right hand, and on

the great toe of his right foot;
 then Moses brought Aaron's 24
 sons and smeared some of the
 blood on the tip of their right
 ears, on the thumb of their right
 hands, and on the great toe of
 their right feet; the rest of the
 blood Moses splashed all round
 the sides of the altar. Taking 25
 the fat of the ram, the fat tail,
 all the fat on the entrails, the
 lobe of the liver, the two kidneys
 and their fat, with the right
 thigh; taking also one unleav- 26
 ened cake, one cake of bread
 baked with oil, and one pancake,
 from the basket of unleavened
 cakes before the Eternal, and
 placing these on the top of the
 fat and the right thigh, he put 27
 the whole mass into the hands
 of Aaron and his sons, and had
 them waved to and fro as an
 offering before the Eternal.
 Then Moses took it all out of 28
 their hands and burned it on the
 top of the burnt-offering upon
 the altar, as an installation-
 offering with a soothing odour,
 a fire-offering to the Eternal.
 The breast of the ram Moses 29
 waved to and fro as an offering
 before the Eternal; he had that
 as his own share of the ram in
 the rite of installation, as the
 Eternal had commanded him.
 Then Moses took some of the 30
 anointing oil and the blood on
 the altar, sprinkling it over
 Aaron and his vestments as well
 as over his sons and their vest-
 ments, to consecrate Aaron and
 his vestments, and his sons and
 their vestments. Moses further 31
 said to Aaron and his sons, "Boil
 the meat at the entrance to the
 Trysting tent and eat it there,
 with the cakes in the basket of
 the installation-rite—for so I
 have been commanded to bid
 Aaron and sons eat. The rest 32

33 of the meat and cakes you must
 burn up. For seven days you
 must never leave the entrance to
 the Trysting tent, till the days
 of your installation are over; the
 installation is to last for seven
 34 days. What has been now done,
 has been done by order of the
 Eternal, as expiation on your
 35 account. Remain at the en-
 trance of the Trysting tent for
 seven days, day and night, and
 do your duty to the Eternal, lest
 you die—so I am commanded.”
 36 Aaron and his sons did every-
 thing that the Eternal ordered
 9 them by Moses. And on the
 eighth day Moses called Aaron
 and his sons and the sheikhs of
 2 Israel, saying to Aaron, “Take
 a bull calf for a sin-offering and
 a ram for a burnt-offering, both
 unblemished, and offer them be-
 3 fore the Eternal. Also, tell the
 Israelites to take a he-goat for a
 sin-offering, as well as a yearling
 calf and a yearling lamb, both
 unblemished, for a burnt-offer-
 4 ing, and an ox and a ram for
 recompense-offerings, to sacri-
 fice before the Eternal; further-
 more, they are to bring a cereal-
 offering mixed with oil. For the
 Eternal will appear to you this
 5 day.” They brought all these,
 as Moses ordered, before the
 Trysting tent; and as all the
 community came forward to
 6 stand before the Eternal, Moses
 told them what they must do,
 in obedience to the Eternal,
 that the splendour of the Eter-
 nal might appear to them.
 7 “Come up to the altar,” he said
 to Aaron, “offer your sin-offer-
 ing and burnt-offering, as ex-
 piation for yourself and for your
 household; then offer sacrifice
 for the people and make expia-
 tion for them, as the Eternal
 8 has ordered.” So Aaron went

up to the altar and slaughtered
 the calf of the sin-offering made
 for himself; his sons brought the 9
 blood to him, and dipping his
 fingers in it he smeared it on the
 knobs of the altar, pouring the
 rest of the blood out at the base
 of the altar; the fat, the kid- 10
 neys, and the lobe of the liver of
 the victim, he burned on the
 altar, as the Eternal had com-
 manded Moses. The flesh and 11
 the skin he burned outside the
 camp. He then slaughtered 12
 the victim of the burnt-offering;
 his sons handed him the blood,
 and he splashed it all round the
 sides of the altar. They handed 13
 him the various pieces of the
 burnt-offering, including the
 head, and he burned them on
 the altar. The entrails and legs 14
 he washed with water, and then
 burned them on the top of the
 burnt-offering on the altar. He 15
 then brought the people's offer-
 ing, taking the goat of the sin-
 offering for the people and
 slaughtering it as an offering for
 sin in the same way. The 16
 burnt-offering he presented in
 the regular way. The cereal- 17
 offering he presented, taking
 out the usual handful, and burn-
 ing it on the altar in addition to
 the burnt-offering of the morn-
 ing sacrifice. He also slaugh- 18
 tered the ox and the ram, the
 recompense - offering sacrificed
 for the people; his sons handed
 him the blood, which he
 splashed on the altar all round,
 while the fat parts of the ox, the 19
 fat tail of the ram, the fat cover-
 ing the entrails, the kidneys, and
 the lobe of the liver, were placed 20
 upon the breasts of the animals;
 the fat he burned on the altar,
 but the breast Aaron waved to 21
 and fro as an offering before the
 Eternal, as Moses had com-

22 manded. Raising his hands to-
wards the people, Aaron blessed
them, and stepped down from
the altar when he had sacrificed
the sin-offering, the burnt-offer-
ings, and the recompense-offer-
23 ings. Moses and Aaron then
entered the Trysting tent; when
they came out, they blessed the
people, and the splendour of the
Eternal appeared to all the peo-
24 ple. [[Fire issued from the
presence of the Eternal, con-
suming the burnt-offering and
fat upon the altar.]] When all
the people saw this, they
shouted and fell on their faces.

10 Now Nadab and Abihu, two
sons of Aaron, each took his pan,
lighted it and laid incense on it,
offering irregular fire before the
Eternal, which the Eternal had
2 not ordered them to offer. Fire
issued from the presence of the
Eternal and devoured them, so
that they died before the Eter-
3 nal. Whereupon Moses said to
Aaron, "This must be what the
Eternal meant by saying,

I will display my sacred dread
among those near to me,

I will show my splendour before
all the people."

4 Aaron said nothing. Then
Moses called Mishael and Elza-
phan, the sons of Uzziel, Aaron's
uncle, and told them to come
and carry their kinsmen away
from the sanctuary outside the
5 camp. They came up and car-
ried away the men in their robes
outside the camp, as Moses had
12 told them. Then said Moses to
Aaron and his remaining sons,
Eleazar and Ithamar, "Take the
cereal-offering left over from the
fire-offerings made to the Eter-
nal, and eat it unleavened beside
the altar, for it is most sacred,
13 and you must eat it in a sacred

spot; it is your due, and your
sons' due, from the fire-offerings
made to the Eternal; such are
my instructions. The waved 14
breast and the selected thigh of
the victim you must eat in a
clean spot, you and your sons
and your daughters; they are
assigned you and your sons as
your due, from the sacrifices of
the recompense-offerings of the
Israelites. The waved breast is 15
to be brought along with the fat
of the fire-offerings, to be waved
to and fro before the Eternal;
it belongs to you and to your
sons as your due for all time, as
the Eternal has commanded."

[[When Moses made careful 16
search for the goat of the sin-
offering, he found it had been
burned! He was angry with
Eleazar and Ithamar, the re-
maining sons of Aaron. "Why 17
have you not eaten the sin-
offering at the sanctuary? It is
most sacred, and you were given
it as food in order that you
might remove the guilt of the
community, by making expi-
ation for them before the Eter-
nal. And you never brought 18
the blood inside the sanctuary!
You ought certainly to have
eaten the flesh inside the sanc-
tuary, as I gave orders." Aaron 19
answered, "My sons have this
day sacrificed their sin-offering
and their burnt-offering before
the Eternal; and yet such a mis-
fortune has befallen me! If I
had eaten the sin-offering to-
day, would it have been accept-
able to the Eternal?" When 20
Moses heard that, he was
satisfied.]]

[[Moses said to Aaron and to 6
his sons Eleazar and Ithamar:
"Never let your hair hang loose
or tear your clothes in grief, lest
you die, lest the Eternal be

- wroth with all the community; leave it to your fellows, the whole family of Israel, to bewail any outburst of the Eternal.
- 7 And never leave the entrance of the Trysting tent, lest you die; for the Eternal's anointing oil is on you." So they followed the directions of Moses.]]
- 8 [[The Eternal said to Aaron,
- 9 "When you or your sons enter the Trysting tent, never drink wine or liquor, lest you die; this is to be a standing rule from
- 10 generation to generation, that you may distinguish what is sacred and what is profane, what is unclean and what is
- 11 clean, and that you may teach the Israelites all the rules that the Eternal has given them by Moses."]]
- 11 The Eternal gave Moses and Aaron these orders for the
- 2 Israelites. "Here are the creatures you are allowed to eat, of
- 3 all animals on earth. You may eat any animal with a parted hoof, that has its hoof divided through, and that chews the
- 4 cud. But of those that either chew the cud or have a parted hoof, you must not eat the following: the camel, because, although it chews the cud, it has not a parted hoof and therefore
- 5 is unclean for you; the hyrax, because, although it chews the cud, it has not a parted hoof and therefore is unclean for you;
- 6 the hare, because, although she chews the cud, she has not a parted hoof and therefore is
- 7 unclean for you; the pig, because, although it has a parted hoof, divided through, it does not chew the cud and therefore is
- 8 unclean for you. Of their meat you must not eat; their carcasses you must not touch; they are
- 9 unclean for you. As for fish,
- you may eat anything with fins and scales that lives in the water, in sea or stream. But
- 10 things in sea or stream that have no fins and scales, either things that swarm in the waters or animals in the waters, they are all
- 11 detestable for you and shall be detested by you; you must never eat their flesh, and you must detest their very carcasses: any
- 12 creature in the waters without fins or scales is detestable for you.
- Of birds, these are what you
- 13 must detest, birds never to be eaten, detestable birds: the griffin, the vulture, the eagle, the kite, the buzzard of any
- 14 species, the raven of every
- 15 species, the ostrich, the night-jar, the sea-mew, the hawk of any species, the cormorant, the
- 17 various kinds of owl, the water-hen, the pelican, the carrion-vulture, the stork, the heron
- 19 of every species, the bittern, and the bat. Also, all winged in-
- 20 sects that go on four legs are detestable for you; however, of
- 21 winged insects that go on four legs, you may eat those with jointed legs above their feet for leaping over the ground, the mi-
- 22 gratory locust of any species, the bald locust of any species, the dropping locust of any species, and the grasshopper of any species. All other winged in-
- 23 sects with four legs are detestable for you.
- [[You shall become unclean by
- 24 contact with the following: whoever touches any carcase of them shall remain unclean till evening, and whoever carries
- 25 any carcase of them shall wash his clothes and remain unclean till evening. Any animal with
- 26 hoof parted but not divided through and not chewing its cud

is unclean for you; anyone who touches such an animal shall be
 27 unclean. Any quadruped that goes on its paws is unclean for you; whoever touches its carcase shall remain unclean till evening.
 28 Anyone who carries any carcase of such animals shall wash his clothes and remain unclean till evening; they are unclean for you. Of swarming
 29 creatures upon earth, these are unclean for you: the weasel, the mouse, the lizard of every
 30 species, the gecko, the land-crocodile, the beetle, the snail,
 31 and the chameleon. These are unclean for you, among the swarming creatures; anyone who touches their dead bodies shall
 32 remain unclean till evening, and anything on which their dead bodies fall shall be unclean, any article of wood or dress, any skin or sack, any vessel in use—it must be put into water, it remains unclean till evening,
 33 and then is clean again. Any earthen jar into which one of their dead bodies falls must be broken, and the contents shall
 34 be unclean; any food that absorbs water shall be unclean, and any liquid drink in any such
 35 jar shall be unclean. Any utensil on which any of their dead bodies falls shall be unclean; an oven or a chafing pot must be broken in pieces, it is unclean and must be counted unclean.
 36 But a fountain or a cistern for holding water shall be clean, though anything used to lift out the dead body shall be unclean.
 37 If any of their dead bodies falls on seed ready to be sown, the
 38 seed remains clean; but if it falls on seed soaked by water, the seed is unclean for you.
 39 Also, if an animal used for food dies, he who touches the

carcase shall remain unclean till evening; he who eats the carcase 40 shall wash his clothes and remain unclean till evening; he who carries the carcase shall also wash his clothes and remain unclean till evening.]]

Every swarming insect on 41 earth is detestable for you; not one must be eaten. Whatever 42 crawls on its belly, whatever goes on four legs, and whatever has many legs, any swarming insect whatever on earth, you must never eat; such are detestable. You must not render 43 yourselves detestable by eating any swarming insect, you must not render yourselves unclean over them, thus defiling yourselves. For as I am the Eternal 44 your God, so you must hallow yourselves and keep yourselves sacred, for I am sacred; never defile yourselves with any sort of swarming insect. For as I 45 am the Eternal who brought you out of the land of Egypt to be your God, you must be sacred, for I am sacred.

Such is the law regarding 46 beasts, birds, fish, and swarming creatures upon earth, that 47 you may distinguish between what is unclean and what is clean, between the living creatures that may be eaten and the living creatures that may not be eaten."

The Eternal said to Moses 13 and Aaron: "When a man has 2 some swelling or eruption or white spot on the skin of his body, which becomes the mark of leprosy on his skin, he must be taken to Aaron the priest or to one of his sons the priests; the priest shall look at the mark 3 on the skin, and if the hair on the spot has turned white, while the marked patch seems to

go under the skin, then it is the mark of leprosy, and the priest, after inspection, shall pronounce
 4 him unclean. Should the white spot shine and yet not appear to go under the skin, while the hair on it has not turned white, then the priest must isolate the
 5 marked man for seven days; on the seventh day, when the priest looks at him again, if the mark is unchanged in colour and has not spread, then the priest must isolate him for seven days
 6 more; on the seventh day the priest shall again look at him, and if the mark has faded and has not spread over the skin, then the priest shall pronounce him clean—it is merely some eruption, and the man shall wash his clothes and be clean.
 7 But if the eruption does spread over the skin, after he has shown himself to the priest in order to
 8 be pronounced clean, the priest must look at it, and if the eruption still spreads, the priest must pronounce him unclean; it is a case of leprosy.
 9 When the mark of leprosy is on a man, he must be taken to
 10 the priest; the priest must look at him, and, if there is a white swelling on the skin, which has turned the hair white, if there is raw flesh inside the swelling,
 11 then it is chronic leprosy in the skin of his body; the priest shall pronounce him unclean, he need not isolate him—the man is unclean.
 12 If the leprosy breaks out all over the skin, so that the whole skin of the marked man is covered with leprosy, from head to foot, as far as the priest
 13 can see, then the priest must look, and, if the leprosy has covered all his body, he must pronounce the marked man clean;
 14 the skin has all turned white, he

is clean. Should raw flesh appear on him, however, he is unclean; when the priest sees the
 15 raw flesh, he must pronounce the man unclean; the raw flesh is unclean, a sign of leprosy. Should the raw flesh turn white
 16 again, the man must go to the priest, and if the priest sees that
 17 the mark has changed into white, then he must pronounce the marked man clean: clean he is.

When a boil on the skin of the
 18 body has healed, leaving a white
 19 swelling or a reddish-white, bright spot, the man must show it to the priest, who shall look
 20 at it; if it appears to go under the skin, and if the hair on the swelling or spot has turned white, then the priest must pronounce him unclean—it is a mark of leprosy, which has broken out in the boil. But if
 21 the priest sees no white hairs on the spot, and the spot does not go under the skin, but has faded, then the priest must isolate him for seven days; if it spreads in
 22 the skin, the priest must pronounce him unclean—it is a mark of leprosy; but if the
 23 bright spot stays where it is, without spreading, it is the scar of the boil, and the priest shall pronounce the man clean.

Or, again, when the skin of
 24 the body has been burned, and the raw flesh of the burn has become a bright spot, reddish-white or white, the priest must
 25 look at it; if the hair on the bright spot has turned white, and it appears to go under the skin, then it is leprosy which has broken out in the burn, and the priest must pronounce the man unclean—it is the mark of leprosy. But if the priest sees
 26 there is no white hair on the

bright spot, and it does not appear to go under the skin, but has faded, then the priest must
 27 isolate him for seven days; on the seventh day he must look again, and if it has spread on the skin, then the priest shall pronounce him unclean—it is a
 28 mark of leprosy. But if the bright spot stays where it is, without spreading, but has faded, then it is the swelling caused by the burn, and the priest shall pronounce him clean—it is only the scar of the burn.

29 When a man or a woman has a sore on the head or on the
 30 beard, the priest must look at it; if it appears to go under the skin, and if it has thin, yellow hairs, the priest shall pronounce him unclean—it is ringworm, a
 31 leprosy of the head or beard. If the priest sees that the ringworm sore does not appear to go under the skin and has no black hair on it, the priest must isolate
 32 the patient for seven days. On the seventh day the priest shall look at the ringworm, and if the sore has not spread, if it has no yellow hairs, and if the sore does not appear to go under the skin,
 33 then the man must be shaved, all except the sore; the priest must isolate him for seven days
 34 more. On the seventh day the priest shall look at it again, and if the ringworm has not spread on the skin, if it does not appear to go under the skin, then the priest shall pronounce him clean, and he shall wash his clothes and
 35 be clean. However, if the ringworm spreads after he has been pronounced clean, then the
 36 priest must look at it; and if the ringworm has spread, the priest need not look for yellow
 37 hairs—the man is unclean. But if the ringworm remains as it

appeared before, with black hairs growing on the sore, the ringworm is healed, the man is clean, and the priest shall pronounce him clean.

When a man or a woman has
 bright spots, bright white spots, on the skin of the body, the
 39 priest must look at them; if these bright spots are a dull white, it is only a tetter which has broken out on the skin; the person is clean.

When a man loses his hair, he
 40 is bald, but he is clean. If he
 41 loses his hair in front, he is forehead-bald, but he is clean. However, if there is a reddish-
 42 white mark on the bald head or the bald forehead, it is leprosy breaking out on his bald head or his bald forehead. The priest
 43 must look at it; if the swelling on his bald head or bald forehead is reddish-white, like leprosy in the skin, he is a leprous
 44 man, he is unclean: the priest shall pronounce him unclean—the mark of it is on his head. And when a man has the mark
 45 of leprosy, he must tear his clothes, let his hair hang loose, and cover his mustache, crying 'Unclean! Unclean!' So long as
 46 the mark is on him, he shall be counted unclean; unclean he is, he must live apart, and stay outside the camp.

[[When the mark of leprosy is
 47 on a garment, woollen or linen, either in the warp or in the
 48 woof, either in leather or in anything made of leather, if the
 49 mark on the garment or in the leather, in warp or woof, or in anything made of leather, is greenish or reddish, it is the mark of leprosy and must be shown to the priest. The priest
 50 shall look at the mark and shut the marked object away for

51 seven days. On the seventh day
 he shall look at it again; and if
 the mark has spread in the gar-
 ment, in warp or woof, or in any-
 thing made of leather, then the
 mark means a malignant lep-
 52 rosy, and the object is unclean;
 he must burn the marked gar-
 ment, warp or woof, woollen or
 linen, or the leather article; for
 it is a malignant leprosy, it must
 53 be burned up. However, when
 the priest looks, if the mark has
 not spread in the garment, warp
 or woof, or in the leather article,
 54 the priest shall order the marked
 object to be washed, and then
 shut it away for seven days
 55 more; the priest shall then look
 at the washed mark, and if the
 mark has not changed colour,
 though it has not spread, it is
 unclean—you must burn the
 thing up, it has eaten into the
 stuff, whether the mischief is at
 56 the back or in front. Should the
 priest see that the mark is pale
 after being washed, he must
 tear it out of the garment or
 57 leather, warp or woof; if it still
 appears in the garment, in warp
 or woof, or in anything made of
 leather, then it is breaking out
 afresh, and you must burn up
 58 the marked object. You must
 wash the garment, warp or
 woof, or the leather from which
 the mark has disappeared, wash
 it a second time, and then it is
 59 clean. Such is the law regard-
 ing marks of leprosy in a woollen
 or a linen garment, warp or
 woof, or in leather, showing how
 to pronounce anything clean or
 unclean.]]”
 14 The Eternal said to Moses,
 2 “This shall be the law for the
 leper at the time when he is
 pronounced clean. He must be
 3 taken to the priest, and the
 priest, who has come outside the

camp, shall look to see if the
 mark of leprosy is healed in
 the leper; then shall the priest 4
 order two clean, living birds and
 some cedar-wood and marjoram
 tied with scarlet thread, to be
 brought for the man who is to
 be cleansed, and order one of the 5
 birds to be killed over fresh
 water in an earthen dish. Tak- 6
 ing the other bird along with the
 cedar-wood and marjoram tied
 with scarlet thread, he shall dip
 them all in the blood of the
 bird killed over the fresh water;
 the blood he must sprinkle seven 7
 times over the man to be
 cleansed from leprosy, pro-
 nouncing him clean, but the bird
 he shall set free in the open 8
 country. The man to be
 cleansed must then wash his
 clothes, shave off all his hair,
 and bathe in water; so shall he
 be clean.
 [[After that, he may come in-
 side the camp. But for seven
 days he must remain outside his
 tent; on the seventh day he shall 9
 shave off all his hair, the hair on
 his head, his beard, and his eye-
 brows, and wash his clothes and
 bathe his body in water and so
 be clean. On the eighth day he 10
 must take two unblemished
 male lambs and one yearling
 ewe-lamb also unblemished,
 with a cereal-offering of a peck
 and a half of fine flour mixed
 with oil and one pint of pure
 oil; these, together with the man 11
 himself, the officiating priest
 must place before the Eternal at
 the entrance to the Trysting
 tent. The priest shall then 12
 offer one of the male lambs and
 the pint of oil as a guilt-offering,
 waving them to and fro as an
 offering before the Eternal; he 13
 must kill the male lamb where
 the sin-offering and the burnt-

offering are killed, in the courtyard of the sanctuary (for as the sin-offering belongs to the priest, so does the guilt-offering—it is
 14 most sacred), and, taking some of the blood of the guilt-offering, the priest shall smear it on the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot.
 15 Then, pouring some of the pint of oil into the palm of his left
 16 hand, the priest shall dip his right fore-finger in the oil on his left hand and sprinkle some of it with his finger seven times in
 17 front of the Eternal; the rest of the oil in his hand the priest shall use, partly to smear the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot, where the blood of the guilt-offering had been applied, and partly to
 18 drop on the man's head. So shall the priest make expiation for him before the Eternal.
 19 Then the priest must offer the sin-offering and make expiation for the man to be cleansed, owing to his uncleanness; after which he must kill the burnt-offering victim, and offer on the
 20 altar the burnt-offering and the cereal-offering. So shall the priest make expiation for him, and he shall be clean. If the
 21 man is poor and cannot afford so much, he must take one male lamb as a guilt-offering, to be waved to and fro as expiation for him, with a cereal-offering of half a peck of fine flour mixed with oil, and one pint of pure
 22 oil, also two turtledoves or two young pigeons, such as he can afford to buy, the one as a sin-offering, the other as a burnt-offering. These he must bring
 23 on the eighth day to the priest, for his cleansing, to the entrance

of the Trysting tent, before the Eternal; and the priest, taking
 24 the lamb of the guilt-offering and the pint of oil, shall wave them to and fro as an offering before the Eternal. Then, kill-
 25 ing the lamb of the guilt-offering, the priest shall take some of the blood and smear it on the tip of the man's right ear, on the thumb of his right hand, and on the great toe of his right foot. Then, pouring some of the pint
 26 of oil into the palm of his left hand, the priest with his right
 27 fore-finger shall sprinkle some of the oil in his left hand seven times in front of the Eternal; the rest of the oil in his hand
 28 the priest shall use, partly to smear the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot, where the blood of the guilt-offering had been applied, partly to drop on the man's
 29 head, by way of making expiation for him before the Eternal. He must offer one of the turtle-
 30 doves or young pigeons, which
 31 the man has been able to afford, one as a sin-offering and the other as a burnt-offering, along with the cereal-offering; so shall the priest make expiation before the Eternal for the man to be cleansed. Such is the law for
 32 the man marked by leprosy who cannot afford the regular sacrifices at his cleansing.]]”

The Eternal said to Moses
 33 and Aaron, “When you enter
 34 the land of Canaan, which I assign you as your possession, if I put the mark of leprosy on the inner wall of any house in the land you possess, then the
 35 owner of the house must go and tell the priest that there seems to be a kind of mark inside the house. Before the priest goes in
 36

to examine the mark, he must order the house to be cleared, so that everything inside the house may not be rendered unclean. Then shall the priest go in to
 37 examine the house; he shall look at the mark, and if the mark on the wall shows greenish or reddish patches, and the discolouring has gone below the surface
 38 of the plaster, the priest shall step outside and shut up the house for seven days. On the
 39 seventh day he shall come back and examine it; if the mark has
 40 spread over the wall, the priest shall order the marked stones to be pulled out and thrown into some unclean place outside the
 41 town; he shall have the inside of the house scraped all round, and the mortar scraped off is to be put in some unclean place
 42 outside the town; fresh stones must be brought, to replace the old stones, and fresh mortar used to plaster the house.
 43 Should the mark break out again in the house, after he has had the stones pulled out and the house scraped and plastered,
 44 then the priest shall enter and examine it; if the mark has spread, it is a case of malignant leprosy in the house—it is un-
 45 clean. He must have the house pulled down, stones, wood, mortar, and all, and have them carried outside the town to an
 46 unclean place. Also, anyone who enters the house, while it is shut up, shall be unclean till
 47 evening; anyone who sleeps in the house must wash his clothes, and anyone who eats in the house must wash his clothes.
 48 But if the priest enters, only to find that the mark has not spread, after the house has been plastered, then the priest shall pronounce the house clean, as

the mark has disappeared. To
 49 cleanse the house, he must take two birds, along with some cedar-wood and marjoram, tied with scarlet thread; one of the
 50 birds he must kill over fresh water in an earthen dish, and
 51 then take the cedar-wood and marjoram tied with scarlet thread, and the other bird, and dip them in the blood of the bird he killed and also in the fresh water, sprinkling the house seven times; with the blood of
 52 the one bird, with the fresh water, with the other bird, and with the cedar-wood and marjoram tied with scarlet thread, he shall cleanse the house, let-
 53 ting the other bird fly free from the town into the open country. Thus shall he make expiation for the house, and it shall be clean.

Such is the law for all kinds of
 54 leprosy-marks, and for ringworm, for leprosy in clothes or
 55 in a house, for a swelling, for an eruption, and for bright spots—
 56 showing where each of these is unclean and where it is clean.
 57 Such is the law for leprosy.”

The Eternal gave Moses
 15 and Aaron these orders for the Israelites: “When any man has
 2 a discharge from his private parts, the discharge is unclean. His uncleanness shall last as
 3 long as he has the discharge; whether the parts are discharging or whether they are stopped to prevent the discharge, the man is unclean. Every bed on
 4 which the man with the discharge lies, shall be unclean, and anything on which he sits shall be unclean; anyone who touches
 5 the man's bed shall wash his clothes and bathe in water and remain unclean till evening, and
 6 anyone who sits on anything on

which the man with the discharge has sat, shall wash his clothes and bathe in water and remain unclean till evening.

7 Also, anyone who touches the body of the man with the discharge shall wash his clothes and bathe in water and remain

8 unclean till evening. And if the man with the discharge spits on a clean man, the latter shall wash his clothes and bathe in water and remain unclean till

9 evening. Any saddle on which the man with the discharge

10 rides, shall be unclean; and anyone who touches anything that has been under the man shall remain unclean till evening; anyone who carries any such thing shall wash his clothes and bathe in water and remain un-

11 clean till evening. Anyone whom the man with the discharge touches, without having rinsed his hand in water, must wash his clothes and bathe in water and remain unclean till evening. Any earthen pot touched by the man with the discharge must be broken, and any wooden article rinsed in water.

13 When the man with the discharge is cleansed of his discharge, he must count seven days for his cleansing, washing his clothes, bathing his body in fresh water, and so becoming

14 clean; on the eighth day he shall take two turtledoves or two young pigeons and appear before the Eternal at the entrance of the Trysting tent, handing

15 the birds to the priest, who shall offer them, one for a sin-offering and the other for a burnt-offering; so shall the priest make expiation for him and his discharge before the Eternal.

16 If a man has an emission of

seed, he must bathe all his body in water and remain unclean till evening; every garment or 17 piece of leather in which the seed has dropped, must be washed in water and remain unclean till evening. If a man lies with a 18 woman and there is an emission of seed, they must both bathe themselves in water and remain unclean till evening.

If a woman has a discharge 19 (the discharge in her case being blood from her body), she must be separated for seven days; anyone who touches her shall remain unclean till evening. Anything on which she lies, 20 when in this condition, shall be unclean; also, anything on which she sits. Anyone who 21 touches her bed shall wash his clothes and bathe in water and remain unclean till evening. Anyone who touches anything 22 she sits on, shall wash his clothes and bathe in water and remain unclean till evening. If he 23 touches anything either in her bed or what she sits upon, he shall remain unclean till evening. And if any man lies beside 24 her, so that her impure discharge comes on him, he shall be unclean for seven days, and any bed in which he lies shall be unclean.

If a woman has a discharge of 25 blood which goes on for a long time, when it is not her monthly period, or if she has a discharge lasting beyond the time of her period, during this discharge she shall be unclean as she is during the time of her period. Any bed 26 on which she lies during this discharge shall be to her as the bed of her monthly period, and anything on which she sits shall be as unclean as if it were the period of her impurity. Anyone 27

who touches any of these things shall be unclean; he must wash his clothes and bathe in water and remain unclean till evening.

28 When she is cleansed of her discharge, she must count seven days for it; after that she shall become clean. On the eighth day she must take two turtledoves or two young pigeons and bring them to the priest, at the entrance of the Trysting tent; one of them the priest shall offer as a sin-offering, the other as a burnt-offering. So shall the priest make expiation for her and her unclean discharge, before the Eternal."

12 The Eternal also gave Moses these orders for the Israelites,

2 "When a woman is delivered and bears a male child, she shall be unclean for seven days, for the same number of days as when she is separated for an unclean discharge. On the eighth day the flesh of the child's forehead shall be circumcised, and for thirty-three days further she must stay at home, while the blood flows, till she is purified; she must not touch anything sacred, nor must she enter the sanctuary, till the days of her purification are over. But if she bears a female child, she shall remain unclean for two weeks, as at her monthly period, and stay at home for sixty-six days, while the blood flows, till she is purified. When the days of her purification are over, either for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering and a young pigeon or turtledove for a purification offering, handing them to the priest at the entrance of the Trysting tent; the priest shall offer it before the Eternal and make expiation for her, that she

may be cleansed from her unclean flow of blood. Such is the law for a mother, whether the child be male or female. If she cannot afford a lamb, then she must bring two turtledoves or two young pigeons, one for a burnt-offering and the other for a purification offering; the priest shall make expiation for her, and she shall be clean.

So shall you warn the Israelites against their uncleanness, lest they die for their uncleanness, by polluting my Dwelling that is among them.

Such is the law for a man with a discharge or for a man rendered unclean by an emission of seed, for a woman suffering from her monthly period of impurity, for people, men or women, who have discharges, and for a man who lies beside an unclean woman."

After the death of the two sons of Aaron, who had approached the presence of the Eternal and died, the Eternal said to Moses, "Tell your brother Aaron that he must not venture into the sacred place behind the curtain, in front of the cover of the ark, whenever he chooses—or he will die. For I manifest myself in the cloud upon the cover of the ark. Aaron must only enter the sacred place as he takes a young bullock for a sin-offering and a ram for a burnt-offering [[He must wear the sacred linen tunic and the linen drawers on his middle, girding himself with the linen sash, and putting on the linen turban; these are the sacred vestments, and before he puts them on he must bathe his body in water]], and two he-goats from the community of Israel for a sin-offering and one

6 ram for a burnt-offering. Then
 Aaron shall offer the bullock of
 the sin-offering, which is for
 himself, making expiation for
 himself and for his own house-
 7 hold. The two goats he must
 place in front of the Eternal at
 the entrance to the Trysting
 8 tent; Aaron shall cast lots over
 the goats, one lot for the Eter-
 nal and the other for Azâzel the
 9 demon; the goat that falls by
 lot to the Eternal shall be
 brought forward and offered as
 a sin-offering, but the goat that
 10 falls by lot to Azâzel shall be set
 free in presence of the Eternal,
 that Aaron may perform ex-
 piatory rites over it and send it
 away for Azâzel into the desert.
 11 Aaron must offer the bullock
 of the sin-offering, which is for
 himself, making expiation for
 himself and his own household.
 12 He must slaughter the bullock
 of the sin-offering, which is for
 himself, and take a pan of red
 coals from the altar before the
 Eternal, filling his hands with
 fragrant incense, finely ground;
 this he must bring inside the
 13 curtain, placing the incense in
 the fire burning before the Eter-
 nal, so that the cloud of incense
 may be all over the cover of
 the ark of the law—or he will
 14 die. He must take some of the
 bullock's blood and smear it
 with his finger on the east side
 of the ark, sprinkling some of
 the blood with his finger seven
 times in front of the cover of the
 15 ark. He must then slaughter
 the people's goat of sin-offering,
 and inside the curtain do the
 same with its blood, smearing it
 on the cover of the ark and
 sprinkling it in front of the
 16 cover, so performing expiatory
 rites for the sacred place, on
 account of the unclean prac-

tices of the Israelites and all
 their sinful transgressions; he
 must do the same for the Tryst-
 ing tent that is surrounded by
 them and their unclean prac-
 tices. When he enters to make
 17 expiation in the sacred place, no
 man shall be in the Trysting
 tent, till he comes out, after hav-
 ing made expiation for himself
 and for his own household and
 for all the community of Israel.
 Next, he must go outside to the
 18 altar before the Eternal and
 offer expiatory rites for it; he
 must take some of the bullock's
 blood and some of the goat's
 blood, smearing it on the knobs
 of the altar all round, smearing
 19 some of it on the altar with his
 finger seven times, to cleanse
 and hallow it from the unclean
 practices of the Israelites. (The
 25 fat part of the sin-offering he
 must burn on the altar.) When
 20 he has finished the expiatory
 rites for the sacred place and the
 Trysting tent and the altar,
 Aaron shall bring forward the
 21 living goat; laying both hands
 upon its head, he shall confess
 over it all the iniquities of the
 Israelites and all their sinful
 transgressions, laying them on
 the head of the goat and sending
 it away to the desert, in charge
 of a man who is held in readi-
 ness; the goat shall bear away
 22 their iniquities into solitude, and
 shall be set free in the desert.
 Then Aaron shall enter the
 23 Trysting tent, removing the
 linen vestments which he put
 on when he entered the sacred
 place and leaving them there;
 he shall bathe his body in water
 24 at some sacred place, put on his
 other clothes, and come out to
 offer his own burnt-offering and
 the people's burnt-offering.

The man who lets the goat 26

loose for Azâzel shall wash his clothes and bathe his body in water, before he re-enters the camp. And the bullock of the sin-offering, with the goat of the sin-offering, whose blood was carried in for the expiatory rite inside the sacred place, shall be carried outside the camp and burned up, skin, flesh, dung, and all; the man who burns them must also wash his clothes and bathe his body in water, before he re-enters the camp.

This shall be a standing rule for you: on the tenth day of the seventh month you shall abstain from food and all work, both the natives and the aliens settled among you, for on that day expiation is made for your cleansing, to cleanse you from all your sins before the Eternal; it shall be a sabbath of entire rest for you, a day of abstaining. This rule is for all time. Expiation shall be made for you by the anointed priest who has duly succeeded his father; he shall put on the linen vestments, the sacred vestments, and make expiation for the sacred sanctuary, for the Trysting tent, for the altar, for the priests, and for all the laity. This shall be a perpetual rule for you, to make expiation for all the sins of Israel once a year." As the Eternal commanded Moses, so he did.

The Eternal gave Moses these orders for Aaron and his sons and all Israel. "The Eternal hereby commands that anyone belonging to Israel who slays an ox or a lamb or a goat [[in the camp or outside the camp]] and does not bring it [[to the entrance of the Trysting tent]] to make an offering to the Eternal in front of the Dwelling of the Eternal, that man shall be held

guilty of bloodshed—he has shed blood—and he shall be outlawed from his kinsfolk; this is to ensure that the Israelites bring to the Eternal the sacrifices they are accustomed to sacrifice in the open country, bringing them to the priest [[at the entrance of the Trysting tent]] and sacrificing them as recompense-offerings to the Eternal. [[The priest must splash the blood on the altar of the Eternal at the entrance of the Trysting tent, burning the fat as a soothing odour for the Eternal.]] They shall no longer offer their sacrifices to the satyrs to whom they have deserted. This shall be a standing rule for them, generation after generation.

Tell them this also: If anyone belonging to Israel or any alien who has settled in Israel offers a burnt-offering or sacrifice does not bring it [[to the entrance of the Trysting tent]] to offer it to the Eternal, that man shall be outlawed from his kinsfolk.

Again, if anyone belonging to Israel or any alien who has settled in Israel tastes any blood, I will set my face against him and outlaw him from his kinsfolk. For the soul of any creature lies in its blood, and I have appointed blood as your means of expiation on the altar; blood expiates by reason of the soul in it. Hence my order for Israel is, that no person among you, no alien settled among you, shall taste blood.

If anyone belonging to Israel or any alien who has settled among them captures by hunting any beast or bird that may be eaten, he must pour its blood out, covering it with dust; for the soul of every creature is

bound up with its blood. Hence my order for Israel is, that you must never taste the blood of any creature, for the soul of every creature lies in its blood; anyone who tastes it shall be
 15 outlawed. [[Also, anyone, native or foreigner, who eats the flesh of a creature that has died a natural death or that has been torn by wild beasts, must wash his clothes and bathe in water and remain unclean till evening, when he shall be clean again.
 16 If he does not wash his clothes and bathe his body, he must take the consequences of his
 18 crime.]] I am the Eternal your
 2b God."

1 The Eternal gave Moses these orders for the Israelites:
 3 "You must not copy the practices of Egypt, where you lived, nor the practices of Canaan, whither I am taking you; you must not rule your lives by
 4 theirs. Follow my regulations, keep my rules, and live by them;
 5 I am the Eternal your God. So keep my rules and regulations; if a man obeys them, it means life for him. I am the Eternal.
 6 None of you shall approach any woman near of kin to you, to have intercourse with her. I am
 7 the Eternal. You shall not have intercourse with your mother, your father's wife; she is your mother, and you shall not have
 8 intercourse with her. You shall not have intercourse with any wife of your father; she belongs
 9 to your father. You shall not have intercourse with your sister, the daughter of your own mother, whether she is your full
 10 sister or a half-sister. You shall not have intercourse with your daughter or your son's daughter or your daughter's daughter, for
 11 they are part of yourself. You

shall not have intercourse with the daughter of any wife of your father, for she is your own sister.
 You shall not have intercourse 12 with your paternal aunt, for she is your father's near kinswoman. You shall not have intercourse 13 with your maternal aunt, for she is your mother's near kinswoman. You shall not ap- 14 proach your uncle's wife for intercourse; she is your aunt. You shall not have intercourse 15 with your daughter-in-law; she is your son's wife. You shall not 16 have intercourse with your sister-in-law; she is your brother's wife. You shall not have 17 intercourse with a woman and with her daughter; you shall not have any intercourse with a woman and also with her son's daughter or her daughter's daughter; they are near kins- women of yours, and that would be a foul crime. You shall not 18 have intercourse with a sister of your wife, as a fellow-wife, while your first wife is alive. You 19 shall not approach any woman for intercourse while she is impure during her monthly period. You shall not lie with a neigh- 20 bour's wife, defiling yourself with her. (You shall not let any of 21 your children be burned alive to Molek, nor shall you profane the name of your God: I am the Eternal.) You shall not lie with 22 a male as with a female: that would be loathsome. You shall 23 not lie with a beast, defiling yourself with it; nor shall any woman go up to a beast, to lie down for it: that would be an unnatural crime. Never defile yourselves 24 in any such way, for such crimes defile the nations I am expelling before you, defiling their land; 25 hence I punished it for its crimes, and it vomited out its

26 inhabitants. Keep my rules and regulations, then: never practise any of these loathsome crimes, neither the natives nor the aliens settled in your community (for the local inhabitants practised such loathsome crimes before you, and defiled the land), lest the land vomit you out, for your defilement, as it has vomited out the nations before you. For whoever practises any of these loathsome vices, he shall be outlawed from his kinsfolk. Obey my injunctions, then, and never practise any of these loathsome customs which existed before you, never defile yourselves with them. I am the Eternal your God: you must be sacred, for I, the Eternal your God, am sacred."

1 The Eternal gave Moses these
2 orders for all the community
3 of Israel. "You must revere your mother and your father, every one of you, and keep my sabbaths: I am the Eternal your
4 God. Heed not unreal gods, never make yourselves metal gods: I am the Eternal your
5 God. Also, when you sacrifice any recompense-offering to the Eternal, offer it of your own
6 freewill. It must be eaten on the day you sacrifice it, or on the next day; anything left over to the third day must be burned.
7 If any part of it is eaten on the third day, the whole sacrifice shall be reckoned mere refuse and shall not win you favour;
8 anyone who eats it must pay the penalty, for he has profaned the Eternal's sacred possession; that soul shall be outlawed from his kinsfolk.

9 When you reap your harvest, you must not reap the field to the very corners, nor gather the
10 stray ears of the harvest; you

must not glean your vineyard bare, nor pick up fallen grapes; leave them for poor folk and resident aliens: I am the Eternal your God.

You shall not steal; you shall not cheat, you shall not tell a lie. You shall not take a false oath in my name, profaning the name of your God: I am the Eternal your God.

You shall not defraud your fellow, nor rob him; you shall not keep a hired labourer out of his pay till next morning.

You shall not curse a deaf man, nor trip up a blind man; stand in awe of your God—I am the Eternal. You shall not be guilty of any injustice; you shall not be partial to a poor man, nor defer to a powerful man; you must judge the case of a fellow-Israelite fairly.

You shall not go up and down slandering people; you shall not forge a charge of murder against a neighbour: I am the Eternal.

You shall not cherish hate against your fellow-countryman; what you must do is to warn him of his fault, lest you incur guilt yourself. You shall not avenge yourself, you shall not bear a grudge, against your fellow-citizens, but love your neighbour as you love yourself: I am the Eternal.

Keep these rules of mine: Never let any of your cattle breed with a different kind; never sow two kinds of seed in your fields; never don a robe made of two different kinds of cloth.

When you enter the land and plant it with all kinds of trees for food, you must count their fruit as taboo for you, taboo for three years, not to be eaten; in the fourth year all their fruit

shall be sacred, a praise-offering
 25 to the Eternal; and in the fifth
 year you may partake of the
 fruit, that the land may con-
 tinue to produce for you. I am
 the Eternal your God.

26 You shall not eat any meat
 with the blood in it; you shall
 not practise augury nor practise
 witchcraft.

27 You shall not shave your
 temples nor clip the edges of
 28 your beard nor gash your bodies
 for the dead, nor shall you
 tattoo your skin; I am the
 Eternal.

29 Degrade not your daughter to
 be a temple-prostitute, lest the
 country fall into harlotry and
 become full of foul vice.

30 You must keep my sabbaths
 and reverence my sanctuary: I
 31 am the Eternal. Never go to
 a medium or a wizard, never
 defile yourselves by consulting
 them: I am the Eternal your
 God.

32 You shall rise up before a man
 with white hair, and honour the
 person of an old man, standing
 in awe of your God: I am the
 Eternal.

33 If an alien settles beside you
 in your land, you must not in-
 34 jure him; the alien who settles
 beside you shall be treated like
 a native, and you must love him
 as you love yourself; for you
 were aliens yourselves in the
 land of Egypt; I am the Eternal
 your God.

35 You must never act dishon-
 estly, in court or in commerce,
 as you use measures of length,
 36 weight, or capacity; you must
 have accurate balances, accu-
 rate weights, and an honest
 measure for bushels and gallons:
 I am the Eternal your God who
 brought you out of the land of

37 Egypt, and you must keep all

my rules and regulations obedi-
 ently: I am the Eternal."

The Eternal gave Moses 20
 these orders for the Israelites.

"Anyone belonging to Israel or 2
 any alien settled in Israel who
 dedicates any of his children to
 Molek shall be put to death; the
 people of the land must stone
 him, for having dedicated some 3b
 of his children to Molek, defiling
 my sanctuary and profaning my
 sacred name. If the people of 4
 the land ever disregard his sin of
 dedicating children to Molek
 and fail to put him to death,
 then I will set my face against 5
 that man and his family. I will
 outlaw from their kinsfolk both
 him and all who follow him in
 deserting me for Molek. Also, 6
 any person who consults a me-
 dium or a wizard, deserting me
 for them, I will set my face
 against that person and outlaw
 him from his kinsfolk. Any 27
 man or woman who is a medium
 or a wizard must be put to
 death, stoned to death: their
 blood shall be on their own
 heads. Hallow yourselves, then, 7
 and keep yourselves sacred, for
 I am the Eternal your God; you 8
 shall keep my rules obediently:
 I am the Eternal who hallows
 you. For anyone who curses his 9
 father or his mother shall be put
 to death; he has cursed his fa-
 ther or his mother—his blood be
 on his own head! The man who 10
 commits adultery with a neigh-
 bour's wife, he and she, adul-
 terer and adulteress, shall both
 be put to death. The man who 11
 lies with his father's wife has
 openly disgraced his father;
 both he and she shall be put to
 death—their blood be on their
 own heads! If a man lies with 12
 his daughter-in-law, both of
 them shall be put to death; they

have committed an unnatural crime—their blood be on their
 19 own heads! If any man lies
 20 with a slave girl who is betrothed but not yet released or freed, an enquiry shall be held, but they shall not be put to death, since she was not yet
 21 free; the man must bring his guilt-offering to the Eternal, at the entrance of the Trysting
 22 tent, and with this guilt-offering, a ram, the priest shall make expiation before the Eternal for his sin; so shall he be forgiven for the sin he has committed.
 20 If a man lies with a male as
 13 with a female, both men have done a loathsome thing and must be put to death—their blood be on their own heads!
 14 If a man marries both a wife and her mother, it is a foul vice; he and they shall be burned to death—to clear out vice from
 15 you. If a man lies with a beast, he shall be put to death, and the
 16 beast shall be killed. If a woman goes up to a beast and lies down for it, you shall kill both woman and beast; put them to death—their blood shall
 17 be on their own heads! If a man takes his sister, his father's or his mother's daughter, and he and she cohabit, it is disgraceful; they shall be outlawed from among this people; he has had intercourse with a sister—he must pay the penalty of his
 18 crime! If a man lies with a woman during her monthly period and has intercourse with her, he has bared her fountain and she has let the fountain of her blood be uncovered; both of them shall be outlawed from
 19 their people. (You shall not have intercourse with your mother's sister or your father's sister; that is to disgrace your

near kin; both man and woman must pay the penalty of their crime.) If a man lies with his
 20 uncle's wife, he has openly disgraced his uncle; the pair must pay the penalty of their sin and die childless. If a man takes his
 21 brother's wife, it is an impure act; he has openly disgraced his brother, and he and she shall be childless.

Well, then, keep all my rules 22 and regulations obediently, lest the land where I have brought you to live vomit you out. You 23 must not live by the customs of the nations I expelled before you; I abhorred them just because they practised all these crimes. But to you I have said, 'You shall inherit their land, I 24 assign it to you as your own, a land abounding in milk and honey: I am the Eternal your God, who have separated you from other races, and therefore 25 you must separate clean animals from unclean, clean birds from unclean; you must not defile your souls with beast or bird or swarming thing which I have separated as unclean for you. You must be sacred for 26 me, for I the Eternal am sacred and I have separated you from other races, to make you mine.' "

The Eternal gave Moses 21 these orders for the priests, the sons of Aaron. "No priest is to defile himself by mourning over any corpse of a kinsman, except for his next-of-kin, his 2 mother, his father, his son, his daughter, or his brother, though 3 he may also defile himself by mourning over his sister if she is a virgin and therefore still his kith and kin, as being unmarried. He must not defile him- 4 self by mourning among his

kinsfolk, so as to profane him-
 5 self. Thus priests must never
 shave part of their heads bald,
 nor shave off the edges of their
 beards, nor gash their bodies.
 6 They shall be sacred to their
 God, never profaning the name
 of their God; sacred they must
 be, for they offer the fire-offer-
 7 ings of the Eternal, the food of
 their God. No priest shall
 marry a harlot or a woman who
 has been violated or a woman
 who has been divorced; for the
 priest is sacred for his God.
 8 (Hallow the priest, then, for he
 offers the bread of your God; he
 must be sacred for you, for I
 the Eternal, who hallow you,
 9 am sacred.) And if the daughter
 of a priest degrades herself by
 playing the harlot, she degrades
 her father and must be burned
 10 to death. The chief priest
 [[who has had the anointing oil
 poured over his head and who
 has been consecrated to wear the
 vestments]] must not let his hair
 hang loose nor tear his clothes in
 11 grief; he must not approach any
 corpse, defiling himself for his
 12 father or his mother; he must
 never leave the sanctuary, nor
 profane the sanctuary of his God
 [[for the consecration of the
 anointing oil of his God is upon
 13 him]]: I am the Eternal. His
 14 wife must be a virgin; he must
 not marry a widow or a woman
 who has been violated,
 he must marry a virgin of his
 15 own race, not to profane his chil-
 dren among the people: for I am
 the Eternal who hallows him.”
 16 The Eternal also gave Moses
 17 these orders for Aaron, “Who-
 ever of your sons [[throughout
 the generations]] is disfigured, he
 must not come forward to offer
 18 the food of his God. No disfig-

ured person must come forward,
 no blind man, no lame man, no
 one with a mutilated face, no
 one with a limb too long, no one 19
 with a broken foot or broken
 hand, no hunchback, no dwarf, 20
 no one with defective eyesight,
 no one suffering from itch or
 skin-disease, no one with broken
 testicles—no member of Aaron 21
 the priest’s family who has any
 disfigurement shall approach to
 offer the fire-offerings of the
 Eternal; he is disfigured, he shall
 not approach to offer the food of
 his God. He may eat the food 22
 of his God [[either the sacred or
 the most sacred food]] but he 23
 must not approach [[the curtain
 or]] the altar, since he is dis-
 figured; otherwise he will pro-
 fane my sanctuaries—for I am
 the Eternal who hallows them.”
 So Moses directed Aaron and his 24
 sons and all the Israelites.

The Eternal also bade Moses 22
 tell Aaron and his sons to “be 2
 careful about the sacred gifts of
 the Israelites [[which they con-
 secrate to me]], and not to pro-
 fane my sacred name: I am the
 Eternal. Tell them that if any 3
 of their number now or here-
 after approaches the sacred gifts
 consecrated to the Eternal by
 the Israelites, when he is physi-
 cally unclean, that soul shall be
 outlawed from my presence: I
 am the Eternal. No descendant 4
 of Aaron whatsoever, who is a
 leper or who suffers from a dis-
 charge, shall partake of the sa-
 cred gifts till he is clean. If any- 5
 one touches anything rendered
 unclean by a dead body, if any-
 one has an emission of seed, if
 anyone touches a swarming
 creature that may cause un-
 cleanness, or a man from whom
 he may catch any kind of un-
 cleanness, the person who 6

touches any of these shall remain unclean till evening and shall not partake of the sacred gifts till he has bathed his body
 7 in water. When the sun goes down, he is clean; then he may partake of the sacred gifts,
 8 since these are his food. He must not defile himself by eating anything that has died a natural death or that has been torn by wild beasts: I am the
 9 Eternal. So shall they observe my order of service, lest they incur sin and die for having profaned it: I am the Eternal
 10 who hallows them. No layman shall partake of a sacred gift; no one lodging with a priest, no hired servant of a priest, shall
 11 partake of a sacred gift; but any slave whom a priest has bought with his own money may partake of it, and children born in his house may share his food.
 12 If a priest's daughter has married a layman, she must not partake of the sacred gifts which have been set specially apart;
 13 but if a priest's daughter has come back to her father's house, living where she did in childhood, because she has been widowed or divorced (having no children), she may partake of her father's food; only, no lay-
 14 man ever must. If a man partakes by mistake of any sacred gift, he must return the gift to the priests, adding a fifth to it.
 15 Priests must never let the sacred gifts set apart by Israelites for the Eternal be profaned, thus rendering others responsible for sinful guilt by partaking of sacred gifts: for I am the Eternal who hallows them."
 17 The Eternal also gave Moses
 18 these orders for Aaron and his sons and all Israel. "Anyone of you belonging to Israel or any

alien settled in Israel who brings his offering, either a votive offering or a freewill offering, to be burned in sacrifice to the Eternal, must offer it of his own
 19 freewill, and it must be an unblemished male, an ox or sheep or goat. You must never offer
 20 any victim with a blemish; that would not win acceptance for you. Also, if anyone offers any
 21 recompense-offering to the Eternal, as a votive offering or as a freewill offering, from herd or flock, it must be quite unblemished to be accepted, free from blemish altogether. You must
 22 never offer to the Eternal a victim blind or broken or mutilated or festering or suffering from itch or from skin disease; you must never offer such by fire upon the altar to the Eternal.
 23 You may offer as a freewill-offering any animal from the flock or from the herd that has a limb too long or too short; but it cannot be accepted as a votive offering. No animal with its
 24 testicles bruised or crushed or broken or cut, must be offered to the Eternal; such animals you must never sacrifice within your country. Neither shall you get
 25 any of these from a foreigner and offer them as food to your God. They are faulty, there is a blemish in them; they shall not be accepted for you."

The Eternal said to Moses, 26
 "When an ox or a sheep or a 27
 goat is born, it shall remain with its dam for seven days; from the eighth day onwards it is acceptable as an offering by fire to the Eternal. And, cow, ewe, or she- 28
 goat, you must not sacrifice it and its young on the same day. Also, when you make a sacrifice 29
 of thanksgiving to the Eternal, see that it is done so as to win

30 acceptance for you: it must be eaten on the day it is offered, and none of it must be left over till next morning. I am the Eternal.

31 So keep my commands obediently: I am the Eternal. You shall not profane my sacred name; I will be hallowed among Israelites—I am the Eternal, 32 who hallows you, who brought you from the land of Egypt in order to be your God: I am the Eternal.”

23 The Eternal gave Moses 2 these orders for the Israelites.

4 “These are the fixed festivals of the Eternal, which you must proclaim as sacred gatherings, 5 each in its proper season. [[During six days work may be done, but on the seventh day there is to be a sabbath of entire rest, a sacred gathering, when you must do no work; it is to be kept as a sabbath for the Eternal in 6 all your abodes.]] On the fourteenth day of the first month towards evening, the passover 6 of the Eternal begins. On the fifteenth day of the same month the festival of unleavened bread in honour of the Eternal begins: for seven days you must eat unleavened bread. On the first 7 day of the festival you must hold a sacred gathering; you 8 shall do no field work. For seven days you must make a fire-offering to the Eternal, and on the seventh day you must hold another sacred gathering, doing no field work.”

9 The Eternal gave Moses 10 these orders for the Israelites. “When you enter the land I give you and reap your harvest, you shall bring a sheaf from the firstfruits of your harvest to the priest, who shall wave the sheaf to and fro before the Eternal,

that you may be accepted; he 11 shall wave it on the day after the sabbath. On the day you wave 12 the sheaf, you must offer an unblemished yearling male lamb as a burnt-offering to the Eternal; its cereal-offering shall be a 13 fifth of a bushel of fine flour, mixed with oil, as an offering to be burned to the Eternal for a soothing odour, the libation of wine being three pints. Till 14 that day, till you have brought the offering for your God, you must eat neither bread nor grain, roasted or fresh. This is a standing rule for all time and for all the country.

From the day after the sabbath, the day you bring the sheaf of the waved offering, you shall count seven full weeks, fifty days to the day after the seventh sabbath, and then you 16 shall make a cereal-offering of new grain to the Eternal. You 17 shall bring forward two loaves to be waved, made of a fifth of a bushel of fine flour, baked with dough, as firstfruits for the Eternal. With this bread you shall 18 present [[seven unblemished yearling lambs, one young bullock, and two rams; they are to be a burnt-offering for the Eternal with the usual cereal-offering and libations, a fire-offering with a soothing odour to the Eternal; also you shall offer a he-goat for 19 a sin-offering,]] two yearling male lambs as a recompense-offering; these the priest shall 20 wave to and fro, along with the bread of the firstfruits, as a waved offering before the Eternal; they shall be sacred to the Eternal, for the benefit of the priest. [[And on that day you 21 shall proclaim a sacred gathering; you shall do no field work. This is a standing rule for you

and your descendants, for all the country.]

22 [[When you reap your harvest you must not reap the field to the very corners, nor gather the stray ears of the harvest, but leave these for poor folk and resident aliens: I am the Eternal your God.]]”

23 The Eternal gave Moses this
24 order for the Israelites. “The first day of the seventh month you must hold as an entire rest, a day of remembrance accompanied by trumpet-blasts,
25 a sacred gathering; you must do no field work, and you must sacrifice a fire-offering to the Eternal.”

26 The Eternal also said to
27 Moses, “On the tenth day of this month, however, which is Expiation day, you must hold a sacred gathering; you must abstain and fast, and sacrifice a fire-offering to the Eternal.
28 You must not do any kind of work on that day, for it is a day of expiation, on which expiation is made for you before the Eternal your God. Whoever will not abstain and fast on that day shall be outlawed from his kinsfolk, and whoever does any kind
29 of work on that day, I will destroy him from among his kinsfolk; you must not do any work.
30 That is a standing rule for you and your descendants, and for
31 all the country. It shall be a sabbath of entire rest for you, and you must abstain and fast:
32 from sunset on the ninth day to sunset on the tenth day you shall hold your sabbath.”

33 The Eternal gave Moses this
34 order for the Israelites. “On the fifteenth day of this seventh month the festival of booths begins, for seven days, in honour
35 of the Eternal. On the first day

there shall be a sacred gathering; you must do no field work. For seven days you shall make a 36 fire-offering to the Eternal, and on the eighth day you shall hold a sacred gathering, making a fire-offering to the Eternal; it is a day of sacred festival, and you must do no field work.

Such are the fixed festivals of 37 the Eternal, which you must proclaim as sacred gatherings, for making fire-offerings to the Eternal, burnt-offerings, cereal-offerings, sacrifices, and libations, each on its proper day, in 38 addition to the sabbaths of the Eternal, and in addition to your own gifts, to all the votive-offerings and freewill-offerings that you make to the Eternal.

[[On the fifteenth day of the 39 seventh month, when you gather in the produce of the land, however, you shall keep the festival of the Eternal for seven days; the first day is to be a sabbath of entire rest, and so is the eighth. On the first day you 40 must take what fine trees bear, branches of palm trees, boughs of leafy trees, and water-willows, rejoicing before the Eternal your God for seven days. Seven days 41 a year you must hold this festival for the Eternal (it is a standing rule for you and your descendants); you must hold it in the seventh month, living in booths for seven days; all native 42 Israelites shall live in booths, that your descendants may 43 know that I made the Israelites live in booths when I brought them out of the land of Egypt: I am the Eternal your God.]]”

Thus did Moses announce to 44 the Israelites the fixed festivals of the Eternal.

The Eternal said to Moses, 24
“Order the Israelites to bring 2

you pure, strained, olive oil for lighting, that the lamps may be always burning in their place.

3 Outside the curtain of the Presence in the Trysting tent, Aaron must arrange them to burn from evening to morning every day before the Eternal: this is a standing rule for you and your

4 descendants. Every day he shall arrange the lamps on the lampstand of pure gold before the Eternal.

5 "You must take fine flour, and bake twelve cakes of it, a fifth of a bushel going to each

6 cake. These you must place in two piles, six in each pile, on the table of pure gold before

7 the Eternal. On each pile you must spread some pure frankincense, to serve as a reminder to the Eternal over the bread, like a fire-offering to the Eter-

8 nal. Every sabbath day the priest must arrange this before the Eternal regularly; it is offered on behalf of the Israel-

9 ites, to mark a lasting compact.

9 It shall belong to Aaron and his sons, who shall eat it in a sacred place; it is most sacred for him, out of the fire-offerings made to the Eternal, as his perpetual due."

10 The son of an Israelite woman, whose father was an Egyptian, once went out among the Israelites, and he and an Israel-

11 ite quarrelled in the camp; the son of the Israelite woman blasphemed the divine Name by cursing, and so he was taken to Moses. His mother's name was Shelômith, the daughter of Dibri, belonging to the clan of

12 Dan. He was put in custody, till the mind of the Eternal on the matter could be ascertained.

13 The Eternal said to Moses,

14 "Take this man who has cursed,

outside the camp; let all who heard him lay their hands upon his head, and let the community

15 all stone him, and tell the Israel-

16 ites that [[anyone who curses his God must pay the penalty for his sin, anyone who blasphemes

17 the Eternal must be put to death;]] all the community must

18 stone him; anyone, alien as well as native, who blasphemes the

19 Eternal, shall be put to death. [[Also, anyone who wounds a

20 man mortally shall be put to death, while anyone who

21 wounds an animal mortally shall make it good—life for life. If a

22 man disfigures his neighbour, then, as he has done, so shall it be done to him: limb for limb,

23 eye for eye, tooth for tooth; as he has disfigured his neighbour, so shall he be disfigured. He

24 who kills an animal shall make it good; he who kills a man shall be put to death.]] You must

25 have one and the same law, for alien and native alike; for I am the Eternal your God." So

26 Moses told the Israelites; they took the man who had cursed, outside the camp and stoned him. The Israelites did as the Eternal had commanded Moses.

The Eternal gave Moses on

27 mount Sinai these orders for the

28 Israelites. "When you enter the land I give you, the land shall enjoy a sabbath rest for the Eternal. For six years you

29 may sow your field, for six years you may prune your vineyard, and gather in the produce; but

30 the seventh year shall be a sabbath of entire rest for the land, a sabbath in honour of the Eter-

31 nal, on which you must neither sow a field nor prune a vineyard, on which you must not even

32 gather the after-growth of your harvest nor grapes from your

undressed vines—it shall be a year of entire rest for the land.

- 6 The natural produce of the land shall serve as food for you, for yourself and your slaves, male and female, for your hired servant and any outsiders staying with you, furnishing food also for your cattle and live-stock.
- 7 Obey my rules, then, and follow my regulations obediently; so shall you live in the land securely: the land shall yield its crops, and you shall eat your fill and dwell there securely.
- 8 If you ask how you are to get food during the seventh year, when you are neither to sow nor to gather in any crop, I will command such a blessing on you during the sixth year that the land shall yield a three years' crop. When the eighth year comes, you may sow and continue to eat the old stores of produce, so living till the produce of the ninth year's crop comes in.
- 9 You shall count seven weeks of years, seven times seven years, so that the seven weeks of years amount to forty-nine years. Then, on the tenth day of the seventh month, you must sound a loud trumpet-blast through the land; the trumpet-blast shall sound aloud on Expiation day. You must hallow the fiftieth year by proclaiming liberty to all the inhabitants of the land; it shall be a jubilee year for you (when every man of you goes back to his own property and family. That fiftieth year shall be a jubilee year for you, when you shall neither sow nor reap any natural growth nor gather grapes from undressed vines; it is a jubilee year, sacred for you, when you eat the direct produce of the country), and in

the year of jubilee each man of you shall go back to his own property. When you sell any land to your neighbour or buy any land from your neighbour, you must not defraud each other, but buy and sell in view of the number of years and crops till the next year of jubilee; as the years are many, you must increase the price, and as the years are few you must lower the price, for what is sold is the number of the crops. You must not defraud one another, but stand in awe of your God; for I am the Eternal your God. No land is to be sold in perpetuity, for the land is mine, and you are only guests of mine, passing wayfarers; you must allow land to be bought back anywhere in the country you hold.

If a fellow-countryman becomes poor and has to sell some of his property, then his next of kin must go and buy back what his relative has sold. [[If a man has no one to buy it back for him at the time and yet afterwards becomes rich enough to buy it back himself, he must count up the years since it was sold and refund the buyer for the rest of the years till next jubilee; in this way he can get back to his own property.

But if he should be unable to get it back for himself, then what he has sold shall only remain in the hands of the purchaser till next jubilee, when it must be released; and then the man can get back to his own property. If a man sells a dwelling-house in a walled town, he has the right of buying it back for a whole year after it has been sold; he retains the right of buying it back for a full year. If the house in the walled town is

not bought back within a year's time, it shall be made over in perpetuity to the purchaser and his descendants; it shall not be released in the year of jubilee.

31 But cottages in unwalled villages shall be reckoned as belonging to the country-fields; they may always be bought back, and they are released in

32 the year of jubilee. Only, Levites may at any time buy back houses in the towns assigned

33 them on their holdings; and if a Levite does not buy back his house, then the house sold within the town of his holding shall be released in the year of jubilee, for the houses in the towns of the Levites are their assigned holding in Israel.

34 (Fields in the pasture-lands of their towns are not allowed to be sold at all; they belong to the Levites in perpetuity.)]

35 If a fellow-countryman becomes poor and fails beside you, then you must relieve him and enable him to live beside you.

36 Take no interest from him in money or in kind, but stand in awe of your God; let your fellow-countryman live beside you, and never ask interest on your money loans to him nor on the food with which you furnish him.

38 I am the Eternal your God, who brought you out of the land of Egypt in order to give you the land of Canaan, in order to be your God.

39 If a fellow-countryman becomes poor and sells himself to

40 you, then you must not make him serve as a slave; you must let him live beside you as a hired servant and a resident alien. [[Till the year of jubilee he shall

41 live in service beside you, and then he and his children shall be released by you, to return to his

own clan and to his family property. For they are slaves 42 to me who brought them out of the land of Egypt; they must not be sold as slaves.] You 43 must not lord it over him harshly, but stand in awe of your God. [[As for male slaves 44 and female slaves, you must buy them from the nations round you; you may also buy them 45 from the foreigners who have settled among you, and from their descendants born among you. These you may hold and 46 these you may bequeath to your children to hold after you; you may make slaves of them for all time, but you must not lord it harshly over any of your fellow-Israelites.]]

If some foreigner or alien settled among you grows rich, while some fellow-Israelite of yours beside him grows poor and sells himself to such a foreigner or alien settled among you or to a descendant of his clan, [[after he 48 has sold himself, he may be bought back either by one of his brothers, or by his uncle or 49 by a cousin, or by some fellow-clansman, or, if he become rich, he may buy himself back. He 50 must count with his purchaser from the year he was sold to the next year of jubilee, and the payment for his release shall be in proportion to the number of years, on the scale of a hired servant's wages. Should there 51 be a large number of years, he must refund in proportion part of the money for which he was bought; should there be only a 52 few years till the next year of jubilee, he must calculate with his master and refund the money for his release in proportion to the years he would still have to serve,]] the master must 53

hold him as a servant hired by the year; he must not lord it over him harshly, to your knowledge. [[If he is not bought back in any of these ways, he and his children shall be released at the year of jubilee.]] For Israelites are slaves of mine, my own slaves whom I brought out of the land of Egypt: I am the Eternal your God.

26 You shall not manufacture any unreal gods for yourselves, you shall not erect any carved idol or obelisk, you shall not put up any figured stone for worship in your land: for I am the Eternal your God. Keep my sabbaths and reverence my sanctuary: I am the Eternal.

3 If you live by my rules and
4 follow my orders obediently, I will give you the rains in due season, the land shall bear its crops, the trees shall bear their
5 fruit; your threshing shall last till the time for vintage, and your vintage shall last till the time for sowing, you shall have plenty to eat and live securely in
10 your land; you shall eat what has been stored for long, you shall have to clear out the old to
6 make room for new supplies. I will grant you peace in your land, till you rest with none to scare you, I will clear the land of wild beasts, and no sword of war shall sweep across your land;
7 you shall chase your enemies, till they fall under your sword;
8 five of you shall chase a hundred, a hundred shall chase ten thousand, till your enemies are
9 cut down before you. I will look on you with favour and make you fruitful and multiply your numbers; I will ratify my
11 compact with you. I will pitch my tent among you and never
12 abhor you; I will live among you

and be your God, and you shall be my people. I am the Eternal
13 your God who brought you from the land of Egypt, to save you from bondage to the Egyptians; I have broken the thongs that bound you to your yoke and made you walk upright.

But if you will not listen to
14 me, if you will not do all I order you, if you spurn my rules and
15 abhor my regulations, refusing to do all I order you and breaking my compact, then I will do
16 this to you: I will subject you to terrible woes, to consumption and fever that waste the eyes and wear life away; you shall sow seed in vain, for your enemies will eat your crops: I will
17 set my face against you, till you are beaten by your enemies, till those who hate you lord it over you, and you run away when no one pursues you. If even then
18 you will not listen to me, I will punish you seven times more for your sins; I will break the power
19 of which you are so proud, I will make the sky hard as iron for you and the earth hard as bronze, till you spend your
20 strength in vain; for your land shall bear no crops and your trees shall bear no fruit. If you
21 defy me and will not listen to me, I will inflict seven strokes still on you, as your sins deserve: I will let wild beasts loose
22 on you, robbing you of your children, destroying your cattle, and reducing your numbers, till your roads lie deserted. And if
23 with all this you will not let yourselves be reformed by me, but continue to defy me, then I
24 will defy you myself. I will strike you seven times myself for your sins; I will let loose the
25 sword of war on you, in punishment for your breach of com-

pact, and you shall huddle
 inside your towns; I will send
 pestilence among you, and you
 shall fall into the hands of an
 26 enemy. When I deprive you of
 the bread that sustains you, ten
 of your women will need but one
 oven for their baking, and your
 bread shall be doled out in ra-
 tions, till you never have enough
 27 to eat. If all this will not make
 you listen to me, if you continue
 28 to defy me, then I will defy you
 in my fury and punish you seven
 29 times over for your sins; you
 shall be forced to eat the flesh
 of your sons and of your daugh-
 30 ters. And I will destroy your
 shrines and cut down your sun-
 pillars and heap your carcasses
 on the carcasses of your fetishes:
 31 I will abhor you. I will lay your
 towns waste and your sanc-
 tuaries desolate. I will not
 smell the soothing odours you
 32 offer. I will lay your land
 desolate, till your very enemies
 who come to live in it are
 33 amazed. I will scatter you
 among the nations, unsheathing
 the sword of war upon you, till
 your land lies waste and your
 34 towns lie desolate. Then the
 land will get its sabbaths of
 rest, as long as it lies desolate, as
 long as you are in your ene-
 mies' land; the land shall get its
 rest and enjoy its sabbaths then,
 35 when it is lying desolate, enjoy-
 ing the rest it could not enjoy
 on the sabbaths when you lived
 36 in the land! And as for your
 survivors, I will make their
 heart faint in the land of their
 enemies, till the sound of a
 driven leaf drives them to
 flight, till they run as if pursued
 by the sword and fall when no
 37 one is pursuing them; they shall
 trip over each other, as if pur-
 sued by the sword, though no

one is pursuing them. You
 shall have no strength to stand
 up before your enemies; you 38
 shall perish among the nations,
 and the land of your enemies
 shall be your bane. Your sur- 39
 vivors shall waste away with
 their guilt in your enemies'
 lands; and as their fathers
 wasted away with their sins, so
 shall they. But if they confess 40
 their sin and the sin of their
 fathers, the treason they have
 committed against me and their
 life of defiance against me,
 which made me defy them and 41
 bring them into the land of
 their enemies, if their dull soul is
 humbled and they submit to be
 punished for their sins, then I 42
 will remember my compact with
 Jacob, my compact with Isaac,
 and my compact with Abraham,
 and I will remember the land.
 [[The land must be left by them 43
 to enjoy its sabbaths, while it
 lies desolate, deprived of them;
 they must submit to be punished
 for their sin, for they did spurn
 my regulations and they ab-
 horred my rules. Yet even so, 44
 when they are in the land of
 their enemies, I will not spurn
 them, I will not abhor them, so
 as to destroy them entirely and
 so break my compact with
 them: for I am the Eternal
 their God.]] In their favour I 45
 will remember my compact with
 their ancestors whom I brought
 out of the land of Egypt, under
 the eyes of all the nations, to be
 their God: I am the Eternal."

Such were the rules, the regu- 46
 lations, and the laws which the
 Eternal drew up by Moses be-
 tween himself and the Israelites
 at mount Sinai.

The Eternal gave Moses these 27
 orders for the Israelites. "When 2
 a man makes a special vow

to the Eternal which involves
 3 the value of persons, then your valuation of a male between twenty years and sixty shall be seven pounds in silver (on the reckoning of the sanctuary silver); if it is a female, your valuation shall be four guineas.
 5 For a male between five years and twenty, your valuation shall be two pounds sixteen shillings, and for a female one pound
 6 eight shillings. For a male between one month and five years, your valuation shall be fourteen silver shillings, and for a female your valuation shall be eight
 7 shillings and fourpence. For a male over sixty years, your valuation shall be two guineas, and for a female your valuation shall
 8 be one pound eight shillings. If anyone is too poor to pay your valuation, he must bring the person before the priest, who shall value the person proportionately to the means of the man who makes the vow.
 9 If it is an animal (any animal which may be offered to the Eternal), whatever such animal a man gives to the Eternal shall
 10 be taboo; he must not alter or exchange it, a good one for a bad, or a bad one for a good; if he does exchange it, both animals shall be taboo. If it is an unclean animal, such as may not be offered to the Eternal, he must bring the animal before the
 12 priest, who shall value it, estimating how good or how bad it is. As you value it, O priest, so
 13 shall it count. If the man wishes to buy it back, he must add a fifth to your valuation.
 14 When a man dedicates his house as sacred to the Eternal, then the priest shall value it, estimating what it is worth; as the priest shall value it, so shall

it stand. If the man who dedicates it wishes to buy his house back, he can have it, on condition that he adds a fifth to your valuation-money.

If a man dedicates to the
 16 Eternal any part of the fields belonging to his estate, your valuation must be according to the amount required to sow it; thus, land sown with ten bushels of barley shall be valued at seven pounds in silver. If the man
 17 dedicates his field from the year of jubilee, it must stand at your valuation. But if he dedicates
 18 his field after the year of jubilee, then the priest must count the money in proportion to the years till the next year of jubilee, and make an abatement from your valuation. If the
 19 man who dedicated the field wishes to buy it back, he can secure it by adding a fifth to your valuation-money; if, instead of buying the field back,
 20 he sells it to another man, then it is never to be bought back, but that field, when released at
 21 the jubilee, remains sacred to the Eternal, as a field set apart to him; it shall be held by the priest. If a man dedicates to
 22 the Eternal a field he has bought, which does not belong to his family holding, then the
 23 priest shall count the money-value of it in your reckoning up to the year of jubilee, when the man shall pay the sum fixed by you, as sacred to the Eternal; at the year of jubilee the field
 24 goes back to the man from whom it was bought, to the man whose family holding it belongs to. All your valuations must be
 25 in the silver coin of the sanctuary: your shekel or half-crown must weigh twenty gerahs.

The firstling of any animal, 26

- however, which as such belongs to the Eternal, is not to be dedicated; whether it is large cattle or small, it belongs to the Eternal already. If it is the firstling of an unclean animal, then it must be bought in at your own valuation, with a fifth added to your price; if it is not bought in, it must be sold at your valuation.
- 28 At the same time, nothing set apart, nothing that a man sets apart for the Eternal out of his possessions, whether man or beast or part of his family holding, shall ever be sold or bought back; everything thus set apart is most sacred to the Eternal.
- 29 And no person, under doom from men, shall be bought off: he must be put to death.

The tithe of all the land, 30 whether in grain from the field or in fruit from the tree, all belongs to the Eternal; it is sacred to the Eternal. If a man wishes 31 to buy back any of his tithe, he must add a fifth to its value. The tithe of the herd or of the 32 flock, every tenth animal counted by the herdsman, shall be sacred to the Eternal; a man 33 must not inquire whether it is good or bad, nor must he exchange it; if he exchanges it for another, both animals shall be taboo, and neither can be bought back."

Such are the commands 34 which the Eternal gave Moses at mount Sinai for the Israelites.

NUMBERS

1 On the first day of the second
 month in the second year after
 they had left the land of Egypt,
 the Eternal spoke to Moses in
 the desert of Sinai, within the
 Trysting tent, bidding him and
 2 Aaron count up the total mem-
 bers of the community of Israel,
 clan by clan, family by family,
 and also number all the male
 3 individuals, head by head; all
 Israelites over twenty years who
 were able for active service were
 to be numbered, company by
 4 company. They were to take a
 representative of every clan, in
 each case the head of the family,
 5 and the names of the repre-
 sentatives were to be as follows.
 From Reuben, Elizur the son of
 6 Shedêur; from Simeon, She-
 lumiel the son of Zurishaddai;
 7 from Judah, Nahshon the son
 8 of Amminadab; from Issachar,
 9 Nathaniel the son of Zuar; from
 Zebulun, Eliab the son of Helon;
 10 from the Josephites—from Eph-
 raim, Elishama the son of Am-
 mihud, and from Manasseh,
 Gamaliel the son of Pedahzur;
 11 from Benjamin, Abidan the son
 12 of Gideoni; from Dan, Ahiezer
 13 the son of Ammishaddai; from
 Asher, Pagiel the son of Ochran;
 14 from Gad, Eliasaph the son of
 15 Reûel; from Naphtali, Ahira the
 16 son of Enan. Such were the
 men selected from the com-
 munity, the leaders of their an-
 cestral clans, who were at the
 head of the septs in Israel.
 17 Moses and Aaron took these
 men who have been named and
 18 mustered all the community on
 the first day of the second
 month, when they registered
 themselves, clan by clan, family
 by family, and had every indi-

vidual over twenty numbered,
 head by head, as the Eternal 19
 had ordered.

Moses numbered them in the
 desert thus. The descendants 20
 of Reuben, Israel's eldest son,
 reckoned clan by clan, family by
 family, with every male indi-
 vidual over twenty years, head
 by head, all the Reubenites who 21
 were able for active service
 amounted to forty-six thousand
 five hundred. The descendants 22
 of Simeon, reckoned clan by
 clan, family by family, with
 every male individual over
 twenty years, all the Simeonites 23
 who were able for active service
 amounted to fifty-nine thousand
 three hundred. The descend- 24
 ants of Gad, reckoned clan by
 clan, family by family, with
 every male individual over
 twenty years numbered, head
 by head, all the Gadites who 25
 were able for active service
 amounted to forty-five thousand
 six hundred and fifty. The 26
 descendants of Judah, reckoned
 clan by clan, family by family,
 with every male individual over
 twenty years, head by head, all 27
 the Judahites who were able for
 active service amounted to
 seventy-four thousand six hun-
 dred. The descendants of Issa- 28
 char, reckoned clan by clan,
 family by family, with every
 male individual over twenty
 years, head by head, all the 29
 Issacharites who were able for
 active service amounted to
 fifty-four thousand four hun-
 dred. The descendants of Zebu- 30
 lun, reckoned clan by clan, fam-
 ily by family, with every male
 individual over twenty years,
 head by head, all the Zebulun- 31

ites who were able for active service amounted to fifty-seven thousand four hundred. As for the Josephites—the descendants of Ephraim, reckoned clan by clan, family by family, with every male individual over twenty, head by head, all the Ephraimites who were able for active service amounted to forty thousand five hundred; the descendants of Manasseh, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Manassites who were able for active service amounted to thirty-two thousand two hundred. The descendants of Benjamin, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Benjamites who were able for active service amounted to thirty-five thousand four hundred. The descendants of Dan, reckoned clan by clan, family by family, with every male descendant over twenty years, head by head, all the Danites who were able for active service amounted to sixty-two thousand seven hundred. The descendants of Asher, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Asherites who were able for active service amounted to forty-one thousand five hundred. The descendants of Naphtali, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Naphtalites who were able for active service amounted to fifty-three thousand four hundred.

44 Such were those whom Moses

and Aaron counted up, along with the leaders of Israel, twelve men, each of whom represented his ancestral house. The number of the Israelites, family by family, over twenty years who were able for active service, the total number was six hundred and three thousand five hundred and fifty.

The ancestral clan of the Levites was not included, however; the Eternal told Moses that he was to leave out the clan of Levi, and not to count its total among the Israelites, but to put the Levites in charge of the Dwelling of the Presence, with all its equipment and all its belongings; they were to carry the Dwelling and its equipment, to attend to it, and to encamp round it; whenever the Dwelling had to be moved, the Levites were to take it down, and whenever it had to be pitched, the Levites were to erect it; any outsider who dared to interfere was to be put to death. The Israelites were to pitch their tents according to their respective camps and companies, in military order, but the Levites were to pitch their tents round the Dwelling of the Presence, in order to avert any outburst of divine anger against the community of Israel; they were to take charge of the Dwelling. The Israelites carried this out; they obeyed every order given by the Eternal to Moses.

The Eternal told Moses and Aaron that the Israelites were to pitch their tents according to their respective companies and the pennons of their clans, facing the Trysting tent on every side. Those who encamped on the eastern side, towards the dawn, were to be the companies

belonging to Judah, led by Nah-
 4 shon the son of Amminadab; his
 host numbered in all seventy-
 four thousand six hundred.
 5 Next to him the clan of Issa-
 char was to encamp, led by
 6 Nathaniel the son of Zuar; his
 host numbered in all fifty-four
 7 thousand four hundred. Then
 the clan of Zebulun, led by
 8 Eliab the son of Helon; his host
 numbered in all fifty-seven
 9 thousand four hundred. These
 battalions of Judah, numbering
 a hundred and eighty-six thou-
 sand four hundred, were to start
 10 on the march first. On the
 south side the companies be-
 longing to Reuben were to en-
 camp, led by Elizur the son of
 11 Shedêur; his host numbered in
 all forty-six thousand five hun-
 12 dred. Next to him the clan of
 Simeon was to encamp, led by
 Shelumîel the son of Zurishad-
 13 dai; his host numbered in all
 fifty-nine thousand three hun-
 14 dred. Then the clan of Gad, led
 by Eliasaph the son of Reûel;
 15 his host numbered forty-five
 thousand six hundred and fifty.
 16 These battalions of Reuben,
 numbering a hundred and fifty-
 one thousand four hundred and
 fifty, were to start second on the
 17 march. Then the Trysting tent
 was to advance, along with the
 host of Levites, in the centre of
 the other hosts; they were to
 march, as they encamped, in
 18 their respective companies. On
 the western side the companies
 belonging to Ephraim were to
 encamp, led by Elishama the son
 19 of Ammihud; his host numbered
 in all forty thousand five hun-
 20 dred. Next to him the clan of
 Manasseh was to camp, led by
 Gamaliel the son of Pêdahzur;
 21 his host numbered in all thirty-
 two thousand two hundred.

Then the clan of Benjamin, led 22
 by Abidan the son of Gideoni;
 his host numbered in all thirty- 23
 five thousand four hundred.
 These battalions of Ephraim, 24
 numbering a hundred and eight
 thousand one hundred, were to
 start third on the march. On 25
 the northern side the com-
 panies belonging to Dan were to
 encamp, led by Ahiezer the son
 of Ammishaddai; his host num- 26
 bered in all sixty-two thousand
 seven hundred. Next to him 27
 the clan of Asher was to encamp,
 led by Pagiël the son of Ochran;
 his host numbered in all forty- 28
 one thousand five hundred.
 Then the clan of Naphtali, led 29
 by Ahira the son of Enan; his 30
 host numbered fifty-three thou-
 sand four hundred. These bat- 31
 talions of Dan, numbering a
 hundred and fifty-seven thou-
 sand six hundred, were to march
 company by company in the
 rear.

Such were the Israelites 32
 counted by their families; those
 who were numbered by com-
 panies in their respective camps
 amounted to six hundred and
 three thousand five hundred and
 fifty. But, by order of the 33
 Eternal to Moses, the Levites
 were not included in the reckon-
 ing of the Israelites. The Israel- 34
 ites carried this out; exactly
 as the Eternal had ordered
 Moses, so they encamped in
 their respective companies and
 marched, clan by clan, family
 by family.

These were the descendants 3
 of Aaron and Moses, when the
 Eternal talked to Moses on
 mount Sinai. The names of 2
 Aaron's sons were Nadab (the
 eldest), Abihu, Eleazar, and
 Ithamar; these were the names 3
 of Aaron's sons, consecrated

priests, whom he installed in the
 4 priestly office. Nadab and
 Abihu died before the Eternal,
 when they offered irregular fire
 before the Eternal in the desert
 of Sinai; they left no children.
 But Eleazar and Ithamar served
 as priests during the lifetime of
 their father.

5 The Eternal said to Moses,
 6 "Bring the clan of Levi and
 present them before Aaron the
 priest, to be at his service.
 7 They shall do duty for him and
 for the whole community at the
 Trysting tent, as attendants of
 8 the Dwelling, taking charge of
 all the equipment of the Tryst-
 ing tent and the arrangements
 for the Israelites, as attendants
 9 of the Dwelling. Assign the
 Levites to Aaron and his sons;
 they belong to him, out of the
 10 Israelites. Appoint Aaron and
 his sons to hold their priest-
 hood; any layman who dares to
 interfere shall be put to death."
 11 The Eternal said to Moses, "I
 12 myself have taken the Levites
 from Israel instead of the eldest
 children born in Israel; the Le-
 vites belong to me, for all the
 eldest children belong to me.
 13 When I killed all the eldest born
 in the land of Egypt I claimed
 as my own all the eldest born in
 Israel, both man and beast;
 mine they shall be: I am the
 Eternal."

14 In the desert of Sinai the
 15 Eternal ordered Moses to num-
 ber the Levites, clan by clan,
 family by family, counting every
 16 male over a month old. Moses
 numbered them as the Eternal
 17 bade him. The names of the
 sons of Levi were Gershon, Ko-
 18 hath, and Merari; the names of
 the sons of Gershon, clan by
 19 clan, were Libni and Shimei; the
 sons of Kohath, clan by clan,

were Amram, Izhar, Hebron,
 and Uzziel; the sons of Merari, 20
 clan by clan, were Mahli and
 Mushi. Such were the Levitical
 clans, family by family. To 21
 Gershon belonged the Libnites
 and the Shimeites; of these 22
 Gershonite clans there were
 counted seven thousand five
 hundred members, the total
 number of males over a month 23
 old. The Gershonite clans were
 to encamp on the western side 24
 of the tent, led by Eliasaph the
 son of Lael. In the Trysting 25
 tent the Gershonites were to
 take charge of the Dwelling and
 the tent, of everything con-
 nected with the wrapper for the
 tent, the veil for the entrance
 into the Trysting tent, the hang- 26
 ings, the curtains for the en-
 trance into the court round the
 tent and the altar. and the
 ropes. To Kohath belonged the 27
 Amramites, the Izharites, the
 Hebronites, and the Uzzielites;
 of these Kohathite clans there 28
 were counted eight thousand,
 three hundred members, the
 total number of males over a
 month old. The Kohathite 29
 clans were to encamp on the
 south side of the tent, led by 30
 Elizaphan the son of Uzziel.
 They were to take charge of 31
 everything connected with the
 ark, the table, the lampstand,
 the altars and articles of the
 sanctuary where the priests
 serve, and the curtain that
 screened it off. Eleazar the son 32
 of Aaron was to have authority
 over the Levitical authorities
 and to supervise those who had
 charge of the sanctuary. To 33
 Merari belonged the Mahlites
 and the Mushites; of these 34
 Merarite clans there were
 counted six thousand two hun-
 dred members, the total number

35 of males over a month old. The Merarite clans were led by Zuriel the son of Abihail, and had to encamp on the north
 36 side of the tent. The Merarites were to take full charge of the frames, bars, columns, and pedestals of the Dwelling, and everything connected with its
 37 framework, as well as of the columns of the surrounding courtyard, their pedestals, pegs,
 38 and ropes. Those who encamp on the eastern side of the tent, on the front facing the dawn, were to be Moses and Aaron and his sons, attending to every-
 thing in the sanctuary, every-
 thing that is required for the worship of the Israelites; any layman who dares to interfere
 39 shall be put to death. The total number of Levites counted by Moses at the bidding of the Eternal, clan by clan, all the males over a month old, amounted to twenty-two thousand.
 40 The Eternal said to Moses, "Number all the eldest males of Israel, from a month upwards;
 41 number them one by one. And pick out for me (I am the Eternal) the Levites instead of all the eldest males in Israel, and the cattle of the Levites instead of all the first-born cattle belonging to the Israelites."
 42 Moses did as the Eternal ordered him, numbering all the
 43 eldest of the Israelites; and all the eldest males, over a month old, counted one by one, amounted to twenty-two thousand-two hundred and seventy-
 44 three. "Now," said the Eternal
 45 to Moses, "pick out the Levites instead of all the eldest males in Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine:

I am the Eternal. To redeem 46 the two hundred and seventy-three among the eldest males of Israel, over and above the number of the Levites, you must pay 47 twelve shillings a head for them (reckoning by the sacred shekel, that is, twenty gerahs), handing 48 over the price of this extra number to Aaron and his sons." So Moses took the redemption- 49 money from these extra men, over and above the number of the Levites; he took from the 50 eldest born of Israel a hundred and sixty-three pounds sixteen shillings (reckoning by the sacred shekel), and this redemp- 51 tion-money Moses handed over to Aaron and his sons, as the Eternal had told him, as the Eternal had ordered Moses.

The Eternal told Moses and 4 Aaron to count up the total 2 number of the Kohathites, among the Levites, clan by clan, family by family, all between 3 thirty and fifty years of age, who entered the service for work in the Trysting tent. The duties 4 of the Kohathites with regard to the sacred fabric of the tent were to be as follows. When the 5 camp started on the march, Aaron and his sons were to enter the tent, take down the curtain that screened off the ark and put it over the ark of the Presence, wrapping a leather sheet 6 over it, laying a violet pall on the top, and inserting the poles into the ark. They were to 7 spread a violet pall over the table of the Presence, placing on it the dishes, saucers, chalices, and flagons for pouring libations, along with the peren- 8 nial bread, laying a scarlet pall on the top, and wrapping a leather sheet over it, besides inserting the poles in the table.

9 They were to lay a violet pall
over the lampstand, with its
lamps, ash-trays, snuffers, and
10 oil-cans, wrapping all up in a
leather sheet, and placing the
11 things on a stretcher. They
were to lay a violet pall over
the golden altar, covering it
with a leather sheet, and insert-
12 ing the poles in the altar; also
they were to wrap up all the
sacerdotal utensils in a violet
pall, covering the whole with
a leather sheet, and placing
13 them on the stretcher. After
removing the ashes, they were
to lay a crimson pall over the
14 other altar, placing upon it all
the utensils of the sacerdotal
service, the fire-pans, the
prongs, the shovels, and the
bowls, wrapping all up in a
leather sheet, and inserting the
15 poles in the altar. Once Aaron
and his sons had finished cover-
ing up the sanctuary and all its
contents, then, as the camp
marched forward, the Kohath-
ites were to come forward and
carry the load—but without
touching the sacred objects
themselves; that would be fatal
to them. Such were the duties
of the Kohathites in the Tryst-
16 ing tent. Eleazar the son of
Aaron the priest was to be re-
sponsible for the oil required for
the lighting, the fragrant in-
cense, the perennial cereal-offer-
ings, and the oil required for
anointing; he was to take charge
of all the Dwelling and its con-
tents, the sanctuary and all its
17 furnishing. The Eternal told
18 Moses and Aaron to treat the
Kohathites in this way, in order
to prevent their clan and fam-
ilies from being destroyed as
19 Levites, in order that they
might live, and not die, in han-
dling the sacred objects. Aaron

and his sons were to enter the
sacred precincts, but the Ko- 20
hathites, in discharging all their
appointed tasks and duties, were
not to set eyes for a second upon
the sacred objects, since that
would be fatal to them.

The Eternal also told Moses 21
to count up the total number of 22
the Gershonites, family by fam-
ily, clan by clan, all between 23
thirty and fifty years of age,
who entered the service for work
in the Trysting tent. The du- 24
ties of the Gershonites as
attendants and bearers were to
be as follows. They were to 25
carry the curtains of the Dwell-
ing, the hangings and the leather
wrappers for the Trysting tent,
the curtain for the entrance of 26
the Trysting tent, the hangings
of the courtyard, the veil for the
entrance of the courtyard that
surrounds the Dwelling and the
altar, with all the ropes and
equipment, attending to every-
thing connected with these.
Aaron and his sons were to have 27
full authority over the Gershon-
ites as attendants and bearers,
specifying for them their duties
in detail. Such was to be the 28
position of the Gershonites in
serving the Trysting tent, and
they were to be supervised by
Ithamar the son of Aaron the
priest.

As for the Merarites, Moses 29
was to number them clan by
clan, family by family, counting 30
everyone between thirty and
fifty years of age who entered
the service for work in the
Trysting tent. The duties fall- 31
ing to them in the due course
of this service were to be the
transport of the frames, bars,
columns, and pedestals of the
Dwelling, as well as of the col- 32
umns of the surrounding court-

yard, their pedestals, pegs, and ropes, and all connected with the framework; they were to be told off one by one to the object
 33 each had to carry. Such was to be the position of the Merarites in serving the Trysting tent, under the supervision of Ithamar, the son of Aaron the priest.
 34 Moses and Aaron and the leaders of the community then counted up the Kohathites, clan
 35 by clan, family by family, reckoning everyone between thirty and fifty years of age who entered the service for work in the
 36 Trysting tent; and the total number was two thousand seven
 37 hundred and fifty. These were all the Kohathites who served in the Trysting tent, numbered by Moses and Aaron as the Eternal had sent orders through Moses.
 38 As for the Gershonites, numbered clan by clan, family by
 39 family, the total number of those between thirty and fifty years of age who entered the service for work in the Trysting
 40 tent amounted to two thousand
 41 six hundred and thirty. These were all the Gershonites who served in the Trysting tent, numbered by Moses and Aaron,
 42 as the Eternal had ordered. As for the Merarites, numbered clan by clan, family by family,
 43 the total number of those between thirty and fifty years of age who entered the service for work in the Trysting tent
 44 amounted to three thousand
 45 two hundred. These were all the Merarites, numbered by Moses and Aaron as the Eternal had sent orders through Moses.
 46 The total number of Levites, whom Moses and Aaron and the leaders of Israel counted clan by
 47 clan, family by family, men between thirty and fifty years of

age, men who entered the service as attendants and bearers in connexion with the Trysting tent—their total amounted 48 in all to eight thousand five hundred and eighty. As the Eternal 49 had given orders, they were assigned their respective tasks and duties by Moses, who numbered them as the Eternal had ordered him.

The Eternal said to Moses, 5
 “Order the Israelites to shut 2 out from their camp any leper, anyone suffering from a discharge, and anyone defiled by contact with a corpse; male or 3 female, out with them—put them outside the camp! They are not to pollute the camp within which I dwell.” The 4 Israelites obeyed, they put such persons outside the camp; the Israelites did as the Eternal gave orders to Moses.

The Eternal gave Moses this 5 order for the Israelites. “If a 6 man or woman commits any of the crimes into which men fall, breaking faith with the Eternal and incurring guilt, they must 7 confess their sinful act and restore their ill-gotten gains in full, adding a fifth of its value as a present to the person they have wronged. Should that per- 8 son have died, leaving no next-of-kin to whom restitution can be made, the restored property falls to the priest for the Eternal, in addition to the ram required for the sacrifice of expiation. Indeed, every contribu- 9 tion made by Israelites, every sacred gift presented to a priest, shall belong to that priest; a 10 man’s sacred offerings shall belong to the priest; whatever anyone gives to a priest, his shall it be.”

The Eternal gave Moses this 11

12 order for the Israelites. "If a
 man's wife goes wrong and
 13 proves unfaithful to him, if another man lies with her, unknown to her husband, if she remains undetected although she has defiled herself, if there is no witness against her since she was not caught in the act,
 14 then, if he has a fit of suspicion, suspecting his wife, even although she may not have defiled
 15 herself, he must take his wife before the priest, bringing the requisite offering of seven pints of barley meal (but pouring no oil over it and adding no frankincense to it, since it is a cereal-offering of suspicion, a cereal-offering meant to recall sin).
 16 The priest shall place her in
 17 front of the Eternal; he shall put some holy water in an earthen jar and drop into the water some dust from the floor of the Dwelling; then the priest shall loosen the woman's hair and make her hold the cereal-offering that is a memento of sin, the cereal-offering of suspicion, he himself holding the water that causes pain, that brings a curse with it.
 19 The priest shall then say to the woman, 'If no man has lain with you, if you have not turned to unclean courses as a married woman, then may no harm come to you from this water that causes pain, that brings a curse
 20 with it! But if, as a married woman, you have gone wrong, if you have defiled yourself and let another man besides your husband lie with you, then—'
 21 adjuring the woman with a solemn curse, the priest shall add—'May the Eternal make an example of you, may he make you accursed among your people, by causing your thighs to shrivel and your belly to swell!

May this water that brings a 22
 curse with it enter your womb, causing your thighs to shrivel and your belly to swell!' 'So be it,' shall the woman say, 'so be it.' Then the priest shall write 23
 the curses down and wash the writing into the water that causes pain; he shall make the 24
 woman drink the water that causes pain, that brings a curse with it, so that the water which brings a curse with it may pass into her and cause pain. Then 25
 shall the priest take the cereal-offering of suspicion from the woman and wave the cereal-offering in front of the Eternal, bringing it up to the altar and 26
 burning a handful of it on the altar as a memento. Once he 27
 has made the woman drink the water, if she has defiled herself and been unfaithful to her husband, then the water that brings a curse with it shall pass into her and cause pain, till her belly swells and her thighs shrivel and she becomes accursed among her people. But if she has not de- 28
 filed herself, if she is a pure woman, then she shall remain unharmed, and she can still bear children. Such is the law in 29
 cases of suspicion, when a married woman goes wrong and defiles herself, or when a fit of 30
 suspicion comes over a man, till he is suspicious of his wife; he shall make her stand in front of the Eternal, and the priest shall deal with her in terms of this law. The husband shall 31
 incur no guilt, but the woman must be punished for her sin."

The Eternal gave Moses 6
 this order for the Israelites. "If a man or a woman makes a 2
 special vow, the vow of a Nazirite, setting himself apart for the Eternal, he must abstain 3

- from wine and liquor, drinking neither vinegar made from wine nor vinegar made from liquor nor any grape-juice, and eating neither fresh grapes nor raisins;
- 4 so long as he remains a Nazirite, he shall not eat any part of a
- 5 grape, from pip to skin. No razor shall trim his head, while he remains set apart; till the days are over for which he set himself apart to the Eternal, he must count as one consecrated,
- 6 and let his hair grow. Nor shall he go near a corpse, during all the time he has set himself apart
- 7 for the Eternal; he must not incur such defilement over his father or mother, his brother or sister, should they die; for he is set apart for the Eternal, and
- 8 bound by that. He counts as one consecrated to the Eternal,
- 9 all the time he is set apart. If anyone suddenly dies beside him, so that his person is defiled and desecrated, he must shave his head on the seventh day, when he regains his clean-
- 10 ness, and on the eighth day he must take a pair of turtledoves or young pigeons to the priest at the entrance of the Trysting
- 11 tent; one of these the priest shall offer as a sin-offering and the other as a burnt-offering by way of expiation for his sin incurred with regard to the corpse; that same day he must consecrate
- 12 his head again and renew the whole period of his consecration, offering a male yearling lamb for his guilt; his previous period of consecration does not count, since it has been defiled.
- 13 It is the law of the Nazirite that, on the day his period of consecration is over, he shall be taken to the entrance of the
- 14 Trysting tent, where he shall present to the Eternal one year-
- ling male lamb without a blemish as a burnt-offering, one yearling ewe lamb without a blemish as a sin-offering, one ram without a blemish as a recompense-offering, and a basket of unleavened bread, of cakes made of fine flour mixed with oil, and unleavened pancakes smeared with oil, besides the ordinary cereals and libations for sacrifice. These the
- 15 priest shall offer on his behalf, sacrificing the sin-offering and the burnt-offering, and the ram
- 16 as a recompense-offering to the Eternal, along with its cereals and libations, and the basket of unleavened bread. Then the
- 17 Nazirite shall shave his consecrated head at the entrance of the Trysting tent, and lay the hair cut from his consecrated head upon the fire that is burning under the sacrifice of the recompense-offering. The priest
- 18 shall take the cooked shoulder of the ram, along with one unleavened cake and one pancake from the basket, placing them in the hands of the Nazirite after he has shaved; then the priest
- 19 shall wave them before the Eternal as a waved offering, and they shall form a hallowed gift for the priest, in addition to the breast of the waved offering and the right thigh of the animal contributed. Thereafter the
- 20 Nazirite may drink wine. Such
- 21 is the law for the Nazirite who takes a vow—such is the offering he makes as one set apart for the Eternal, besides anything else that he can afford.”
- 22 The Eternal gave Moses this order for Aaron and his sons,
- 23 “You shall bless Israel in these words:
- 24 ‘May the Eternal bless you and protect you!

25 May the Eternal smile on you
 and favour you!
 26 May the Eternal befriend you
 and prosper you!"
 27 So shall they ensure my presence
 among Israel, that I may
 bless them."
 7 Now on the day when Moses
 finished the erection of the
 Dwelling, anointing it and consecrating
 it, and also anointing
 and consecrating all its belongings
 and the altar with all its
 2 belongings, the chieftains of
 Israel who were heads of families
 (that is, the leaders of the
 clans, at the head of the
 men who had been registered)
 3 brought their offerings before
 the Eternal, six large waggons
 and twelve oxen, a waggon for
 every two chieftains and one ox
 for every chieftain; these they
 presented in front of the Dwelling,
 4 and the Eternal told Moses
 5 to accept the gift from them,
 that the waggons might serve
 for moving the Trysting tent; he
 was to hand them over to the
 Levites, as they required them
 6 for their special duties. So
 Moses accepted the waggons
 and the oxen and handed them
 7 over to the Levites: two waggons
 and four oxen he handed
 over to the Gershonites for their
 8 work, and four waggons with
 eight oxen he handed over to the
 Merarites for the work they had
 to do under the supervision of
 Ithamar the son of Aaron the
 9 priest. To the Kohathites he
 gave nothing, for they were in
 charge of sacred objects which
 they had to carry on their
 shoulders.
 10 On the day that the altar was
 anointed the chieftains also
 brought their dedication gift,
 presenting their offerings before
 11 the altar; whereupon the Eter-

nal told Moses that the chieftains
 were to present their offerings
 one after another, day by
 day, for the dedication of the
 altar. He who offered on the 12
 first day was Nahshon the son of
 Amminadab, belonging to the
 clan of Judah, and his offering 13
 was a silver dish weighing about
 five pounds, a silver bowl weighing
 nearly three pounds (on the
 sacred scale of weights), both of
 them full of fine flour mixed
 with oil as a cereal-offering, a 14
 golden saucer weighing nearly
 five ounces, full of incense, a 15
 young bullock, a ram, and a
 yearling male lamb as a burnt-offering,
 a he-goat as a sin-offering, 16
 and, by way of sacrifice 17
 for a recompense-offering, two
 oxen, five rams, five he-goats,
 and five yearling male lambs.
 Such was what Nahshon the son
 of Amminadab offered. On the 18
 second day Nathaniel the son of
 Zuar, chieftain of Issachar,
 made his offering. He pre- 19
 sented for his offering a silver
 dish weighing about five pounds,
 a silver bowl weighing nearly
 three pounds (on the sacred
 scale of weights), both of them
 full of fine flour, mixed with oil
 as a cereal-offering, a golden 20
 saucer weighing nearly five
 ounces, full of incense, a young 21
 bullock, a ram, and a yearling
 male lamb as a burnt-offering,
 a he-goat as a sin-offering, and, 22
 by way of sacrifice for a recom- 23
 pense-offering, two oxen, five
 rams, five he-goats, and five
 yearling male lambs. Such was
 what Nathaniel the son of Zuar
 offered. On the third day Eliab 24
 the son of Helon, chieftain of
 Zebulun, made his offering. He 25
 presented for his offering a silver
 dish weighing about five pounds,
 a silver bowl weighing nearly

three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil
 26 as a cereal-offering, a golden saucer weighing nearly five
 27 ounces, full of incense, a young bullock, a ram, and a yearling
 28 male lamb as a burnt-offering, a
 29 he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliab the son of Helon
 30 offered. On the fourth day Elizur the son of Shedêur, chieftain of Reuben, made his offering.
 31 He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering,
 32 a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a
 34 burnt-offering, a he-goat as a
 35 sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elizur
 36 the son of Shedêur offered. On the fifth day Shelumîel the son of Zurishaddai, chieftain of
 37 Simeon, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil
 38 as a cereal-offering, a golden saucer weighing nearly five
 39 ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering,
 40 a he-goat as a sin-offering, and,
 41 by way of sacrifice for a recom-

pense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Shelumîel the son of Zurishaddai offered. On the 42
 sixth day Eliasaph the son of Reûel, chieftain of Gad, made his offering. He presented for 43
 his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer 44
 weighing nearly five ounces, full of incense, a young bullock, 45
 a ram, and a yearling male lamb as a burnt-offering, a he-goat as 46
 a sin-offering, and, by way of 47
 sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliasaph son of Reûel offered. On the 48
 seventh day Elishama the son of Ammihud, chieftain of Ephraim, made his offering. He presented 49
 for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both full of fine flour mixed with oil as a cereal-offering, a golden saucer, 50
 weighing nearly five ounces, full of incense, a young bullock, a 51
 ram, and a yearling male lamb as a burnt-offering, a he- 52
 goat as a sin-offering, and, by 53
 way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elishama the son of Ammihud offered. On the eighth 54
 day Gamaliel the son of Pedahzur, chieftain of Manasseh, made his offering. He presented 55
 for his offering a silver dish weighing about five pounds, a

silver bowl weighing nearly
 three pounds (on the sacred
 scale of weights), both of them
 full of fine flour mixed with oil
 56 as a cereal-offering, a golden
 saucer weighing nearly five
 57 ounces, full of incense, a young
 bullock, a ram, and a yearling
 58 male lamb as a burnt-offering, a
 59 he-goat as a sin-offering, and, by
 way of sacrifice for a recom-
 pense-offering, two oxen, five
 rams, five he-goats, and five
 yearling male lambs. Such was
 what Gamaliel the son of Pedah-
 60 zur offered. On the ninth day
 Abidan the son of Gideoni,
 chieftain of Benjamin, made his
 61 offering. He presented for his
 offering a silver dish weighing
 about five pounds, a silver bowl
 weighing nearly three pounds
 (on the sacred scale of weights),
 both of them full of fine flour
 mixed with oil as a cereal-offer-
 62 ing, a golden saucer weighing
 nearly five ounces, full of in-
 63 cense, a young bullock, a ram,
 and a yearling male lamb as a
 64 burnt-offering, a he-goat as a
 65 sin-offering, and, by way of
 sacrifice for a recompense-offer-
 ing, two oxen, five rams, five
 he-goats, and five yearling male
 lambs. Such was what Abidan
 66 the son of Gideoni offered. On
 the tenth day Abiezer the son
 of Ammishaddai, chieftain of
 67 Dan, made his offering. He
 presented for his offering a sil-
 ver dish weighing about five
 pounds, a silver bowl weighing
 nearly three pounds (on the sac-
 red scale of weights), both of
 them full of fine flour mixed with
 68 oil as a cereal-offering, a golden
 saucer weighing nearly five
 69 ounces, full of incense, a young
 bullock, a ram, and a yearling
 70 male lamb as a burnt-offering, a
 71 he-goat as a sin-offering, and, by
 way of sacrifice for a recom-
 pense-offering, two oxen, five
 rams, five he-goats, and five
 yearling male lambs. Such was
 what Abiezer the son of Ammi-
 shaddai offered. On the eleventh 72
 day Pagiel the son of Ochran,
 chieftain of Asher, made his
 offering. He presented for his 73
 offering a silver dish weighing
 about five pounds, a silver bowl
 weighing nearly three pounds
 (on the sacred scale of weights),
 both of them full of fine flour
 mixed with oil as a cereal-offer-
 ing, a golden saucer weighing 74
 nearly five ounces, full of in-
 cense, a young bullock, a ram, 75
 and a yearling male lamb as a
 burnt-offering, a he-goat as a 76
 sin-offering, and, by way of 77
 sacrifice for a recompense-offer-
 ing, two oxen, five rams, five
 he-goats, and five yearling male
 lambs. Such was what Pagiel
 the son of Ochran offered. On 78
 the twelfth day Ahira the son of
 Enan, chieftain of Naphtali,
 made his offering. He presented 79
 for his offering a silver dish
 weighing about five pounds, a
 silver bowl weighing nearly
 three pounds (on the sacred
 scale of weights), both of them
 full of fine flour mixed with oil
 as a cereal-offering, a golden 80
 saucer weighing nearly five
 ounces, full of incense, a young 81
 bullock, a ram, and a yearling
 male lamb as a burnt-offering, a 82
 he-goat as a sin-offering, and, by 83
 way of sacrifice for a recom-
 pense-offering, two oxen, five
 rams, five he-goats, and five
 yearling male lambs. Such was
 what Ahira the son of Enan
 offered. Such were the gifts 84
 presented by the chieftains of
 Israel at the dedication of the
 altar, on the day it was
 anointed; twelve silver dishes,

twelve silver bowls, and twelve
 85 golden saucers, each dish weighing about five pounds, each bowl nearly three pounds, the total weight of silver (on the sacred scale) being close upon a hundred pounds, and the weight of gold in the twelve saucers full of incense being about five pounds;
 86 the animals for the burnt-offering amounted to twelve bullocks, twelve rams, twelve yearling male lambs with the ordinary cereal-offerings, and twelve he-goats for a sin-offering,
 88 the total number of animals for the recompense-offering being twenty-four bullocks, sixty rams, sixty he-goats, and sixty yearling male lambs. Such were the gifts presented at the dedication of the altar, on the day it was anointed.

89 ... And when Moses entered the Trysting tent of meeting to talk with Him, he heard the Voice speaking to him from above the cover on the ark of the Presence, between the two kherubs; and the Eternal said to him ...

8 The Eternal gave Moses this
 2 order for Aaron, that when he hung up the lamps, the seven lamps were to light up the wall
 3 opposite the lampstand. Aaron saw to this: he hung up the lamps in front of the lampstand, as the Eternal had told Moses.
 4 (The lampstand was wrought in beaten gold, from base to branches—beaten gold entirely; Moses made the lampstand after the pattern which the Eternal had shown him.)

5 The Eternal said to Moses,
 6 "Set aside the Levites in Israel and cleanse them; cleanse them
 7 thus. Sprinkle them with water, to purify them; have all their bodies shaved, and make them

wash their clothes and be clean,
 Then let them take a young 8
 bullock and the usual cereal-offering, some fine flour mixed with oil, while you take another young bullock as a sin-offering; bring the Levites in front of the 9
 Trysting tent, where you must convene the whole community of Israel, presenting the Levites 10
 before the Eternal; whereupon the Israelites shall lay their hands upon the Levites, and 11
 Aaron shall formally make them over to the Eternal as Israelites who are to do the Eternal's work. The Levites shall lay 12
 their hands on the bullocks, and you must sacrifice them to the Eternal as expiation for the Levites, one as a sin-offering, the other as a burnt-offering. You 13
 shall place the Levites before Aaron and his sons, making them over formally to the Eternal, and singling out the Levites 14
 from Israel to belong to me. Then the Levites can enter upon 15
 their duties in the Trysting tent, cleansed and made over to me, 16
 as Israelites who belong to me. I have taken them instead of all 17
 the first-born, the eldest children of the Israelites—for all the eldest children of the Israelites, the first-born of men as well as of cattle, belong to me; when I killed the eldest born in the land of Egypt, I consecrated them to me. And now I take the Levites 18
 instead of them, assigning the 19
 Levites to Aaron and his sons as Israelites who shall perform Israel's service in the Trysting tent and avert any plague of my anger from breaking out upon the Israelites in their approach to the sacred place." So Moses 20
 and Aaron and all the community of Israel did exactly as the Eternal had ordered them to do

21 to the Levites; the Levites
purged themselves from sin and
washed their clothes. Aaron formally made them over to the
Eternal, sacrificing on behalf of
22 their cleansing, and then the Levites entered upon their duties
in the Trysting tent in presence
of Aaron and his sons. The
Israelites did with them exactly
as the Eternal had ordered
23 Moses. The Eternal also said
24 to Moses, "The rule for the
Levites is, that after twenty-five
they must enter on their attendance
25 in the Trysting tent, but
after fifty everyone must withdraw
from active service and
26 give up his position; he may
help his fellows to look after
things within the Trysting tent,
but he is not to have any work
of his own. This is how you
must arrange the Levites' duties."

9 In the first month of the
second year after leaving Egypt,
the Eternal said to Moses in the
2 desert of Sinai, "The Israelites
must keep the passover at its
3 proper time; you must keep it
at the proper time, on the fourteenth
day of the month, towards
evening, and keep it according
to the due rules and all
4 the ritual." So Moses told the
Israelites that they were to keep
5 the passover, and they kept the
passover on the fourteenth day
of the first month, towards
evening, in the desert of Sinai;
the Israelites did exactly as the
Eternal had ordered Moses.
6 Some, however, could not keep
the passover on that day, as
they had been defiled by contact
with a corpse. So they came
to Moses [and Aaron]
7 that day saying, "We are defiled
by contact with a corpse;
but why should we be prevented

from offering sacrifice to the
Eternal at the proper time
in Israel?" Moses answered, 8
"Wait till I hear what the Eternal
has to say about you." And 9
the Eternal gave Moses this 10
injunction for the Israelites.
"If anyone of you or of your
descendants is either defiled by
contact with a corpse or absent
on a journey, he can still keep a
passover in the honour of the
Eternal. Such persons shall 11
keep it on the fourteenth day of
the second month, towards
evening, using unleavened bread
and bitter herbs, leaving not a 12
morsel of it over till next morning,
and breaking not one bone
of the lamb; they must follow all
the rules of the passover. But 13
if any man, who is neither unclean
nor absent on a journey, fails
to keep the passover, that
person shall be outlawed from
his kinsfolk, because he has not
offered to the Eternal at the
proper time: that man must take
the consequences of his sin. If 14
an alien settles among you and
keeps the passover in honour of
the Eternal, he must follow the
rule and ritual of the passover;
you must have only one rule for
the alien and for the native."

Now on the day when the 15
 Dwelling was erected, the cloud
covered the Dwelling, that is,
the tent of the Presence, while in
the evening something like shining
fire hung over the Dwelling
until the morning. It was always
so; the cloud used to cover
it by day and the shining fire by
night. Whenever the cloud rose 17
above the Dwelling, then the
Israelites moved forward, and
when the cloud stopped the Israelites
encamped; at the bidding 18
of the Eternal the Israelites
moved forward, and at the bid-

ding of the Eternal they en-
 19 camped. Any day that the
 cloud remained over the Dwelling,
 they remained in camp;
 20 even when the cloud stayed over
 the Dwelling for a number of
 days, the Israelites obeyed the
 behest of the Eternal and did
 not move forward. Sometimes
 the cloud remained over the
 Dwelling only for a few days;
 then, as the Eternal ordered,
 21 they remained in camp: some-
 times the cloud was there from
 evening to morning and rose in
 the morning, so that they
 moved forward; sometimes the
 cloud would remain for a day
 22 and a night, sometimes for two
 days or for a month or longer.
 23 But the Israelites always en-
 camped at the bidding of the
 Eternal and moved forward at
 the bidding of the Eternal; they
 obeyed the behest of the Eter-
 nal, as he conveyed it through
 Moses.
 10 "Make two silver bugles,"
 2 said the Eternal to Moses,
 "make them of beaten silver,
 and use them to summon the
 community and to start the
 3 march. When both are sounded,
 all the community shall gather
 round you at the entrance of the
 4 Trysting tent; when only one is
 sounded, the chieftains at the
 head of the septs of Israel shall
 5 gather round you. When a full
 blast is blown, those encamped
 on the eastern side shall move
 6 on; at a second blast, those en-
 camped on the south side shall
 move on; and so with the others,
 a blast is to be blown whenever
 7 they are to move on. But when
 you convoke the assembly you
 must sound the bugles without
 8 blowing a blast. (The sons of
 Aaron, the priests, shall sound
 the bugles, and the use of them

shall hold good for ever among
 you, generation after genera-
 tion). When you engage in war 9
 against any invader of your
 country, you must blow a blast
 on the bugles, to remind the
 Eternal your God of your plight,
 and so to be saved from the foe.
 Also at your festivals, on your 10
 days of celebration, and on the
 first day of the month, you must
 sound the bugles over what you
 sacrifice as burnt-offerings and
 recompense-offerings; that will
 serve as a reminder of you for
 your God: I am the Eternal
 your God."

On the twentieth day of the 11
 second month of the second
 year, the cloud rose from above
 the Dwelling of the Presence,
 and the Israelites set out from 12
 the desert of Sinai, marching
 stage by stage, till the cloud set-
 tled down in the desert of Paran.
 This was the first time they 13
 started a march at the bidding
 of the Eternal through Moses.
 The company of the Judahites 14
 marched in front, division after
 division, headed by Nahshon
 the son of Amminadab; the bat- 15
 talions of the clan of Issachar
 were led by Nathaniel the son of
 Zoar, and the battalions of the 16
 clan of Zebulun by Eliab the son
 of Helon. Then, after the 17
 Dwelling had been taken down,
 the Gershonites and the Merar-
 ites moved forward, carrying the
 tent. The company of the 18
 Reubenites followed, division
 after division, led by Elizur the
 son of Shedêur; the battalions of 19
 the clan of Simeon were headed
 by Shelumiel the son of Zu-
 rishaddai, and the battalions of 20
 the clan of Gad by Eliasaph the
 son of Reûel. Then came the 21
 Kohathites, carrying the sacred
 objects (the other Levites used

to erect the Dwelling for them).

22 The company of the Ephraim-
ites came next, division after
division, headed by Elishama
23 the son of Ammihud; the bat-
talions of the clan of Manasseh
were led by Gamaliel the son of
24 Pedahzur, and the battalions of
the clan of Benjamin by Abidan
25 the son of Gideon. The rear
was brought up by the company
of the Danites, marching in their
divisions, and led by Ahiezer the
26 son of Ammishaddai; the batta-
lions of the clan of Asher were
led by Pagiel the son of Ochran,
27 and the battalions of the clan of
Naphtali by Ahira the son of
28 Enan. Such was the order of
march for the divisions of Is-
rael.

29 *Moses said to his father-in-
law Hobab, the son of Reuel the
Midianite, "We are starting for
the country which the Eternal has
promised to give us; come along
with us and share in our prosper-
ity, for the Eternal has promised
30 to prosper Israel."* "I will not
go," he answered, "I will depart
to my native country and my kins-
31 folk." But Moses said, "Pray do
not leave us, for you know where
we can camp in the desert; come
32 and be a pair of eyes for us, and
as the Eternal prospers us, so will
we prosper you."

33 *They marched from the moun-
tain of the Eternal for three days,
and the ark with the Eternal's
compact went in front of them all
the time, to find out where they
34 were to camp; whenever they
started from camp, the cloud of
the Eternal was over them all
35 day. When the ark started,
Moses would say,*

*Up, O Eternal,
for the scattering of thy foes,
for the routing of those who thee
oppose!*

When it halted, he would say, 36

*Come back, Eternal,
to the myriad clans of Israel!*

[Now the people were like folk 11
bemoaning misfortune, in the
hearing of the Eternal; and
when the Eternal heard it, his
anger blazed up, his fire burned
among them, raging on the out-
skirts of the camp. So the peo- 2
ple cried to Moses, who prayed
to the Eternal, and the fire
abated. Hence the spot was 3
called Taberah (Burning), be-
cause the fire of the Eternal had
burned among them.]

*Now the riff-raff among them 4
craved flesh as food, and the very
Israelites wailed again, "O for
flesh to eat! We remember the 5
fish we ate free in Egypt, and the
cucumbers and melons and leeks
and onions and garlic. But now 6
our appetite is starved; there is no
food to be seen at all, nothing but
this manna!" (The manna was 7
like grains of coriander seed, re-
sembling pearls; the people used 8
to wander about and gather it,
grinding it between millstones or
pounding it in a mortar, boiling it
in a pot and making it into cakes;
it tasted like a cake baked with oil.
When the dew fell on the camp by 9
night, the manna fell along with
it.) Moses heard every family of 10
the people weeping, every man at
the door of his tent. [Then said 11
Moses to the Eternal, "Why
hast thou been so hard upon thy
servant? Why have I not found
favour in thine eyes? Thou art
leaving me to bear the burden of
all this people! Did I conceive 12
them? did I give birth to them?
that thou shouldest order me to
carry them in my arms, as a
nurse carries an infant, to the
land which thou hast sworn to
their fathers to give them? I 14*

cannot carry this people single-handed; the burden is too heavy
 16 for me." So the Eternal said to Moses, "Gather seventy of the sheikhs of Israel, men whom you know to be sheikhs of the people and authorities; bring them to the Trysting tent, to stand beside you; I will come down and
 17 talk to you there, and I will endue them with part of your spirit; they shall share the burden of the people with you, instead of you bearing it by your-
 24 self." So he gathered seventy of the sheikhs of the people, and placed them round the tent.
 25 The Eternal came down in the cloud and talked to him, enduing the seventy sheikhs with his spirit; as the spirit caught them, they suddenly prophesied—then
 26 stopped. Two men had remained within the camp, however, one called Eldad and the other Medad. The spirit caught them also, and they prophesied inside the camp—for although they had been registered among the seventy, they had not gone
 27 outside to the tent. Whereupon a young man ran to tell Moses, "Eldad and Medad are prophesying inside the camp!" And
 28 Joshua the son of Nun, who had served Moses ever since he was a youth, broke out, "My lord Moses, put a stop to them!"
 29 But Moses answered, "Are you jealous on my account? Would that the people of the Eternal were all prophets! Would that the Eternal would endue them
 30 all with his spirit!" Then Moses and the sheikhs of Israel returned to the camp.] *He re-*
 13 *sented it. "How can I get flesh to feed all this people?" he asked the Eternal; "they oppress me by weeping and crying for flesh to*
 15 *eat. If this is to be thy treatment*

of me, pray kill me and be done with it—do me that favour! Leave me not to face my trouble." The 10
Eternal's anger blazed out in fury; he bade Moses tell the peo- 18
ple, "Hallow yourselves in readiness for to-morrow, and you shall eat flesh. You have let the Eternal
hear you weeping and crying, 'O for flesh to eat! we were all right in Egypt!'" So the Eternal will give
you flesh to eat; you shall eat flesh 19
not one day nor two days nor five days nor ten days nor twenty days, but a whole month, till you cannot 20
bear the smell of it, till you loathe it—since you have spurned the
Eternal who is in your midst, weeping before him and wailing that you ever left Egypt!"
"What!" said Moses, "the people 21
with me are six hundred thousand, as they stand, and you promise them flesh as food for a whole
month? Can flocks and herds 22
enough be slaughtered for them? Can all the fish of the sea be gathered to satisfy them?" The Eter- 23
nal answered, "Is the Eternal's power too small? You shall see now whether my promise comes
true or not." So Moses went out- 24
side and told the people what the Eternal said. And a wind blow- 31
ing from the Eternal brought up quails from the sea, dropping them near the camp, about a day's journey on each side of it, all
round the camp, about three feet
above the ground. All that day 32
and night and all the next day the people were gathering quails; he who gathered least gathered
over a hundred bushels weight of them. They were spread out to be
cured all round the camp. But as 33
the people were munching this food, before the supply gave out, the anger of the Eternal blazed out in fury against them, and he slaughtered them with a terrible

34 *plague. Hence they called the spot Kibroth-hattaāvah (graves-of-the-greedy), since they buried there the people who had been greedy for*
 35 *flesh. From Kibroth-hattaāvah the people marched to Hazêroth, where they settled.*

12 [Miriam and Aaron attacked Moses [[for having married an Ethiopian woman—his wife was
 2 an Ethiopian]], asking, “Has the Eternal spoken to Moses alone? Has he not spoken to us as well?” The Eternal heard
 3 what they said. (Now the man Moses was a most devout creature, the most pious of all men
 4 upon earth.) Suddenly the Eternal told Moses, Aaron, and Miriam, these three, to
 5 out, and the Eternal came down in a column of cloud and stood at the entrance of the tent, calling Aaron and Miriam to
 6 come forward. “Hear what I say,” he told them; “to any prophet among you I make myself known by visions, I talk to
 7 him in dreams. Not so with my servant Moses, so faithful
 8 in all my household; I speak to him directly, openly, with no dark sayings, and he sees the very form of the Eternal. Why, then, were you not afraid to attack my servant Moses?”
 9 And the Eternal’s anger blazed
 10 against them; he departed, and as soon as the cloud had withdrawn from the tent, there was Miriam leprous, as white as snow! When Aaron looked at Miriam, there she was, all leprous! “O my lord!” Aaron
 11 cried to Moses, “let us not bear the penalty of this wicked
 12 folly we have committed. Let her not turn like a corpse, like one born with a body half

wasted.” So Moses called to 13 the Eternal, “Nay, heal her, pray heal her!” The Eternal answered, “If her father had 14 done no more than spit in her face, would she not hide for seven days in shame? Let her be isolated for seven days outside the camp; then she can come back.” So for seven 15 days Miriam was isolated outside the camp, and the people did not march till Miriam was recalled.

Then the people marched from 16 Hazêroth and encamped in the desert of Paran.

The Eternal told Moses to 13 send some men to spy out the 2 country of Canaan which he was handing over to the Israelites; he was to send a man for every clan, all of them leading men. So Moses despatched them from 3 the desert of Paran, as the Eternal ordered, all of them men in authority over Israel. Their 4 names were Shammua the son of Zakkur from the clan of Reuben, Shaphat the son of 5 Hori from the clan of Simeon, Caleb the son of Jephunneh 6 from the clan of Judah, Igal 7 the son of Joseph from the clan of Issachar, Hoshea the son 8 of Nun from the clan of Ephraim, Palti the son of Raphu 9 from the clan of Benjamin, Gaddiel the son of Sodi from 10 the clan of Zebulun, Gaddi the 11 son of Susi from the clan of Joseph (that is, from the clan of Manasseh), Ammiel the 12 son of Gemalli from the clan of Dan, Sethur the son of Michael 13 from the clan of Asher, Nahbi 14 the son of Vophsi from the clan of Naphtali, and Geûel the 15 son of Machi from the clan of Gad. These are the names of 16 the men whom Moses des-

- patched to spy out the land.
(Hoshea the son of Nun was called Joshua by Moses.)
- 17 When Moses despatched them to spy out the land of Canaan,
21 then from the desert of Zin to Rehob, in the direction of Hamath, they spied it out, returning at the end of forty days.
- 26 When they reached Moses, Aaron, and all the community of the Israelites in the desert of Paran, they gave the Israelites a bad report of the land they had spied out; "the land over which we have gone as spies," they said, "is a land that starves its inhabitants to death." At this, all the community wailed aloud, and all
- 2 the Israelites grumbled against Moses and Aaron; the community all said to them, "Would that we had died in Egypt! Or would that we had died here in the desert!" Then Moses and Aaron fell on their faces before all the assembled gathering of the Israelites, while Joshua the son of Nun and Caleb the son of Jephunneh, who had been among the spies, tore their
- 7 clothes and told all the assembly of the Israelites, "The land over which we have gone as spies is a right fertile country." The community were all on the point of stoning them, when the majesty of the Eternal appeared at the Trysting tent to all the
- 26 Israelites, and the Eternal said to Moses and Aaron, "How long will this wicked community dare to grumble against me? Tell them that as surely as I live—the Eternal has said it—I will do with you as I have heard you desire: your corpses shall fall in this desert, and not one of your number, not one over twenty on your register, who has grumbled against me, not one shall enter the land
- 30 where I solemnly swore to settle you—none except Caleb the son of Jephunneh and Joshua the son of Nun. [[Your children, who would be seized, you thought, I will bring in, to let them hold the land you despise.]] But as for the rest of you, your corpses shall fall in this desert, and your children must be wandering shepherds in the desert for forty years, paying the penalty of your unfaithfulness, till the last of your corpses falls in the desert. For every day spent in spying out the land, you shall spend a year being punished for your evil-doing, forty years for forty days; that will teach you what it is to have me against you. I the Eternal have said it; this is what I will certainly do to all this wicked community who have conspired against me: in this desert to the last man they shall fall and die." The men despatched by Moses to spy out the land, who on their return made all the assembly grumble against him by giving a bad report of the land, these men died by a stroke before the Eternal; but Joshua the son of Nun and Caleb the son of Jephunneh remained alive, out of the men who had gone to spy out the land.
- 39 . . . and he told them to
"Go up, then, into the Negeb, enter the highlands, and see what the land is like, and whether the natives are strong or weak, few or many; see whether the country is good or bad, and whether the inhabitants live in camps or in strongholds, see whether the land is rich or poor, and whether it is wooded or not. Also do your

best to bring back some fruit of
 22 the country." So they went up
 into the Negeb and reached He-
 bron (Hebron was built seven
 years before Zoan in Egypt),
 where the giant clans of Ahiman,
 23 Sheshai, and Talmi lived. It
 was the season for early grapes,
 and when they came to the wady
 of Eshcol, they cut a branch with
 a single cluster of grapes, which
 two of them carried back on a
 24 stretcher, along with some pome-
 granates and figs. The spot
 came to be called Eshcol (Cluster)
 from the cluster which the Israel-
 26 ites took there. Then they
 brought back word to all the
 community of Israel at Kadesh,
 showing them the fruit of the
 27 country. They reported to him:
 "We reached the land to which
 you sent us; it does abound
 in milk and honey; and here
 28 are its fruits. Still, the na-
 tives are strong, the cities are
 fortified and powerful, and we
 29 saw giant clans there; Amalek-
 ites live in the Negeb, the highlands
 are held by Hittites, Jebusites,
 and Amorites, and Canaanites
 dwell on the coast and by the
 32 banks of the Jordan. All the
 people we saw there were men of
 33 huge size. We saw the Neph-
 ilim there (the giant clans belong
 to the Nephilim); they made us
 feel like grasshoppers, and grass-
 hoppers we were to them."
 14, 16 That night the people wept,
 3 "Why is the Eternal taking us to
 this land, only to fall by the
 sword? Our wives and children
 will be seized. Should we not
 rather return to Egypt? Better ap-
 point some captain and return to
 13 Egypt!" Caleb silenced this clam-
 30 our of the people in presence of
 Moses, by saying, "We ought to
 march up at once and seize the
 land; for we are well able to master

it." But the men who had accom- 31
 panied him said, "We are not
 able to march against the natives;
 they are too strong for us."
 Caleb answered, "If the Eternal 14
 is pleased with us, he will bring 8
 us to this land and give it to us,
 a land abounding in milk and
 honey. Only rebel not against 9
 the Eternal. And have no fear
 of the natives—we shall eat them
 up; their protection has failed,
 and the Eternal is with us; fear
 them not." Then said the Eter- 11
 nal to Moses, "How long is this
 people to despise me? How long
 are they to distrust me, in spite
 of all the proofs I have shown
 them? I will smite them with 12
 pestilence and destroy them, and
 out of you I will make a nation
 greater and mightier than they."
 "But," said Moses to the Eternal, 13
 "the Egyptians will hear of it and
 tell the natives of the land that
 thou didst bring this people out
 of Egypt by thy might. They 14
 have heard that thou the Eternal
 art among this people, for thou
 the Eternal art seen clearly by
 them; thy cloud stands over them,
 and thou goest before them in a
 column of cloud by day and in a
 column of fire by night. Now if 15
 thou killest off this people to a
 man, then the nations who have
 heard of thee will say that the
 Eternal destroyed this people in
 the desert because he could not 16
 bring them to the land that he
 had sworn to give them. Ah, let 17
 the power of my Lord be displayed
 in carrying out thy promise that 18
 the Eternal is slow to be angry,
 rich in love, forgiving iniquity
 and transgression, but one who
 will never acquit the guilty, one
 who avenges the sins of fathers
 on their children, down to the
 third and the fourth generation.
 Pray pardon the sin of thy people, 19

as thy love is rich, and as thou hast forgiven this people ever since they left Egypt." The Eternal answered, "I pardon them as you have asked; but as surely as I live, and as surely as the whole earth shall one day be full of the glory of the Eternal, not one of the men who have seen my glory and the proofs I wrought in Egypt and in the desert and who yet have put me to the proof over again, refusing to listen to me, not one of them shall live to see the land I swore to their fathers to give them; not one who has despised me shall see it. But my servant Caleb is of another spirit; he has been devoted to me, and him will I bring to the land he once entered as a spy, and his descendants shall own it. [[Meantime, as the Amalekites and Canaanites are living in the valleys, turn away to-morrow into the desert in the direction of the Gulf of Akâbah.]]" Moses told this to all Israel, and the people lamented it bitterly. In the morning they started to make their way up, saying, "We have sinned, but here we are, ready now to march to the place of which the Eternal spoke." Moses replied, "Why will you break the Eternal's orders? Your plan will not prosper. Do not start, only to be beaten by your enemies; for the Eternal is not with you. Yonder lie the Amalekites and Canaanites in front of you; you will be cut to pieces, for you have given up following the Eternal, and therefore the Eternal will not be with you." Though neither the ark of the Eternal nor Moses left the camp, the people dared to start on the way up; whereupon down came the Amalekites and the Canaanites who inhabited the highlands

and drove them in defeat as far as Hormah.] [[When the Canaanites who lived in the Negeb heard that Israel were advancing by the caravan route, they attacked the Israelites and took some prisoners. But Israel vowed to the Eternal that if he would hand over this people to them, they would doom their towns. The Eternal listened to them; he handed over the Canaanites to the Israelites, who doomed and destroyed both them and their towns. Hence the name of the place was called Hormah or Doom.]]

The Eternal gave Moses these orders for the Israelites. "When you enter the homeland which I assign you, and make an offering to the Eternal, whether a burnt-offering or a sacrifice in fulfilment of some vow or a freewill-offering or an offering at some stated festival, to send a soothing odour up to the Eternal from some sacrifice of the herd or of the flock, then the man who makes his oblation to the Eternal must present as his cereal-offering seven pints of fine flour mixed with three pints of oil, as well as a libation of three pints of wine, to go with every lamb that is sacrificed. In the case of a ram, you must furnish as a cereal-offering fourteen pints of fine flour mixed with four pints of oil, and a libation of four pints of wine, for a soothing odour to the Eternal. When you prepare a young bullock as a burnt-offering or as a sacrifice in fulfilment of some vow or as a recompense-offering to the Eternal, along with the bullock one and a quarter pecks of fine flour mixed with three quarts of oil must be furnished as a cereal-offering, together 10

with a libation of three quarts of wine, in sacrifice, for a soothing odour to the Eternal.

11 This is what must be done in the case of a single ox or ram

12 or male lamb or kid, for each animal you sacrifice, however

13 many. Such is the rule for you natives, in burning any sacrifice to send up a soothing

14 odour to the Eternal; and any alien who has settled among you, anyone who may come to live with you, must do exactly as you do, in burning any sacrifice to send up a soothing

15 odour to the Eternal. All members of the community, both yourselves and your resident aliens, shall be under the same rule, a settled rule for all time; both you and the resident aliens shall be alike before the Eternal; one and the same law, one set of regulations, for you and your resident aliens."

17 The Eternal also gave Moses these orders for the Israelites.

18 "When you enter the land to which I bring you, you must reserve a contribution for the Eternal out of your food from the land. You must reserve a cake as a contribution, out of your first batch of groats, and make it over to him as a contribution from your threshing-floors; part of the first batch of your groats you must make over as a contribution to the Eternal, for all time.

22 When by mistake you fail to carry out any of the orders given

23 by the Eternal to Moses, any command of the Eternal given by Moses ever since the Eternal has been giving orders to you, then for this unintentional offence, of which the community has had no knowledge, the community shall all prepare to sac-

rifice a young bullock as a soothing odour for the Eternal, along with its usual cereal-offering and libation, and one he-goat as a sin-offering; the priest shall

25 make expiation for all the community of Israel, and they shall be forgiven, because it was an oversight and because they brought their oblation to the Eternal, burning it in sacrifice and presenting a sin-offering for their mistake. All the assembly

26 of Israel and their resident aliens shall be forgiven (for the oversight involved all the people). If any individual sins by mistake, he shall bring a yearling she-goat as a sin-offering, and

28 the priest shall make expiation for him who has erred by sinning unintentionally before the Eternal, making expiation for him that he may be forgiven, whether he is a native born in

29 Israel or an alien resident in Israel; you must have one and the same law for both in a case of oversight. But anyone who

30 sins wilfully, be he native or alien, has insulted the Eternal, and that person shall be killed

31 out of this people for having despised the word of the Eternal and broken his command; that person shall be outlawed from his kinsfolk, he must bear the guilt of his sin."

When the Israelites were in

32 the desert, a man was caught gathering wood for fuel on the sabbath day. Those who caught

33 him gathering fuel brought him before Moses and Aaron and all the community, who put him

34 under arrest, as there was no clear law about how he was to be punished. But the Eternal

35 said to Moses, "The man must certainly be put to death; the community must all stone him

36 to death outside the camp." So the community all took him outside the camp and stoned him till he died, as the Eternal had ordered Moses.

37 The Eternal also gave Moses these orders for the Israelites. 38 "Tell them to put tassels at the corner of their robes, attached by a violet thread. This shall be 39 for all time. The tassel will serve to catch your eye and remind you to obey all the commands of the Eternal, not to follow your own wandering desires and fancies, but to remember and obey all my commands, and be consecrated to your God. 40 I am the Eternal your God, who brought you from the land of Egypt in order to be your God; I am the Eternal your God."

16 1b, [Now Dathan and Abiram the sons of Eliab (son of Pallu and grandson of Reuben), men of good standing, rebelled against 2 Moses. Moses summoned Dathan and Abiram, the sons of Eliab, to appear before him, but they said, "No, we are not coming; are you not satisfied with having taken us away from a land abounding in milk and honey only to kill us in the desert? And you would make yourself a prince 14 over us? You have not brought us to a land abounding in milk and honey, nor have you put us in possession of fields and vineyards. Will you throw dust in the eyes of these men? No, we are not coming before you!" Moses was enraged; he said to the Eternal, 15 "Disregard any offering they make; I have not robbed them of a single ass, I have not injured 25 any of them!" Then Moses went to Dathan and Abiram, followed 27 by the sheikhs of Israel; and when Dathan and Abiram, with their wives and little children, came out

and stood at the entrance to their tents, Moses told the people to 26 withdraw from the tents of these evil men and to touch nothing that belonged to them; "lest," he said, "you are swept to ruin along with their sins." Moses added, "This 28 will convince you that the Eternal has sent me to act, and that I am not acting on my own impulse: if these men die an ordinary 29 death and suffer as all men suffer, then the Eternal has not sent me; but if the Eternal does something 30 new, if the ground yawns and swallows up them and theirs, and they go down alive to the grave, then you may be sure that these men have despised the Eternal." He had just finished speaking 31 when the ground split under their feet; the earth did yawn and swallow up them and their households. 32 So they and all theirs went down alive to the grave, the earth closed over them, and they vanished from the community. Then all the 34 Israelites around fled at their shrieks, thinking the earth might swallow them also.]

Now Korah the son of Izhar 16 (son of Kohath and grandson of 1a Levi) and some Israelites, two 2 hundred and fifty chieftains of the community who were councillors, gathered to oppose Moses and Aaron, saying to them, "Enough of you and your pretensions, O Levites! The whole community are consecrated, every man of them, and the Eternal is among them; why do you raise yourselves higher than the assembly of the Eternal?" When Moses heard this, 4 he fell on his face; then he said 5 to Korah and all his companions, "In the morning the Eternal will show who belong to him; he will allow those who are really consecrated to approach

- him, he will allow the men of his own choice to approach him.
- 6 Do this: take your fire-pans,
7 put burning coals on them and incense on the top, in presence of the Eternal to-morrow; and he whom the Eternal chooses, he shall be the consecrated man."
- 8 Moses said to Korah, "Listen to me, you Levites. Is it not enough for you that the God of Israel has singled you out from the community of Israel and allowed you near his presence to do the work of the Eternal's Dwelling, and to be servants of the community, allowing you and all your fellow-Levites to approach him? You want to be priests as well? Such a gathering of you and all your companions is against the Eternal. For what has Aaron done that you should murmur against him? To-morrow," Moses added, "do you and all your company appear before the Eternal, you and they and Aaron together. Let each of you take his fire-pan and put incense in it, bringing them up to the Eternal, all the two hundred and fifty fire-pans; you bring your fire-pans and Aaron his." So each of them took his fire-pan, put burning coals on it and incense on the top; then they took their place at the entrance of the Trysting tent, along with Moses and Aaron.
- 19 Korah had collected all the assembly to confront them at the entrance of the Trysting tent, and the majesty of the Eternal appeared to the whole community; the Eternal said to Moses and Aaron, "Separate yourselves from this community that I may destroy them in one instant." But they fell on their faces, crying, "O God, the God of all spirits of mankind, shall one man sin and wilt thou be angry with the whole community?" So the Eternal bade Moses tell the community to move away from the Dwelling. They did withdraw from the Dwelling, all round, and then fire issued from the Eternal, destroying the two hundred and fifty men who had offered the incense, even all the followers of Korah and all their goods. Then the Eternal bade Moses tell Eleazar the son of Aaron the priest to pick up the fire-pans out of the blaze—"and do you scatter the burning coals far and wide, for the fire-pans of these men whose sin has cost them their lives are forfeit to the sanctuary; have them beaten into plates to cover the altar; they were presented before the Eternal, and therefore they are forfeit to the sanctuary. That will be an object-lesson to the Israelites." So Eleazar the priest picked up the bronze fire-pans presented by the men who had been burned, and they were beaten flat to form a covering for the altar, to remind the Israelites that no layman, who did not belong to Aaron's family, was to venture near to offer incense before the Eternal, else he would fare like Korah and his company. This Eleazar did as the Eternal had told him by Moses. But next day the community of Israel all grumbled against Moses and Aaron, complaining that it was they who had slain some of the Eternal's people. As the community gathered against Moses and Aaron, they turned to face the Trysting tent, and there was the cloud covering it!—the Eternal's majesty appeared. When

44 Moses and Aaron stepped in
 45 front of the Trysting tent, the
 46 Eternal said to Moses, "With-
 draw from this community, that
 I may destroy them in one in-
 47 stant." They fell on their faces.
 Then said Moses to Aaron,
 "Take your fire-pan, put some
 burning coals on it from the
 altar and lay incense on the top,
 then carry it quickly into the
 community and make expiation
 for them; for wrath has issued
 from the Eternal, the death-
 48 stroke has begun." So Aaron
 did as Moses told him, he took
 the fire-pan and ran among the
 people; the death-stroke had be-
 gun, but with his incense he
 49 made expiation for the people;
 he stood between the living and
 the dead, and the attack was
 50 checked. Those who died of it
 numbered fourteen thousand
 seven hundred, in addition to
 those who died in Korah's rebel-
 51 lion. Then, the death-stroke
 having been checked, Aaron
 went back to Moses at the en-
 trance of the Trysting tent.
 52 Then the Eternal gave Moses
 2 these orders for the Israelites.
 "Take one stick for every clan,
 from all the chiefs of the clans,
 3 twelve sticks in all; write each
 man's name on his stick, and
 Aaron's name on the stick
 of Levi (for one stick is to repre-
 4 sent the families of Levi). Lay
 them inside the Trysting tent,
 in front of the ark of the Pres-
 ence, where I meet with you;
 5 and the man whom I choose,
 his stick shall sprout. Thus
 will I stop and silence any
 grumbling on the part of the
 6 Israelites." So Moses spoke
 to the Israelites, and their chiefs
 gave him a stick each, as rep-
 resenting their clans, twelve
 sticks in all, with Aaron's stick

among them. Moses put the 7
 sticks down before the Eternal
 inside the tent of the Presence,
 and next morning, when Moses 8
 entered the tent, lo and behold
 Aaron's stick, representing the
 clan of Levi, had sprouted,
 budding and flowering and bear-
 ing ripe almonds! Moses then 9
 brought all the sticks out from
 the presence of the Eternal,
 before all the Israelites; they
 looked at them, and each man
 took his stick. And the Eternal 10
 said to Moses, "Put Aaron's
 stick back in front of the ark of
 the Presence, to remain as an
 object-lesson for rebellious men,
 and to stop them from wearying
 me with their grumbling. Else
 they will die." Moses then did 11
 as the Eternal bade him.

Once the Israelites cried to 12
 Moses, "We are undone! We
 are lost, all of us lost! Anyone 13
 who ever approaches the tent
 of the Eternal will die. Are
 we to perish one and all?" So 18
 the Eternal said to Aaron, "You
 and your sons and your family
 shall answer for any guilt in
 connexion with the sanctuary;
 you and your sons shall answer
 for any guilt in connexion with
 your priesthood. But take 2
 your fellows in the clan of Levi
 to join you and wait upon you
 as you and your sons minister
 in front of the tent of the Pres-
 ence; they shall attend to you 3
 and all the tent, but they must
 not come near the sacred vessels
 or the altar; else they and you
 will perish. Let them join you 4
 and attend to all the business
 of the Trysting tent, to every-
 thing connected with it; for no
 layman must come near you.
 The charge of the sanctuary 5
 and the duties of the altar must
 be your care; else wrath di-

vine shall fall again upon the
 6 Israelites. Well, then, I have
 selected your fellow-Levites
 from Israel, as a gift for you
 and as men made over to the
 Eternal, to look after the
 7 Trysting tent; but you and
 your sons shall discharge as
 priests all the duties connected
 with the altar and what lies
 inside the curtain. That is
 your task; I bestow this priest-
 hood on you, endowing you
 with the sacred service, and any
 layman who dares to interfere
 8 shall die." The Eternal also
 said to Aaron, "I hereby assign
 you what is left over of the con-
 tributions offered to me, that is,
 of all the sacred gifts made by
 the Israelites; to you and to
 your sons I assign them as your
 share, as your perpetual due.
 9 Out of the most sacred offerings
 left over from the altar-fire, you
 shall have whatever people offer
 in the shape of cereals, all the
 animals they sacrifice as sin-
 offerings, and the guilt-offerings
 whereby they make restitution
 to me; all this shall be sacred
 10 to you and your sons, in a sacred
 spot you shall eat it, every male
 among you; it belongs to you as
 11 a sacred gift. Yours also shall
 be the reserved part of Israel's
 contributions in all the recom-
 pense-offerings; to you and your
 sons and daughters I assign
 them as your share, as your
 perpetual due, to be eaten by
 everyone in your family who
 12 is undefiled; the best oil and
 wine and corn, the choicest of
 their gifts to the Eternal, I
 13 assign to you; the first ripe pro-
 duce of all that grows in their
 land shall be yours, as they
 bring it to the Eternal, to be
 eaten by everyone in your
 14 family who is undefiled. Then,

everything throughout Israel
 that is dedicated to me shall
 be yours. Also, the first-born 15
 of man or of beast, which they
 present to the Eternal, shall
 be yours, though you must take
 care to have the first-born
 children of men redeemed, the 16
 price for each child of the age
 of one month being fixed by you
 at twelve silver shillings (on the
 sacred scale). You must have 15
 the first-born of unclean animals
 redeemed, but not the first- 17
 born of oxen, sheep, or goats;
 they are sacred, and you must
 splash their blood upon the altar
 and burn their fat in sacrifice
 as a soothing odour for the
 Eternal, though their flesh be 18
 longs to you, like the breast and
 the thigh of animals presented
 for the recompense-offering.
 Thus do I assign what is left 19
 of the sacred contributions
 offered by Israel to the Eternal,
 assigning them to you and your
 sons and your daughters as
 your share, as your perpetual
 due; it is a perpetual compact,
 valid before the Eternal for
 you and for your family."

The Eternal also said to 20
 Aaron, "You shall hold no
 property in this land, you shall
 have no share in it; I am your
 property, I am your share in life,
 among the Israelites. To the 21
 Levites, however, I assign all
 the tithes in Israel as their
 property, in return for the work
 they have to do in the service
 of the Trysting tent. Never 22
 again shall any Israelites ap-
 proach the Trysting tent and
 incur sin that would be the
 death of them; the Levites shall 23
 do the work inside the Trysting
 tent, and it is the Levites who
 shall answer for any fault there.
 This shall be a perpetual rule,

for all time. And they shall
 24 hold no property in Israel, for
 I have assigned to the Levites,
 as their property, the tithes
 contributed by the Israelites as
 their offering to the Eternal;
 hence I have told them that
 they are to hold no property in
 25 Israel." The Eternal also
 26 gave Moses these orders for the
 Levites. "Tell them that in
 taking from the Israelites the
 tithes I have assigned them as
 their property, they must set
 aside a special part of the tithes
 27 for the Eternal, and that this
 contribution of theirs will count
 as if it were corn taken from the
 threshing-floor or new wine from
 28 the vintage. Thus shall they
 set aside a share for the Eternal
 from all the tithes they get, and
 assign the Eternal's share to
 29 Aaron the priest; the share for
 the Eternal is to be selected from
 all they receive, and they must
 consecrate the best of it all.
 30 Also tell them that when they
 make this contribution to you,
 the rest of the tithes shall be
 reckoned to them as the tithed
 produce of the threshing-floor
 31 or the vintage; it may be eaten
 anywhere by them or by their
 families, since it is their pay-
 ment for the work they do in
 32 the Trysting tent. Provided
 that they set aside the best
 part of it, they shall incur no
 sin; but they must not profanely
 grasp the sacred gifts of Israel,
 else they die."

19 The Eternal gave Moses and
 2 Aaron this ritual regulation
 laid down by the Eternal him-
 self. "Tell the Israelites to let
 you have a red cow, sound and
 whole, which has never been in
 3 harness, and hand it over to
 Eleazar the priest, to be led
 outside the camp and slain there

in his presence. Then Eleazar 4
 the priest must dip his finger
 in its blood and splash some
 of the blood towards the front
 of the Trysting tent, seven times
 over. After which the cow is 5
 to be burned in his presence,
 skin, flesh, blood, and even its
 dung, all burned; and the 6
 priest shall throw some cedar
 wood and marjoram and scarlet
 thread into the burning body.
 He shall then wash his robes 7
 and bathe his body before
 entering the camp, and till
 evening the priest shall remain
 unclean. The man who burned 8
 the cow shall also wash his
 robes and bathe his body and
 remain unclean till evening. A 9
 man who is clean shall gather
 the ashes of the cow and put
 them in some clean place outside
 the camp, to be kept for use
 by the community of Israel in
 water meant for removing pol-
 lution; the cow thus serves to
 put sin away. (The man who 10
 gathers the ashes of the cow
 shall wash his robes and remain
 unclean till evening.) Now the
 rule binding on the Israelites
 and their resident aliens for all
 time is this: anyone who 11
 touches a dead body, that is, a
 human corpse, shall remain
 unclean for seven days. On 12
 the third day and on the
 seventh day he must purify
 himself from the sin; if so, he
 shall be clean, but, if not, he
 shall not be clean. Anyone 13
 who touches a dead body, that
 is, a human corpse, and does
 not cleanse himself from the
 sin, has polluted the Dwelling
 of the Eternal, and shall be out-
 lawed from Israel, since the
 water for removing pollution
 has not been splashed over him;
 he is unclean, his uncleanness

14 clings to him. When a man dies inside a tent, the law is that anyone entering the tent and all who are already in the tent shall remain unclean for
 15 seven days; also, that every open vessel, whose lid is not fastened down, shall be un-
 16 clean. Again, anyone who in the open touches the dead body of a man fallen in battle or of one who has died a natural death, anyone who touches even a bone or a grave, shall remain unclean for seven days.
 17 On behalf of the unclean man, some ashes of the sacrificed cow shall be taken, and fresh water poured over them in a
 18 vessel; then some clean man shall dip a bundle of marjoram in the water and splash it over the tent and the furniture and all persons present or on the man who has touched a bone
 19 or a corpse or a grave; the clean man shall splash the water over the unclean man on the third day and on the seventh day, freeing him from sin on the seventh day, when he must wash his robes and bathe in water, and by evening he shall
 20 be clean again. But as for anyone who becomes unclean and does not have himself cleansed from sin, that man shall be outlawed from the community, since he has polluted the sanctuary of the Eternal and had no water for removing pollution splashed over him—the unclean
 21 creature! This shall be a regulation for all time among you. (The man who splashes the water for removing pollution shall wash his robes, and anyone who touches the water shall remain unclean till evening.
 22 Also, anything that the unclean man touches shall become un-

clean, and anyone touching it or him shall remain unclean till evening.)"

[While the people were staying 20 at Kadesh, Miriam died there and 1b was buried there. And the people 3a quarrelled with Moses, complaining, "Why have you brought 4 the community of the Eternal into this desert, only to let us die, both us and our cattle? Why did you 5 make us leave Egypt for this evil place? It is no place for seed, for figs, or for vines, or for pomegranates; and there is no water to drink!" Then said the Eter- 7 nal to Moses, "Take your staff, 8 and after convening the people bring water from the rock for them, to let them and their cattle drink." So Moses said to them, 10 "Listen, you rebels, must I bring you water from this rock?" And 11 lifting his hand he struck the rock with his staff, till water gushed out, and the community and their cattle drank of it. It 13 is called the water of Meribah (Complaint), because there the Israelites complained of the Eternal, and there he vindicated himself.]

In the first month of . . . 1a the Israelites, the whole community of them, entered the desert of Zin. As there was no water 2 for the community, they gathered against Moses and Aaron, crying, "Would that we had 3b died when our fellows died before the Eternal!" Then Moses 6 and Aaron withdrew to the entrance of the Trysting tent and fell on their faces; the Eternal's majesty appeared to them, and he said, "Do you 7,8 and Aaron order the rock to yield its water before the eyes of the people." Then, in obedience to the Eternal, Moses took the stick of Aaron from the

10 presence of the Eternal, and
Moses and Aaron convened the
community in front of the rock.

12 So the Eternal said to
Moses and Aaron, "Because you
would not trust me and vindicate
my honour before the
Israelites, you shall not lead
this community into the land
that I have given them."

14 [*From Kadesh Moses sent
messengers to the king of Edom
from his "kinsmen the Israel-
ites."* The message was, "*You
know all the hardships that have
befallen us, how our fathers went
down to Egypt, how we stayed
long in Egypt and were badly
treated, both we and our fathers,
by the Egyptians; and how, when
we cried to the Eternal, he lis-
tened to us and sent an angel and
brought us out of Egypt. Now
here we are at Kadesh, a town
on the edge of your territory.*

17 *Pray let us cross your land. We
will not march over any field or
vineyard, nor will we drink the
water of your wells, but march
along the royal highroad, turning
neither to right nor to left, until we
pass beyond your frontier."*

18 Edom answered Israel, "No,
you shall not cross; if you do, I
will attack you." The Israelites
said to him, "We will keep to the
highroad, and we will pay you
for any water that we or our
cattle drink; pray let us walk
quietly across—there is no harm
in that!" "No," said Edom,
and sallied out to stop them with
a large army in strong force.

21 Thus Edom refused to let Israel
cross his territory; Israel had to
turn aside.]

22 From Kadesh the Israelites
set out and came, the whole
community of them, to mount
23 Hôr. At mount Hôr on the
borders of Edom the Eternal

said to Moses and Aaron,
"Aaron must now rejoin his 24
kinsfolk, for he is not to enter
the land I have given to the
Israelites, because you and he
were faithless to my orders at
the water of Meribah. Take 25
Aaron and his son Eleazar up
mount Hôr, strip Aaron of his 26
robes and put them on Eleazar;
Aaron shall depart and die
there." So Moses did as the 27
Eternal told him; they went up
mount Hôr before the eyes of
all the community, and, after 28
Moses had stripped Aaron of
his robes and put them on his
son Eleazar, Aaron died there
on the mountain-top. Then
Moses and Eleazar came down
the mountain, and when all the 29
assembly saw that Aaron was
dead, all Israel mourned for
Aaron thirty days. Then the 21
Israelites set out from mount 4a
Hôr and passed forward to
encamp at Oboth; setting out 10
from Oboth, they encamped 11
at Ije-abârim. Then the Israel- 22
ites set out and encamped on the 1
steppes of Moab east of the
Jordan opposite Jericho.

[*They cast back to go round 21
the land of Edom by the Gulf of 4b
Akôbah, and the people grew
impatient over the route; they 5
attacked God and Moses, crying,
"Why have you brought us from
Egypt to die in the desert? There
is neither bread nor water, and
we loathe this wretched food."*
Then the Eternal sent stinging 6
serpents among the people, that
bit the people, till many an
Israelite died. So the people 7
came and said to Moses, "*We
have sinned by attacking the
Eternal and you; pray to the
Eternal to take the serpents away
from us.*" Moses prayed for the
people, and the Eternal told 8

- Moses to make a bronze serpent and erect it on a pole, so that any person who was bitten might live
 9 by looking at it. Moses made a bronze serpent and erected it on a pole; and when anyone who had been bitten by a serpent looked at the bronze serpent, he lived.
 12 Marching forward through the desert to the east of Moab, they encamped in the wady of Zered;
 13 then marching forward they encamped north of Arnon in the desert that stretches to the east of the Amorite territory, for the Arnon is the northern boundary of Moab, between them and the
 14 Amorites. Hence the lines in the book of the "Battles of the Eternal"—

- Through Waheb we swept,
 15 through the valleys of Arnon,
 o'er the slope of the valleys
 that stretches where Ar lies,
 that leans over Moab's edge.

- 16 Then they pushed on to Beër, the Beër where the Eternal said to Moses, "Gather the people and
 17 I will give them water"; and Israel sang this song,

- Spring up, O well—
 18 ah, sing to the well
 that chieftains dug,
 that captains delved,
 wielding their wands,
 wielding their staves!

- From Beër (Welltown) they
 19 pushed on to Mattánah, from Mattánah to Nahaliel, from Nahaliel to Bamoth, and from
 20 Bamoth to the wady in the region of Moab at the head of the Pisgah plateau that looks down upon the Jeshimon.

- 21 Here Israel sent messengers to Sihon king of the Amorites,
 22 saying, "Let us cross your land; we will not turn aside into any field or vineyard, we will not drink any water from your wells, but

will march along the royal high-road until we pass beyond your frontier." But Sihon would not 23
 allow Israel to pass across his territory. Sihon mustered all his forces and sallied out against Israel in the desert; he reached Jahaz and there attacked Israel, but Israel routed him, giving no 24
 quarter, and seized his country from Arnon to Jabbok on the north and the Ammonites on the east (Jazer marking the Ammonite frontier). Israel captured 25
 all the local towns and lived in all the Amorite towns, in Heshbon and all its dependencies. Heshbon was the capital of Sihon king of the Amorites, who had fought against the former king of Moab and captured all his territory, from Jabbok to Arnon. Hence 26
 the song and satire of the bards— 27

Come to Heshbon and rebuild it!
 Repair the capital of Sihon,
 if you can!

For the blaze began at Heshbon, 28
 at the capital of Sihon,
 till Ar of Moab was consumed,
 and Arnon's heights devoured.

Poor Moabites! 29
 O forlorn folk of Kemôsh!
 The god has left his sons to flight,
 his daughters to a prisoner's
 plight,

their children have perished 30
 from Heshbon to Dibon;
 and we ravaged till war's fire
 was blown to Medëba.

So Israel settled in the Amorite 31
 land. Moses sent spies to Jazer, 32
 and Israel captured its dependencies and evicted the local Amorites.]

They turned to march in the 33
 direction of Bashan. Og the king of Bashan sallied out against them, he and all his forces, to give battle at Edrei. But the Eternal said to Moses, 34
 "Fear him not, I put him into your hands, with all his forces

- and his land; you shall handle him as you handled Sihon king of the Amorites at Heshbon.”
- 35 Whereupon they routed him and all his forces, till not a man was left him; then they seized his land.
- 22 [Now Balak the son of Zip-
2 por watched all that Israel did
3 to the Amorites; Moab was in
dread of the people, they were
3b in such numbers.] *Moab began*
4 *to loathe the Israelites, and Moab*
said to the sheikhs of Midian,
“These hordes will lick up all the
pasture round us, as an ox licks
up the grass in the field.” Balak
the son of Zippor was king of
5 Moab at that time; [he sent mes-
sengers to Balaam the son of
Beôr at Pethor on the Euphra-
tes,] in the land of the Ammon-
ites, with this summons: “Here
is a people that has come from
Egypt! They have been swarm-
ing over the face of the earth,
and here they are now, settled
6 opposite me! Pray come and
curse this people for me (for
they are stronger than I am);
then maybe I shall have power
to defeat them and drive them
out of the country. For I know
that he whom you bless is blessed,
and he whom you curse is cursed.”
7 So the sheikhs of Moab and the
sheikhs of Midian started off, tak-
ing the usual fee for cursing, and
when they reached Balaam they
8 gave him Balak’s message]. He
said to them, “Stay here over-
night, and I will give you what-
ever answer the Eternal sends
me.” So the chieftains of Moab
9 remained beside Balaam. God
came and said to Balaam,
“Who are these men with you?”
10 Balaam said to God, “Balak
the son of Zippor, king of Moab,
11 has sent for me], saying, ‘Here
is this people out of Egypt swarm-
ing over the face of the earth!
Pray come and curse them for
me; then maybe I can fight them
and drive them out of the
country[.’” God said to Ba- 12
laam, “You must not go with
them; you must not curse that
people, for they are blessed.”
So in the morning Balaam rose 13
and told the chieftains of
Balak to go back to their
country, since the Eternal re-
fused to let him go with them.
The chieftains of Moab went 14
away back to Balak and told
him that Balaam had refused
to come. Then Balak sent a 15
larger number of chieftains,
more distinguished men, who 16
came to Balaam with this ap-
peal from Balak the son of Zip-
por, “Pray allow nothing to
keep you from coming to me.]
I will pay you richly, and do 17
whatever you tell me; pray come,
then, and curse this people for
me.” Balaam replied to Bal- 18
ak’s courtiers, “Though Balak
were to give me his very house
full of silver and gold, I could
not do a single thing beyond
what the Eternal my God bids
me. [Do you remain over- 19
night with me also, till I find
out what the Eternal has to
say to me further.” In the 20
night God came to Balaam and
said to him, “As these men have
come to call you away, go with
them; only, you must do noth-
ing except what I tell you.”
So Balaam rose in the morning, 21
saddled his ass, and rode away
with the chieftains of Moab.]
The anger of the Eternal blazed 22
at him for going, and the Eter-
nal’s angel placed himself on
the road to hinder him. He was
riding on an ass, accompanied by
two servants, and when the ass 23
saw the Eternal’s angel standing

on the road with a drawn sword,
 she swerved aside to the open
 country. Balaam struck the ass,
 in order to turn her back into the
 24 road. Whereupon the Eternal's
 angel stood in a narrow lane be-
 tween vineyards, with a fence on
 one side and a fence on the other;
 25 and when the ass saw the Eternal's
 angel there, she pressed against
 the wall and crushed Balaam's
 foot, till he struck her again.
 26 Then the Eternal's angel went
 further ahead and stood in a
 place so narrow that there was
 no room to turn either to right or
 27 to left; when the ass saw the
 Eternal's angel there, she lay
 down under Balaam. Balaam's
 anger blazed; he struck the ass
 28 with his stick. But the Eternal
 opened the mouth of the ass, and
 she asked Balaam, "What have
 I done to you, that you have
 struck me these three times?"
 29 "You have played the fool with
 me," said Balaam; "if only I
 had had a sword, I would have
 30 killed you." The ass answered,
 "Am I not your own ass, the ass
 you have always ridden? have I
 ever been in the habit of playing
 the fool with you?" "No," he
 31 said. And then the Eternal
 opened his eyes; he saw the
 Eternal's angel standing on the
 road with a drawn sword. Bow-
 ing his head, he fell upon his
 32 face. The Eternal's angel said
 to him, "Why have you struck
 your ass these three times? Here
 am I, sent to hinder you, at the
 sight of your headlong ways.
 33 The ass saw me and swerved
 from me these three times; had
 she not swerved, I would certainly
 have slain you and spared her."
 34 Balaam answered the angel of the
 Eternal, "I have sinned; I did
 not know you were standing on
 the road to stop me. So now,

if my going displeases you, I
 will turn back." ["Go with 35
 the men," said the angel of the
 Eternal, "but you shall only say
 what I tell you."] So Balaam
 went with the chieftains of
 Balak. When Balak heard of 36
 Balaam's arrival, he went out
 to meet him at Ir of Moab on
 the Arnon frontier, at its eastern
 end. Balak said to Balaam, 37
 "Did I not send to summon
 you? Why did you not come?
 Am I not able to reward you?"
 And Balaam said to Balak, 38
 "Well, I have come to you now.
 But have I the power to say a
 single word? Whatever word
 God gives me, that word I must
 speak." Then Balaam went 39
 along with Balak as far as
 Kiriath-huzzoth, where Balak 40
 sacrificed oxen and sheep, send-
 ing portions of their flesh to
 Balaam and the chieftains with
 him. Next morning Balak took 41
 Balaam up to the heights
 of Baal, where he could catch
 sight of the fringe of Israel.
 "Build seven altars for me 23
 here," said Balaam to Balak,
 "and prepare seven bullocks
 and seven rams." Balak did 2
 so, sacrificing on every altar one
 bullock and one ram. "Now," 4b
 he said, "I have prepared the
 seven altars and sacrificed on
 every altar one bullock and one
 ram." Balaam then said to 3
 Balak, "Remain here beside
 your sacrifice, and I will go
 apart; perhaps God will come
 to meet me, and then I can tell
 you whatever he tells me."
 So he went his way. God met 4a
 Balaam, and gave him a mes- 5
 sage, bidding him go back to
 Balak and telling him what to
 say. When he got back he 6
 found Balak beside his sacrifice,
 Balak and all the chieftains of

7 Moab. Then he uttered these lines:

From Aram am I brought by
Balak,
from eastern hills by Moab's king,
to lay a curse on Jacob,
and to denounce Israel.

8 But how can I curse whom God
has not cursed,
or denounce whom the Eternal
has not denounced?

9 From these cliffs I scan them,
from the mount I mark them,
a folk who live secure,
who reckon themselves above all
races.

10 Who can count up Jacob's num-
bers,
who can reckon Israel's myriads?
Be it mine to die as these just
men shall die,
be my last end like theirs!

11 "What is this you have done?"
said Balak. "I brought you to
curse my foes, and here you
have done nothing but bless
them!" Balaam answered,

12 "Must I not be careful to say
whatever the Eternal gives me
to say?" Balak cried, "Pray

come along to another place,
to view them, and curse them
for me there!" So he took

him to Gazerfield on the Pisgah
plateau, where he built seven
altars, sacrificing a bullock and

15 a ram on each. Balaam said,
"Remain here beside your sacri-
fice, while I meet God yonder."

16 God met Balaam and gave him
a message, bidding him go back
to Balak and telling him what

17 to say. When he got back he
found Balak beside his sacrifice,
Balak and the chieftains of
Moab. Balak asked him what

18 the Eternal had said, and he
uttered these lines:

Balak, listen and attend,
hear me, son of Zippor!

19 God is no man to break his word,
no mortal to change his mind;

he promises, and does he not per-
form?

does he not carry out his word?
He bids me bless,
and bless I must—I cannot take
it back.

I see no scathe for Jacob,
I mark no misery for Israel;
the Eternal their God is with them,
they shout in honour of their King;
God who brought them out of
Egypt

bears all down before them.
Jacob needs no omens,
Israel tries no magic arts;
it is revealed to Jacob and to Israel
what God will do.

The nation rises like a lioness,
rearing like any lion;
it never rests till it has crunched
its prey,
and drunk the victim's blood.

Balak then said to Balaam,

25 "Neither curse them nor bless
them at all!" But Balaam re-

plied, "Did I not tell you that
I must do exactly as God told
me?" So Balaam started for
his home, and Balak also went
away.]

[[Then Balak said to Balaam,

27 "Come and I will take you to
another place; perhaps God
will be pleased to let you curse
them for me there." Balak
took Balaam to the top of the Pěor,
looking down upon the Jeshimon.

"Build seven altars for me here,"
said Balaam to Balak, "and pre-
pare seven bullocks and seven

rams." Balak did so, sacri-
ficing on every altar one bullock
and one ram. And when Ba-

24 laam saw that the Eternal was
pleased to bless Israel, he had no
recourse to omens as usual, but
gazed out on the desert; as he
looked, he saw Israel lying en-
camped, clan by clan, and the
spirit of God came over him, till
3 he uttered these lines:

The oracle of Balaam son of Beor,
the oracle of the seer,

- 4 *the oracle of him who hears God speak,
who sees a vision of the Almighty,
sleeping but awake in soul.*
- 5 *How fair, O Jacob, are your tents,
how fair your homes, O Israel!*
- 6 *like glens that stretch afar,
like gardens by a river,
like oaks planted by the Eternal,
like cedars by a stream.*
- 7 *Let nations tremble at their might,
let many a people feel their power!
Let their king be greater than Gog,
let their kingdom triumph!*
- 8a *God who brought them out of Egypt
bears all down before them.*
- 9a *They crouch, they lurk like a lion,
like a lioness—who dare rouse
them?*
- 8b *They eat up the opposing nations,
and they crush their conquerors.*
- 9b *Blessed be all who bless you,
and cursed all who curse you!*
- 10 *This made Balak's anger blaze
against Balaam; he struck his
hands together in contempt and
told him, "I summoned you to
curse my foes, and here you have
blessed them these three times.*
- 11 *Be off with you; away home! I
meant to pay you richly, and the
Eternal has prevented you from*
- 12 *receiving a reward!" "But,"
said Balaam to Balak, "did not*
- 13 *I tell your messengers that even if
Balak were to give me his very
house full of silver and gold, I
could not go beyond the word of
the Eternal to do anything of my
own accord, good or bad? What-*
- 14 *ever the Eternal says, I say. I
go back indeed to my own people,
but let me tell you what this
people will do to your people in*
- 15 *after days." Then he uttered
these lines:*
- The oracle of Balaam son of Beór,
the oracle of the seer,*
- 16 *the oracle of him who hears God
speak,
who knows what the most High
knows,
who sees a vision of the Almighty,
sleeping but awake in soul!*

*I see them in the future far, 17
I mark them in the days to come;
a star of a king has come from
Jacob,
a mace has risen from Israel,
crashing in Moab's head,
the skull of these proud creatures!
Edom falls a prey to him, 18
and Seir is dispossessed,
as Israel wins the day,
and Jacob tramples on his foes. 19*

*[[When he looked at Amâlek he 20
uttered these lines:*

*Amâlek headed the nations;
its end is to be destroyed.*

*When he looked at the Kenites 21
he uttered these lines:*

*Strong your seat is, Kenites,
your eyry in the rocks!
Yet one day shall it be rifled. 22
For how long? . . .*

*Sea-folk shall issue from the north, 23
and ships swarm out of Cyprus,
for the ruin of Assyria over the 24
Euphrates,
till it in turn is overwhelmed.]]*

*[When Israel was at Shittim,] 25
the people began to wanton with
the women of Moab, who invited 2
them to the sacrifices of their gods;
the people partook of their feasts
and paid homage to their gods[
Israel attached themselves to the 3
Baal of Pëor,] till the Eternal's
anger blazed against Israel, and 4
the Eternal bade Moses seize all
the leaders of the people and
execute them in broad daylight
before the Eternal, in order to
avert the Eternal's hot anger
from Israel. [So Moses told all 5
the sheriffs to put to death
throughout their jurisdictions
the men who had attached them-
selves to the Baal of Pëor.]*

*Now one of the Israelites 6
introduced into his family a
Midianite woman, in face of
Moses and all the community of
Israel who were wailing at the
entrance of the Trysting tent.*

7 When Phinehas the son of
 Eleazar, a grandson of Aaron
 the priest, saw this, he left
 8 the assembly, seized a spear, and
 following the Israelite into the
 tent stabbed the pair of them,
 9 the Israelite and the woman
 right through her belly. This
 stopped the death-stroke in
 Israel, the death-stroke by
 which twenty-four thousand
 10 had died. Then said the Eter-
 11 nal to Moses, "Phinehas the
 son of Eleazar, a grandson of
 Aaron the priest, has averted
 my wrath from the Israelites
 by resenting the sin among you
 even as I resent it; hence I have
 not put an end to Israel in my
 12 resentment. So proclaim that
 13 I pledge him my favour, pledg-
 ing him and his descendants a
 perpetual priesthood, for having
 resented sin on behalf of his
 God and having made expiation
 14 for the Israelites." The Israel-
 ite who was killed with the
 Midianite woman was called
 Zimri the son of Salu, a chief-
 tain belonging to one of the
 15 families of Simeon. The Mid-
 ianite woman who was killed
 was called Cozbi, the daughter
 of Zur, head of a clan or family
 16 in Midian. [[The Eternal said
 17 to Moses, "Attack the Midian-
 18 ites and crush them, for they
 made an attack on you with
 their subtle intrigues over
 Pëor and over their country-
 woman Cozbi, the daughter of
 a Midianite chief, who was
 killed when the death-stroke
 fell on account of Pëor."]]
 26 After the death-stroke the
 Eternal bade Moses and Eleazar
 2 the son of Aaron the priest count
 the entire community of the
 Israelites over twenty years of
 age, clan by clan, all Israelites
 who were able for active service.

So Moses and Eleazar the 3
 priest numbered them on the
 steppes of Moab beside the
 Jordan at Jericho, counting 4
 all over twenty, as the Eternal
 had commanded Moses. The
 Israelites who left Egypt were
 as follows: There was Reuben 5
 the first-born of Israel; his sons
 were Hanôk head of the Hanô-
 kite sept, Pallu head of the Pal-
 luite sept, Hezron head of the 6
 Hezronite sept, and Karmi head
 of the Karmite sept; these were 7
 the septs of Reuben, numbering
 forty-three thousand seven hun-
 dred and thirty men. (The 8
 son of Pallu was Eliab, and 9
 Eliab's sons were Nemûel,
 Dathan, and Abiram, the Da-
 than and Abiram, selected from
 the community, who opposed
 Moses and Aaron along with
 Korah's company of rebels
 against the Eternal. But the 10
 earth yawned and swallowed
 them up along with Korah,
 when that company perished,
 when fire burned up two hun-
 dred and fifty men, as a warn-
 ing. However, the sons of 11
 Korah did not die out.) The 12
 sons of Simeon, sept by sept,
 were Nemûel head of the Nemû-
 elite sept, Jamin head of the
 Jaminite sept, Jachin head of
 the Jachinite sept, Zerah head 13
 of the Zerahite sept, and Shaul
 head of the Shaulite sept; these 14
 were the septs of Simeon,
 twenty-two thousand two hun-
 dred men. The sons of Gad, 15
 sept by sept, were Zéphon
 head of the Zéphonite sept,
 Haggi head of the Haggite sept,
 Shuni head of the Shunite
 sept, Ozni head of the Oznite 16
 sept, Eri head of the Erite sept,
 Arod head of the Arodite sept, 17
 and Arêli head of the Arêlite
 sept; these were the septs of 18

Gad, numbering forty thousand
 19 five hundred men. The sons of
 Judah were Er and Onan (but
 20 they died in Canaan), then
 Shelah the head of the Shela-
 hite sept, Perez the head of the
 Perezite sept, and Zerah the
 21 head of the Zerahite sept, with
 the sons of Perez, Hezron the
 head of the Hezronite sept and
 Hamul the head of the Hamu-
 22 lite sept; these were the septs
 of Judah, numbering seventy-
 six thousand five hundred men.
 23 The sons of Issachar, sept by
 sept, were Tola the head of the
 Tolaite sept, Puvah the head
 24 of the Puvite sept, Jashub the
 head of the Jashubite sept, and
 Shimron the head of the Shim-
 25 ronite sept; these were the
 septs of Issachar, numbering
 sixty-four thousand three hun-
 26 dred men. The sons of Zebu-
 lun, sept by sept, were Sered
 the head of the Seredite sept,
 Elon the head of the Elonite
 sept, and Jahleël the head
 27 of the Jahleélite sept; these
 were the septs of Zebulun, num-
 28 bering sixty thousand five
 hundred men. The sons of
 Joseph, sept by sept, were Ma-
 29 nasseh and Ephraim; Manas-
 seh's son Machir, the head of
 the Machirite sept, was the
 father of Gilead the head of the
 30 Gileadite sept, and the sons of
 Gilead were Jezer the head of
 the Jezerite sept, Helek the
 31 head of the Helekite sept, Asriel
 the head of the Asrielite sept,
 Shechem the head of the
 32 Shechemite sept, Shemêda the
 head of the Shemêdaite sept,
 and Hephher the head of the
 33 Hephherite sept (Zelophehad the
 son of Hephher had no sons,
 only daughters, and his daugh-
 ters were called Mahlah, Noah,
 Hoglah, Milkah, and Tirzah);

these were the septs of Manas- 34
 seh, numbering fifty-two thou-
 sand seven hundred men. The 35
 sons of Ephraim, sept by sept,
 were Shûthelah—the head of
 the Shûthelaite sept, Becher
 the head of the Becherite sept,
 and Tahan the head of the
 Tahanite sept, Shûthelah's son 36
 being Eran the head of the
 Eranite sept; these were the 37
 septs of Ephraim, numbering
 thirty-two thousand five hun-
 dred men. Such were the sons
 of Joseph, sept by sept. The 38
 sons of Benjamin, sept by sept,
 were Bela the head of the Be-
 laite sept, Ashbel the head of
 the Ashbelite sept, Ahiram the
 head of the Ahiramite sept,
 Shephûpham the head of the 39
 Shephûpham sept, and Hupham
 the head of the Huphamite sept,
 Bela being the father of Ard, 40
 the head of the Ardite sept, and
 of Naaman the head of the
 Naamite sept; these were the 41
 septs of Benjamin, numbering
 forty-five thousand six hundred
 men. The son of Dan was 42
 Shuham, head of the Shuha-
 mite sept; the Shuhamite sept 43
 numbered sixty-four thousand
 four hundred men. The sons 44
 of Asher were, sept by sept,
 Imnah the head of the Imnite
 sept, Ishvi the head of the
 Ishvite sept, and Beriah the 45
 head of the Beriite sept, Beriah
 being the father of Heber head
 of the Heberite sept, and of
 Malchiel head of the Malchie-
 lite sept. (Asher had a daugh- 46
 ter called Sarah.) These were 47
 the sons of Asher, sept by sept,
 numbering fifty-three thousand
 four hundred men. The sons 48
 of Naphtali, sept by sept, were
 Jahzeël head of the Jahzeélite
 sept, Guni head of the Gunite
 sept, Jezer head of the Jezerite 49

sept, and Shillêm head of the
 50 Shillêmite sept; these were the
 septs of Naphtali, numbering
 forty-five thousand, four hun-
 51 dred men. The total number
 of the Israelites was six hundred
 and one thousand seven hun-
 dred and thirty.

52 The Eternal ordered Moscs
 53 to have the country divided
 up among them according to
 54 their respective numbers; a
 large clan was to receive a large
 property, and a small clan a
 small property, each being
 assigned a holding according
 to the number of its members.

55 The country was to be divided
 up by lot, and individuals were
 to hold property as members
 56 of their septs; the common
 possession of Israel was to be
 divided by lot between the
 larger and the smaller clans.

57 In the census the Levites,
 sept by sept, included the Ger-
 shonite sept of Gershon, the
 Kohathite sept of Kohath, and
 the Merarite sept of Merari;
 58 the Levite septs were the Lib-
 nites, the Hebronites, the Mah-
 lites, the Mushites, and the
 Korahites. Kohath was the
 59 father of Amram, who married
 Jochebed a daughter of Levi,
 born in Egypt, and she bore
 Aaron, Moses, and Miriam their
 60 sister. Aaron was the father
 of Nadab, Abihu, Eleazar, and
 61 Ithamar (Nadab and Abihu
 died for having offered irregular
 62 fire before the Eternal). Their
 total number was twenty-three
 thousand, counting every male
 over a month old. Their num-
 ber was not included in that of
 Israel, as they received no
 property in Israel.

63 [[Such were the men counted
 by Moses and Eleazar the priest
 as they took the census of the

Israelites on the steppes of
 Moab beside the Jordan oppo-
 site Jericho. There was not a 64
 man among them who had been
 in the census taken by Moses
 and Aaron the priest, when they
 counted the Israelites in the
 desert of Sinai; the Eternal had 65
 declared that they would cer-
 tainly perish in the desert, and
 not a man of them was left,
 except Caleb the son of Je-
 phunneh and Joshua the son of
 Nun.]]

Now there came forward the 27
 Manassite daughters of Zelophe-
 had the son of Hephher, son of
 Gilead, son of Machir, son of
 Manasseh, son of Joseph; their
 names were Mahlah, Noah,
 Hoglah, Milkah, and Tirzah.
 They appeared before Moses 2
 and Eleazar the priest and the
 chieftains and all the commu-
 nity at the entrance of the
 Trysting tent, with this plea:
 "Our father died in the desert, 3
 though he took no part in the
 rising of Korah with those who
 conspired against the Eternal;
 he died as an ordinary sinner,
 leaving no sons. Why should 4
 our father's name be dropped
 from his clan, simply because
 he left no son? Let us hold
 property among our fellow-
 clansmen." Moses laid their 5
 plea before the Eternal, and the 6
 Eternal answered Moses, "The 7
 daughters of Zelophehad are
 right; you must certainly let
 them hold property among their
 fellow-clansmen; let their fath-
 er's share pass to them. .And 8
 direct the Israelites to let a
 man's property always pass to
 his daughters, if he dies without
 leaving a son. If he leaves no 9
 daughter, his property shall go
 to his brothers, and, if he leaves 10
 no brothers, his property shall

11 go to his father's brothers. If
his father has left no brothers,
then his property passes to the
next-of-kin in his own clan.
This is to be a fixed custom in
Israel, by order of the Eternal
through Moses."

12 Then said the Eternal to
Moses, "Climb this hill of the
Abârim and view the land I
have assigned to the Israelites;
13 when you have seen it, you
shall rejoin your kinsfolk as
14 Aaron your brother did, since
you and he were faithless to
my orders when the community
made complaints in the desert
of Zin, where I ordered you to
vindicate my authority in pro-
ducing water before their eyes."

(The water was the stream of
Meribah-Kadesh in the desert
15 of Zin.) Moses said to the
16 Eternal, "Let the Eternal, the
God of all human souls, appoint
17 a leader for the community to
manage all their affairs and
enterprises, so that the com-
munity of the Eternal may not
be like sheep without a shep-
herd." "Take Joshua the son
18 of Nun," said the Eternal, "he
is a capable man; lay your
19 hands on him, place him in
front of Eleazar the priest and
all the community, and give
him his commission before their
20 eyes; invest him with some of
your own authority that the
community of Israel may all
21 obey him. He shall appear
before Eleazar the priest to
receive directions from the
Eternal by means of the sacred
lot; at Eleazar's bidding he and
all the community of Israel shall
22 act and move." Moses did
as the Eternal told him; he
placed Joshua in front of Elea-
zar the priest and all the com-
munity, laid his hands on him,

and gave him his commission, 23
as the Eternal had directed by
means of Moses.

The Eternal also gave Moses 28
these directions for the Israel-
ites. "Bid them be careful 2
about offering me at the due
time my oblations, my food in
burnt sacrifices, and the sooth-
ing odour of flesh. Tell them 3
that this is what they must
burn in sacrifice to the Eternal,
for all time; two male yearling
lambs without blemish, every
day, one lamb to be sacrificed 4
in the morning, and the other
towards evening, along with a 5
cereal-offering of seven pints of
fine flour, mixed with three
pints of beaten oil. [[This is 6
the sacrifice to be burned for
all time, the sacrifice instituted
at mount Sinai to be a soothing
odour, a burnt-offering, for the
Eternal.]] The libation is to be 7
three pints of wine for the
morning lamb, a libation of
liquor for the Eternal which
must be poured out in the
sacred court. The other lamb 8
is to be offered towards evening,
with the same cereal-offering
and the same libation as in the
morning, to be a burnt-offering,
a soothing odour, for the
Eternal. On the sabbath day 9
two male yearling lambs with-
out blemish are to be offered in
addition, with fourteen pints
of fine flour mixed with oil as a
cereal-offering, and the usual
libation; this is the sabbath 10
sacrifice, in addition to the
ordinary sacrifice and its liba-
tion. On the first day of each 11
month a burnt-offering must be
sacrificed to the Eternal, two
young bullocks, one ram, and
seven male yearling lambs with-
out blemish, with a cereal-offer- 12
ing of twenty-one pints of fine

flour mixed with oil for every bullock, fourteen pints of fine flour mixed with oil for the ram, and seven pints of fine flour mixed with oil for every lamb; 13 this is to be a sacrifice with a soothing odour, a burnt-offering, 14 for the Eternal. The libations are to be six pints of wine for every bullock, four pints for the ram, and three pints for every lamb. Such is the monthly burnt-offering all through the 15 year. Also one he-goat must be sacrificed to the Eternal as a sin-offering, in addition to the ordinary burnt-offering and libation. 16 The fourteenth day of the first month is the Eternal's 17 passover, and a festival falls on the fifteenth day; for seven days unleavened bread is to be 18 eaten. On the first day of the festival a sacred gathering is to be held; no field work is to 19 be done, but you must burn in sacrifice to the Eternal two young bullocks, one ram, and seven male yearling lambs, taking care that they are with- 20 out blemish; also you must present their cereal-offering of fine flour mixed with oil, twenty-one pints for each bullock, four- 21 teen pints for the ram, and seven pints for each of the 22 seven lambs, along with one he-goat as a sin-offering in 23 expiation of your sins. All this in addition to the sacrifice of the morning lamb, the ordi- 24 nary sacrifice. For seven days you must offer daily the Eternal's food in sacrifice, as a soothing odour, in addition to the ordinary sacrifice and liba- 25 tion. On the seventh day you must again hold a sacred gather- 26 ing, and do no field work. You must also hold a sacred

gathering and do no field work on the day of First-fruits, when you make the Eternal a cereal-offering from the new grain at your festival of Weeks; burn as 27 a sacrifice to the Eternal, as a soothing odour, two young bullocks, one ram, and seven male yearling lambs, with the 28 cereal-offering of fine flour mixed with oil, twenty-one pints for each bullock, fourteen pints for the ram, and seven 29 pints for each of the seven lambs, besides one he-goat in 30 expiation of your sins. These 31 animals (and they must be unblemished) shall be sacrificed with their due libations, in addition to the ordinary daily sacrifice.

On the first day of the 29 seventh month you must also hold a sacred gathering and do no field work; make that a day for the blowing of the bugles, and burn in sacrifice 2 to the Eternal, as a soothing odour, one young bullock, one ram, and seven male yearling lambs without blemish, with 3 the due cereal-offering of fine flour mixed with oil, twenty-one pints for the bullock, four- 4 teen pints for the ram, and seven pints for each of the 5 seven lambs; also one he-goat 5 as a sin-offering to expiate your sins; and all in addition to the 6 burnt-offering in honour of the new moon, and its cereal-offering, and the ordinary sacrifice with its cereal-offering and libations in order due—as a soothing odour, a sacrifice of fire, to the Eternal. On the 7 tenth day of the seventh month you must hold a sacred gathering, abstain and fast, doing no field work at all; you must burn 8 in sacrifice to the Eternal, as a

- soothing odour, one young bullock, one ram, and seven male yearling lambs, taking care that they are unblemished; also, their cereal-offering of fine flour mixed with oil, twenty-one pints for the bullock, fourteen pints for the ram, and seven pints for each of the seven lambs, besides one he-goat as a sin-offering, in addition to the sin-offering of expiation and the ordinary sacrifice, with their cereal-offerings and libations. On the fifteenth day of the seventh month you must hold a sacred gathering, doing no field work, and hold a festival in honour of the Eternal for seven days; you must burn in sacrifice to the Eternal, as a soothing odour, thirteen young bullocks, two rams, and fourteen male yearling lambs without blemish, together with their cereal-offerings of fine flour mixed with oil, twenty-one pints for each of the thirteen bullocks, fourteen pints for each of the two rams, and seven pints for each of the fourteen lambs, besides one he-goat as a sin-offering; and all in addition to the ordinary sacrifice with its cereal-offering and libation. On the second day of that week you must sacrifice twelve young bullocks, two rams, and fourteen male yearling lambs without blemish, with the due cereal-offering and libation for each of the bullocks, rams, and lambs; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the third day, eleven bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb respectively; also, one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the fourth day, ten bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the fifth day, nine bullocks, two rams and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the sixth day, eight bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the seventh day, seven bullocks, two rams, and fourteen male yearling lambs without blemish, with the due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation. On the eighth day you must hold a sacred festival, doing no field work, but burning in sacrifice to the Eternal, as a soothing odour, one bullock, one ram, and seven male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in ad-

dition to the ordinary sacrifice with its cereal-offering and libation.

39 Such shall be your sacrifices to the Eternal at your fixed festivals, in addition to what you may vow or offer of your own freewill, by way of burnt-offerings, cereals, libations, and recompense-offerings." Moses gave Israel all these directions conveyed to him by the Eternal.

30 Moses told the chiefs of the clans of Israel that the Eternal had given these directions: "If

2 any man vows anything to the Eternal or takes an oath to abstain from anything, he must not break his word; he must carry out whatever he has

3 promised. If any woman vows anything to the Eternal or pledges herself to abstain from anything, while she is young and living in her father's house,

4 then, should her father come to hear of her vow or pledge and offer no objection, her vow is valid and her pledge is bind-

5 ing; but, should her father express disapproval, no vow or pledge that she has taken shall stand, and the Eternal will forgive her, since her father dis-

6 approved. If she marries, when bound by some vow or rash

7 pledge, and if her husband offers no objection when he comes to hear of it, then her vow is valid

8 and her pledge is binding; but if her husband expresses disapproval when he comes to hear of it, then this renders invalid her vow or rash pledge, and the Eternal will forgive her.

9 [[But the vow of a widow or of a divorced woman, any pledge that she makes, is binding on her.]] If she has vowed a vow or taken an oath to abstain from anything, while in her husband's

house, should he hear of it and offer no objection, expressing no disapproval, then any vow of hers is valid, any pledge is binding; but if her husband quashed them when he came to hear of them, nothing she has ever said by way of vow or pledge shall hold good; her husband has annulled them, and the Eternal will forgive her. Any vow she takes, any pledge she makes on oath to abstain from food or anything else, may be rendered valid or invalid by her husband. If her husband, from the day he hears of it, never makes any objection, he renders valid any vow or pledge she has taken; he renders them valid because he never objected to them when he heard of them. But if he quashes them some time after he has heard of them, he must pay the penalty incurred by his wife." Such were the regulations bearing on a man and his wife, or upon a father and his young unmarried daughter, as given by the Eternal to Moses.

The Eternal then bade Moses 31 avenge the Israelites on the 2 Midianites, before he rejoined his kinsfolk. So Moses ordered 3 the people, "Arm some of your number to go and fight against Midian, to execute the Eternal's vengeance on Midian; send a 4 thousand soldiers from every clan in Israel." Moses did get 5 a thousand from every clan, twelve thousand Israelites, armed for war, and he sent them 6 to fight, along with Phinehas the son of Eleazar the priest, who also went into battle carrying the sacred vessels and the bugles to sound the charge. They attacked Midian, as the 7 Eternal had given orders to

Moses, and killed every male
 8 among them; they killed the
 kings of Midian, amongst those
 slain in battle, Evi, Rekem,
 Zur, Hur, and Reba, these five
 kings of Midian, and also put
 to death Balaam the son of
 9 Beôr. The Israelites further
 made prisoners of the women
 of Midian and their children,
 plundered all the Midianites'
 cattle and flocks and goods,
 10 and burned up all the towns
 and camps where they had
 11 settlements. Then they brought
 all the spoil and all the
 12 booty, captives and cattle alike,
 to Moses and Eleazar the
 priest and the community of
 Israel, bringing the captives
 and spoil and booty into the
 camp on the steppes of Moab
 beside the Jordan opposite
 13 Jericho. Moses and Eleazar
 the priest and all the chieftains
 of the community went to meet
 14 them outside the camp, and
 Moses raged at the officers of
 the army, at the generals and
 commanders, on their return
 15 from the expedition. "You have
 let all the women live?" said
 16 Moses. "Why, by the advice
 of Balaam, it was these women
 who led the Israelites to prove
 disloyal to the Eternal in the
 affair of Pëor, till the death-
 stroke fell on the community
 17 of Israel! Come, kill every
 male child, and kill every
 woman who has had intercourse
 18 with a man! But you may
 keep alive all the girls who
 have never had intercourse
 19 with a man. Stay outside the
 camp for seven days; and all
 of you who have killed anyone
 or touched a corpse must purify
 yourselves and your captives
 from the stain on the third day
 20 and the seventh. Also, you

must purify from the stain
 every garment, everything made
 of leather, everything made of
 goat's hair, and everything
 wooden." "This," added Elea- 21
 zar the priest to the soldiers
 who had been on active serv-
 ice, "This is the strict rule
 given by the Eternal to Moses,
 though as for gold, silver, 22
 bronze, iron, tin, and lead, any-
 thing that can stand fire, you 23
 must put that through fire to
 cleanse it, and then purify it
 in the water meant for remov-
 ing pollution; whatever cannot
 stand fire you must pass through
 water. Wash your clothes on 24
 the seventh day and you shall
 be clean; then you may re-en-
 ter the camp."

The Eternal bade Moses 25
 count up all the spoil of cap- 26
 tives and cattle, aided by
 Eleazar the priest and the head-
 men of the various clans; then 27
 he was to halve the booty be-
 tween the troops who had taken
 part in the actual expedition
 and the rest of the community,
 deducting a tax for the Eternal 28
 from the share of the soldiers,
 in the shape of one out of every
 five hundred human beings,
 cattle, asses, and sheep; this 29
 was to be deducted from their
 half and handed to Eleazar the
 priest as a special contribution
 for the Eternal; from the half as- 30
 signed to the Israelites, one out
 of every fifty human beings, cat-
 tle, asses, and sheep was to be
 deducted, and handed to the
 Levites, who were in charge of
 the Eternal's Dwelling. Moses 31
 and Eleazar carried out these
 instructions of the Eternal to
 Moses. The available booty, 32
 out of all that the troops had
 captured, amounted to six
 hundred and seventy-five thou-

33 sand small cattle, seventy-two
 34 thousand large cattle, sixty-
 35 one thousand asses, and thirty-
 36 two thousand maidens. The
 half which fell to the troops was
 three hundred and thirty-seven
 thousand five hundred small
 37 cattle, yielding a tax to the
 Eternal of six hundred and
 38 seventy-five; the large cattle
 numbered thirty-six thousand,
 yielding a tax of seventy-two
 39 for the Eternal; the asses num-
 bered thirty thousand five hun-
 dred, yielding a tax of sixty-
 40 one for the Eternal; and there
 were sixteen thousand maidens,
 yielding a tax of thirty-two for
 41 the Eternal. Moses handed
 all this over, as the Eternal's
 special contribution, to Eleazar
 the priest, as the Eternal had
 42 given orders. Of the half that
 fell to the Israelites, as distinct
 from the troops who had served
 43 (it amounted to three hundred
 and thirty-seven thousand five
 44 hundred small cattle, thirty-
 45 six thousand large cattle, thirty
 thousand five hundred asses,
 46 and sixteen thousand maidens),
 47 out of this half, belonging to
 the Israelites, Moses took one-
 fiftieth in human beings and
 animals, and handed them over
 to the Levites who were in
 charge of the Eternal's Dwell-
 ing, as the Eternal had given
 48 him orders. The commanding
 officers, the generals, and cap-
 tains of the army then came
 49 and told Moses, "We, your
 servants, have gone over the
 men who were serving in the
 army, and not a man is missing.
 50 So we have brought this offering
 for the Eternal, each of us offer-
 ing some gold ornament, he has
 picked up, an armlet, a bracelet,
 a signet-ring, an ear-ring, or a
 necklace, to appease the Eternal

for having counted our men."
 Moses and Eleazar the priest 51
 took the gold from them, and 52
 the gold from these ornaments
 offered by the generals and
 captains to the Eternal came
 to about thirty-four thousand
 pounds. (The common soldiers 53
 had each taken his own plun-
 der.) Moses and Eleazar the 54
 priest brought this gold of the
 generals and captains into the
 Trysting tent, to lie there and
 remind the Eternal of Israel.

The Reubenites and the 32
 Gadites had vast herds, and
 when they saw that the land of
 Jazer and the land of Gilead
 was good for grazing, the Gad- 2
 ites and the Reubenites ap-
 peared before Moses and Elea-
 zar the priest and the chieftains
 of the community, saying,
 "This land of Atâroth, Dibon, 3
 Jazer, Nimrah, Heshbon, Elea-
 leh, Sibmah, Nebo, and Meon,
 which the Eternal has laid low 4
 before the community, is good
 grazing country, and we your
 servants have herds; now," they 5
 added, "if we are in favour
 with you, let this land be
 assigned to your servants as
 their property; do not take us
 across the Jordan." "But," 6
 said Moses to the Gadites and
 the Reubenites, "are your kins-
 men to engage in war while you
 sit here? Why would you dis- 7
 courage the Israelites from
 crossing to the land which the
 Eternal has given them? This 8
 is just what your fathers did,
 when I sent them forward from
 Kadesh-barnea to inspect the
 land. When they made their 9
 way up to the wady of Eshcol
 and saw the land, they dis-
 couraged the Israelites from
 entering the land that the
 Eternal had given them. That 10

day the Eternal's anger blazed,
 11 and he swore that not one of
 those who had left Egypt, no
 man over twenty, would ever
 see the land he had sworn to
 Abraham, Isaac, and Jacob, to
 give them, since they had not
 12 been loyal to him, with the
 exception of Caleb the son of
 Jephunneh the Kenizzite and
 Joshua the son of Nun, who
 had been loyal to the Eternal.
 13 So the Eternal's anger blazed
 against Israel, and he made
 them wander up and down the
 desert for forty years, till all the
 generation that had done evil in
 the sight of the Eternal had
 14 perished. And here have you
 risen to take your fathers' place,
 you brood of sinners, to fan into
 flame the anger of the Eternal
 against Israel! If you give up
 15 following the Eternal, till he
 again abandons the people
 in the desert, you will have
 the whole nation destroyed."
 16 "But," they urged, "we will
 build sheepfolds here for our
 herds and towns for our chil-
 17 dren, and then equip ourselves
 to lead the vanguard of the
 Israelites till we conduct them
 to their settlements, leaving all
 our children in the fortified
 towns for protection from the
 18 natives. We will not return
 to our homes till every Israelite
 has got possession of his own
 19 land. We ourselves will not
 seek any possession with them
 across and beyond the Jordan;
 our own possessions have fallen
 to us on this the eastern bank
 20 of the Jordan." Moses an-
 swered, "If you will do this, if
 you will equip yourselves to
 march under the eyes of the
 21 Eternal to battle, if every sol-
 dier among you crosses the
 Jordan under the eyes of the

Eternal, till the Eternal evicts
 his foes before him, and the 22
 land is subdued before him, then
 you may return home, quit of
 all obligation to the Eternal
 and Israel, and this country
 shall be yours to hold under
 the eyes of the Eternal. But 23
 if not, then you have sinned
 against the Eternal, and be
 sure that punishment for your
 sin will fall on you. Build 24
 towns for your children and
 folds for your sheep, but do
 what you have promised."
 The Gadites and the Reubenites 25
 replied, "My lord, your serv-
 ants will do your bidding.
 Our children, wives, flocks, and 26
 all our cattle shall remain in
 the towns of Gilead, but we 27
 your servants, all of us who
 are armed, will cross to fight
 under the eyes of the Eternal,
 as my lord orders." So Moses 28
 gave these directions to Eleazar
 the priest, to Joshua the son of
 Nun, and to the chiefs of the
 septs, composing the clans of
 Israel: "If all the Gadites and 29
 the Reubenites who are armed
 cross the Jordan along with
 you under the eyes of the Eter-
 nal," said Moses, "and you
 subdue the country, then let
 them hold the land of Gilead.
 But if they will not cross with 30
 you under arms, then they must
 share the land of Canaan with
 you." The Gadites and the 31
 Reubenites replied, "As the
 Eternal has ordered your serv-
 ants, so will we do. We will 32
 cross under arms into the land
 of Canaan, under the eyes of the
 Eternal, and hold as ours the
 country east of the Jordan."
 Moses then assigned them, that 33
 is, the Gadites and the Reuben-
 ites and the half-clan of Manas-
 seh, Joseph's son, the realm of

Sihon the Amorite king and the
 realm of Og king of Bashan,
 the whole country with all its
 34 towns and their districts. The
 Gadites built Dibon, Atâroth,
 35 Arôer, Atroth-Shophan, Jazer,
 36 Jogbehah, Beth-nimrah, and
 Beth-haran, fortified towns with
 37 enclosures for sheep. The Reu-
 benites built Heshbon, Elealeh,
 38 Kiriathaim, Nebo, and Baal-
 mœon [[change the names of the
 two latter!]], and Sibmah, re-
 naming the towns they rebuilt.
 39 [[The Machirites of the Manas-
 seh clan went and seized Gilead,
 dislodging the local Amorites
 40 (Moses assigned Gilead to
 Machir of Manasseh as a set-
 41 tlement); Jair the Manassite
 was the conqueror of these
 townships, which were called
 42 Havvoth-jair (Jairtowns); it
 was Nobah who conquered Ke-
 nath and its dependent town-
 ships, calling it Nobah after
 himself.]]
 33 Here are the stages on the
 route followed by the Israelites
 when their divisions left the
 land of Egypt under the leader-
 2 ship of Moses and Aaron; by
 order of the Eternal Moses
 wrote down their starting-points
 from place to place, and here
 they are, one after another.
 3 Leaving Ramses on the fifteenth
 day of the first month, the day
 after the passover, the Israel-
 ites marched confidently away
 in the sight of all the Egyptians,
 4 who were then burying all their
 first-born children, slain by the
 Eternal (the Eternal had also
 5 punished their gods). Leaving
 Ramses, the Israelites camped
 6 at Sukkoth. Leaving Sukkoth,
 they camped at Etham on the
 7 edge of the desert. Leaving
 Etham, they turned back to
 Pihahiroth, east of Baal-zêphon,

and camped east of Mig-
 dol. Leaving Pihahiroth, they 8
 marched through the sea into
 the desert, and after three days'
 march through the desert of
 Etham camped at Marah.
 Leaving Marah, they reached 9
 Elim, where there were twelve
 fountains and seventy palm-
 trees; so they camped at Elim.
 Leaving Elim, they camped 10
 beside the Reed Sea. Leaving 11
 the Reed Sea, they camped in
 the desert of Sin. Leaving the 12
 desert of Sin, they camped at
 Dophkah. Leaving Dophkah, 13
 they camped at Alush. Leaving 14
 Alush, they camped at Rep-
 hîdim, where the people could
 get no water to drink. Leaving 15
 Rephîdim, they camped in the
 desert of Sinai. Leaving the 16
 desert of Sinai, they camped
 at Kibroth-Hattaâvah. Leav- 17
 ing Kibroth-Hattaâvah, they
 camped at Hazêroth. Leaving 18
 Hazêroth, they camped at Rith-
 mah. Leaving Rithmah, they 19
 camped at Rimmon-perez. Leav- 20
 ing Rimmon-perez, they camped
 at Libnah. Leaving Libnah, they 21
 camped at Rissah. Leaving Ris- 22
 sah, they camped at Kehêla-
 thah. Leaving Kehêlathah, they 23
 camped at mount Shepher.
 Leaving mount Shepher, they 24
 camped at Haradah. Leaving 25
 Haradah, they camped at Mak-
 heloth. Leaving Makheloth, they 26
 camped at Tahath. Leaving 27
 Tahath, they camped at Terah.
 Leaving Terah, they camped 28
 at Mithkah. Leaving Mithkah, 29
 they camped at Hashmonah.
 Leaving Hashmonah, they 30
 camped at Mosêroth. Leav- 31
 ing Mosêroth, they camped at
 Benê-jaakan. Leaving Benê- 32
 jaakan, they camped at Hor-
 haggidgad. Leaving Hor-hag- 33
 gidgad, they camped at Jot-

34 bathah. Leaving Jotbathah,
 they camped at Abronah.
 35 Leaving Abronah, they camped
 36 at Ezîon-geber. Leaving Ezion-
 geber, they camped in the desert
 of Zin (that is, at Kadesh).
 37 Leaving Kadesh, they camped
 at mount Hôr, on the edge of the
 38 land of Edom. (Aaron the
 priest went up mount Hôr at the
 bidding of the Eternal and died
 there, on the first day of the
 fifth month of the fortieth
 year after Israel had left the
 39 land of Egypt; when Aaron
 died on mount Hôr he was a
 hundred and twenty-three years
 41 old.) Leaving mount Hôr, they
 42 camped at Zalmonah. Leaving
 Zalmonah, they camped at
 43 Punon. Leaving Punon, they
 44 camped at Oboth. Leaving
 Oboth, they camped at Ije-
 abârim on the frontier of Moab.
 45 Leaving Iyim, they camped at
 46 Dibon-gad. Leaving Dibon-
 gad, they camped at Almon-
 47 diblathaim. Leaving Almon-
 diblathaim, they camped in the
 Abârim hills, east of Nebo.
 48 Leaving the Abârim hills, they
 camped on the steppes of Moab
 beside the Jordan opposite Jeri-
 49 cho; their camp lay along the
 Jordan, from Beth-jeshimoth
 to Abel-shittim on the steppes
 of Moab.
 50 On the steppes of Moab
 beside the Jordan opposite
 Jericho, the Eternal gave Moses
 51 these orders for the Israelites:
 "When you cross the Jordan
 52 into the land of Canaan, you
 must evict all the natives from
 the land, you must shatter all
 their figured stones and all their
 metal idols, and you must de-
 53 molish all their shrines; then
 take possession of the land and
 live there, for I have given you
 54 possession of it. Divide the

land among yourselves by lot,
 clan by clan, assigning more
 land to the larger clans and less
 to the smaller; as the lot falls for
 a man's sept, so he shall hold
 his property; the division is to
 be made by clans. But if you 55
 will not evict the natives from
 the land, those you allow to
 remain will worry you like a
 speck in your eye or a thorn
 in your side, they will be a
 trouble to you in the land, and 56
 as I mean to treat them, so will
 I treat you."

The Eternal also gave Moses 34
 these directions for Israel: 2
 "When you enter the land of
 Canaan (the land that falls to
 you to possess, Canaan in its
 full extent), your frontier to 3
 the south shall run from the
 desert of Zin along Edom,
 from the foot of the Salt Sea
 eastward; then your frontier 4
 shall turn south of the Scorpion
 Pass and along to Zin, coming
 out south of Kadesh-barnea,
 stretching to Hazar-addur and 5
 along to Azmon, where the
 frontier shall turn to the Wady-
 el-Arish and end at the Mediter-
 ranean Sea. Your frontier on the 6
 west is to be the Mediterranean
 Sea itself. As for your frontier 7
 to the north, you shall mark out
 the line from the Mediterranean
 to the Hôr range in the direc- 8
 tion of the pass of Hamath,
 reaching to Zedad; then the 9
 frontier shall run to Ziphron,
 ending at Hazar-enan; such shall
 be your northern frontier. Your 10
 frontier to the east shall be
 drawn from Hazar-enan to She-
 pham, then down from Shepham 11
 to Harbel east of Ain, and along
 the ridge flanking the lake of
 Kinnereth, till the frontier 12
 reaches the Jordan, ending at
 the Salt Sea. Such is to be the

full extent of your country with
 13 its frontiers." Thus did Moses
 give his orders to the Israelites.
 "This," he said, "is the land
 you are to share by lot, assigned
 by order of the Eternal to the
 14 nine and a half clans. As for
 the clan of Reuben, sept by sept,
 and the clan of Gad, sept by
 sept, as well as the half clan of
 15 Manasseh, these two and a half
 clans have received their pos-
 sessions on the eastern side of
 the Jordan, opposite Jericho."
 16 The Eternal also named for
 17 Moses the men who were to
 divide up the country into
 holdings, Eleazar the priest
 and Joshua the son of Nun.
 18 A chieftain of every clan was
 also to be chosen for the task
 19 of dividing the country; their
 names were to be Caleb the
 son of Jephunneh from the clan
 20 of Judah, Samuel the son of
 Ammihud from the clan of Sim-
 21 eon, Elidad the son of Chislon
 from the clan of Benjamin,
 22 Bukki the son of Jogli a chief-
 tain from the clan of Dan,
 23 Hanniel the son of Ephod from
 the Joseph clan of Manasseh,
 24 Kemuel the son of Shiphthan a
 chieftain from the Joseph clan
 25 of Ephraim, Elizaphan the son
 of Parnach a chieftain from
 26 the clan of Zebulun, Paltiel the
 son of Azzan a chieftain from
 27 the clan of Issachar, Ahihud
 the son of Shelomi a chieftain
 28 from the clan of Asher, and
 Pedahel the son of Ammihud
 a chieftain from the clan of
 29 Naphtali. These were the men
 ordered by the Eternal to divide
 up the land of Canaan into hold-
 ings for the Israelites.
 35 On the steppes of Moab
 beside the Jordan opposite
 2 Jericho, the Eternal also gave
 Moses these directions for the

Israelites: "You must assign
 the Levites out of your allotted
 land towns to dwell in, as well
 as pasture-lands round the
 towns; in the towns they are to 3
 live, and the pasture-lands are
 for their cattle and herds and
 live-stock. The pasture-lands 4
 of a town for the Levites shall
 extend five hundred yards from
 the wall of the town; you shall 5
 measure them out in a square,
 a thousand yards long on every
 side, the town lying in the mid-
 dle of the squares. So much
 for the pasture-lands of a town.
 As for the towns themselves, 6
 you must assign the Levites
 forty-two, in addition to six
 towns of refuge where a homi-
 cide may take sanctuary; so 7
 that the towns you assign to
 the Levites shall be forty-eight
 in all, together with their
 pasture-lands. In assigning 8
 them out of the land allotted
 to the Israelites, you shall take
 more from the larger districts
 and fewer from the smaller;
 each clan shall give towns to
 the Levites in proportion to the
 size of its allotment." The 9
 Eternal also gave Moses these 10
 orders for the Israelites: "When
 you cross the Jordan into the
 land of Canaan, you shall 11
 select for yourselves some suit-
 able towns as towns of refuge,
 so that any homicide who kills
 a person by accident may take
 sanctuary there. These towns 12
 will provide you with a refuge
 from the avenger, so that the
 homicide may not die before
 he has appeared before the
 community to be tried. There 13
 shall be six towns of refuge;
 three towns east of the Jordan, 14
 and three towns in the land of
 Canaan, you shall assign as 15
 towns of refuge, for the Israel-

ites, for foreigners, and for resident aliens among you; anyone who kills a person by accident may take sanctuary in them.

16 But if he struck the person with an iron tool, so that he died, the man is a murderer; the murderer must be put to death

17 without fail. Or, if he lifted a stone to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put

18 to death without fail. Or, if he lifted something wooden to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put to

19 death without fail. (He shall be put to death by the avenger of blood, who may kill him whenever he catches him.)

20 Also, if he pushes a person because he hates him, or hides and throws anything at him,

21 so that he dies, or maliciously strikes him till he dies, the man who struck the blow must be put to death without fail; he is a murderer. (He shall be killed

22 by the avenger of blood who catches him.) Only, if he has given him a sudden push without any malice, or thrown something at him in the open, or

23 thrown a stone that might cause death and hit him accidentally so that he died, when there was no quarrel between the two men and no harm intended, then the community

24 must decide between the homicide and the avenger, guided by these rules; the community

25 must free the homicide from the avenger, the community must put him back in the town of refuge where he took sanctuary, and there shall he stay till the death of the consecrated

26 high priest. If the homicide ever goes outside the bounds

of the town of refuge where he has taken sanctuary and is 27 caught by the avenger outside the bounds, then the avenger may kill the homicide without incurring any guilt; he ought 28 to have remained within the town of refuge till the death of the high-priest. When the high-priest dies, then the homicide may return home. This is 29 to be a fixed custom among you for all time and all over the country. In a case of murder, 30 the murderer must be put to death on the evidence of witnesses; the evidence of a single witness shall not carry sentence of death. No money payment 31 shall be accepted on behalf of a murderer who has been guilty of wilful murder; he must be put to death without fail. Nor 32 shall any money payment be accepted in order to allow a homicide in sanctuary to return home before the death of the high-priest. In this way you 33 shall keep your land undefiled, for bloodshed profanes a country, and there is no expiation for a country with bloodshed except by having the blood of the murderer shed. None of 34 you is to pollute the land in which you live, where I reside; for I the Eternal reside among the Israelites."

Then the chiefs of the septs 36 in the Gileadite clan of Machir, the Manassite clan of Joseph, appeared before Moses and the chieftains of Israel's clans. "The Eternal," they pled, 2 "ordered my lord to have the land divided up by lot among the Israelites, and to allow Zelophehad our kinsman's property to pass to his daughters. Well now, if they marry any 3 members of the other clans in

- Israel, their property will be taken out of our ancestral property and added to the property of the clan into which they marry; this will deprive our clan of their property.
- 4 When the jubilee year comes round for Israel, their property will be added to the property of the clan into which they marry, and the property of our ancestral clan will suffer." So
- 5 Moses, at the Eternal's bidding, declared that the plea of this
- 6 Joseph-clan was just, and announced the Eternal's decision that while the daughters of Zelophehad might marry as they pleased, they must marry kinsmen of their father's clan;
- 7 no property in Israel was to pass from clan to clan; the Israelites
- were all to keep the property of their ancestral clan, and any heiress in Israel must marry one of her father's clan, so that the clans of Israel might each preserve their own property. The daughters of Zelophehad obeyed these instructions of the Eternal laid down by Moses; Mahlah, Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married their cousins; they married into families of the Manassite clan of Joseph, and so their property remained in their ancestral clan.
- 8 10 11 12 13
- These are the commands and regulations of the Eternal, laid down by Moses for the Israelites on the steppes of Moab beside the Jordan opposite Jericho.

DEUTERONOMY

- 1 The following are the words which Moses spoke to all Israel east of the Jordan in the desert, in the wady of the Arâbah opposite Suph, between Paran on the one side and Tophel, Laban, Hazêroth, and Dizâhab
- 3 on the other. (It was on the first day of the eleventh month of the fortieth year that Moses spoke to the Israelites in terms of all the commands that he had received for them from the
- 4 Eternal.) After defeating Sihon king of the Amorites, whose capital was Heshbon, and Og king of Bashan, whose capital
- 5 was Ashtaroth, at Edrei, Moses set himself to expound this code, east of the Jordan in Moab. He said:
- 6 "The Eternal our God said to us at Horeb, 'You have stayed long enough among the
- 7 hills here; move on, away into the highlands of the Amorites and all the surrounding country, the wady of the Arâbah, the highlands, the lowlands, the southern plains and the maritime plains where the Canaanites live, also the Lebânôn. I hand this land over to you, as far as the great river, the river
- 8 Euphrates. There it lies; march in and take possession of the land that the Eternal swore he would give to your fathers, Abraham, Isaac, and Jacob, and to their descendants.'
- 9 "Then it was that I told you, 'I cannot bear the burden of
- 10 you single-handed. The Eternal your God has multiplied you, till now your numbers are
- 11 like the stars in the sky. (May the Eternal the God of your fathers multiply you still a thousand-fold, and prosper you as he promised you!) How can
- 12 I possibly bear the heavy burden of you and your disputes, all by myself? Choose capable
- 13 men, intelligent and experienced, from each of your clans, and let me put them in charge of you?' Then you replied, 'What you
- 14 propose is the right thing to do.' So I took those capable and
- 15 experienced men and put them in charge of your divisions of a thousand, of a hundred, of fifty, and of ten, as your
- 16 prefects, along with officials for every clan. I also charged
- 17 your governors at that time, 'Listen to your fellow-clansmen, and see justice done between a man and his fellow or any resident alien; you must never
- 18 show partiality to any person in a case, you must listen equally to low and high, you must not be afraid of any man—for the judgment is God's. Any case that is too hard for you must be brought to me, and I will hear it.' I gave you
- 19 all your orders then.
- 20 "On setting out from Horeb
- 21 we passed through that wide awful desert, as you saw, on our way to the Amorite highlands, in obedience to the Eternal our God. When we reached
- 22 Kadesh-barnea (eleven days from Horeb by the Mount Seir road) I said to you, 'Now you
- 23 have reached the Amorite highlands, which the Eternal our God is to give us; here is the
- 24 Eternal your God handing over the land to you; march in and take possession of it, as the Eternal the God of your fathers has told you; fear not,

22 neither be dismayed.' Then
 you all came to me and pro-
 posed to send some men in front,
 to explore the land and bring
 back word about the route you
 should follow and the towns
 23 you would reach. I thought
 this is a good plan; so I chose
 twelve men, one for each clan,
 24 and they made their way into
 the highlands as far as the wady
 of Eschol, which they explored.
 25 Then, carrying some fruit of the
 country, they brought it down
 to us, with this report: 'It is a
 fine land that the Eternal our
 26 God is to give us.' But you
 would not march up; you re-
 belled against the orders of the
 27 Eternal your God, and
 grumbled in your tents, 'It is
 because the Eternal hates us
 that he has brought us out of the
 land of Egypt to hand us over
 to the Amorites, to be de-
 28 stroyed! What is our fate to
 be? Our friends have made
 our courage melt by telling us
 that the people are stronger
 and taller than ourselves, and
 the towns large and walled up
 to the sky; besides, they saw
 29 giants in the land!' Then I
 said to you, 'Dread them not,
 30 have no fear of them. The
 Eternal your God who goes in
 front of you, he will fight for
 you; he will do it all for you,
 as you saw him do in Egypt,
 31 and also in the desert where
 you saw how the Eternal your
 God carried you forward, as
 a man carries his boy, all the
 long road till you reached this
 32 place.' But, for all I said, you
 would not trust the Eternal
 33 your God, who had gone in
 front of you upon the road, by
 fire during the night and by a
 cloud during the day, to find
 out where you could pitch your

camp, and to show you the road
 to take. When the Eternal 34
 heard what you said, he was
 angry and swore that 'not a 35
 man of them, not a soul of this
 wicked generation, shall ever
 see the fine land that I swore
 to give to your fathers, none 36
 except Caleb the son of Jephun-
 neh; he shall see it, and to him
 will I give the land on which
 he has set foot, to him and to
 his children, because he has
 been loyal to me.' (The Eter- 37
 nal was angry with me also
 on your account; 'neither shall
 you enter,' said he. Joshua 38
 the son of Nun, your attendant,
 shall enter; nerve him, for he is
 to put Israel in possession of
 the land.') 'Also the infants 39
 who would be seized, you
 thought, and the children who
 know no difference yet between
 good and evil, they shall enter;
 I will give the land to them,
 and they shall hold it. But 40
 as for you, move back into the
 desert in the direction of the
 Gulf of Akabah.' You an- 41
 swered me, 'We have sinned
 against the Eternal, we our-
 selves will march up and fight,
 exactly as the Eternal our
 God has ordered us.' Every
 man of you put on his armour,
 and made little of marching
 into the highlands. But the 42
 Eternal said to me, 'Tell them
 not to march up nor to fight,
 lest you are beaten by your
 enemies; for I am not among
 you.' I told you this, but you 43
 would not listen, you rebelled
 against the orders of the Eter-
 nal, and in your presumption
 you did march into the high-
 lands. Then the Amorites who 44
 lived there attacked you,
 swarming out like bees and
 chasing you, from Seir to

Hormah—a crushing defeat.

45 You came back and wept before the Eternal; but the Eternal would not listen to your cry, he would not hearken to you.

46 Then, after you had made that long stay of many days at

2 Kadesh, we moved back into the desert in the direction of the Gulf of Akabah, as the Eternal had told me. For many a day

we marched round the high-

2 lands of Seir, till the Eternal

3 said to me, 'You have marched

long enough round these high-

4 lands; turn to the north. Tell

the people they are going to

cross the territory of their kins-

folk, the sons of Esau, who live

in Seir; they will be afraid of

you, but you must be careful

5 never to engage in battle with

them, for I have not assigned

you any of their land, no, not a

foot of it; the highlands of Seir

I have assigned to Esau as his

6 own. You may buy food from

them, you may buy water from

7 them (for the Eternal your God

has always blessed your enter-

prise. Think how His care

brought you through this wide

desert; the Eternal your God

has been with you all these

forty years, and never have

8 you been in want).' So we

passed through our kinsfolk the

sons of Esau, who live in Seir,

from Elath and Ezion-geber on

the Arabah route; we moved

round in the direction of the

9 plains of Moab. 'Fight not

with Moab,' said the Eternal

to me, 'do not engage them in

battle, for I will not let you

hold any of their land; Ar I have

assigned to the sons of Lot as

10 their own.' [[Long ago the

Emim used to live there, a

strong and numerous race, as

11 tall as giants; like the giants

they are generally called

Titans, but the Moabites call

them 'Emim.' Long ago also 12

troglodytes used to live in Seir,

but the sons of Esau dislodged

them and killed them off, tak-

ing possession of their country

just as the Israelites did with

the land which the Eternal had

assigned as their possession.]]

'Up now and cross the wady of 13

Zered.' We crossed the wady

of Zered; when we crossed that 14

wady of Zered thirty-eight years

had passed since we left Kadesh-

barnea, and all that generation

(that is, the warriors) had died

off, as the Eternal had sworn:

the Eternal's hand had been 15

against them, routing them in

disarray, till all had perished.

Now that all these warriors 16

had perished from the people,

the Eternal said to me, 17

'To-day you are about to cross 18

Ar, the territory of Moab. As 19

you pass close in front of the

Ammonites, do not fight with

them, do not engage in battle

with them, for I will not let

you have any of the Ammonite

country; I have assigned it to

the sons of Lot as their own.'

[[It also is generally called a 20

land of the Titans; Titans used

to live there long ago, whom

the Ammonites call Zamzummin

—a strong and numerous race, 21

as tall as giants, whom the

Eternal killed off before the

Ammonites, the latter dislodg-

ing them and taking possession

of their country, just as he had 22

done for the sons of Esau who

live in Seir, by killing off the

troglodytes, whom they dis-

lodged, taking possession of

their country to the present

day. So too the Avim who 23

lived in villages as far as Gaza

were killed off by the Cretans,

who came from Crete and took possession of their country.]]

- 24 'Up, then, move across the wady of Arnon; I hand over to you Sihon the Amorite, king of Heshbon, him and his land; start to seize it and to engage
25 him in battle, and I will start this very day to put the terror of you and the dread of you upon all races under heaven; the news of you shall make them tremble in anguish on account
26 of you.' So I sent envoys from the desert of Kedemoth to Sihon king of Heshbon with
27 this message of peace: 'Let us pass through your land, we will go straight across, turning neither to the right nor to the
28 left. You shall sell us food for money and give us drinking water for money; only allow
29 us to walk through, as we were allowed by the sons of Esau who live in Seir and the Moabites who live in Ar, till we cross the Jordan into the land which the
30 But Sihon king of Heshbon would not let us pass through his land; the Eternal your God had stiffened his mind and made his heart stubborn, in order to put him into your hands, as is the case to-day.
31 Then the Eternal said to me, 'Here have I started to hand over to you Sihon and his land; start to seize it, that you may
32 make his land your own.' And when Sihon and all his host attacked us in battle at Jahaz,
33 the Eternal our God put him into our hands; we killed him, and his sons and all his host,
34 we captured all his towns, and in every town we put the citizens to death, men, women, and children, sparing none,
35 keeping only the cattle as our

prey, along with the plunder of the captured towns. From 36
Arôr on the edge of the wady of Arnon and from the town that lies in the wady, right across to Gilead, no town was too much for us; the Eternal our God put them all into our hands. Only, as the Eternal 37
had given strict orders, you never ventured near the land of the Ammonites, or anything that lay on that side of the wady of Jabbok, or near the highland towns.

We then moved up in the 3
direction of Bashan, and Og king of Bashan with all his host attacked us in battle at Edrei. But the Eternal said to me, 2
'Do not fear him, for I hand him over to you, with all his host and his land; you shall do to him what you did to Sihon king of the Amorites who lived at Heshbon.' So the Eternal 3
our God put Og king of Bashan also into our hands, together with all his host; we defeated him, till not a survivor was left, and we captured all his towns— 4
there was not a town that we did not take—sixty towns in all, in the region of Argob, Og's realm in Bashan. All these 5
towns, fortified with high walls, gates, and bars, besides many an open hamlet, we exter- 6
minated, as we did in the case of Sihon king of Heshbon, putting the citizens to death, men, women, and children, but 7
keeping all the cattle and the plunder of the towns as our prey. Thus did we seize the 8
land of the two Amorite kings east of the Jordan, from the wady of Arnon to Mount Hermon (called Sirion by the Phœ- 9
nicians, and Senir by the Am-
rites), all the towns of the table- 10

land, all Gilead and all Bashan as far as Salchah and Edrei, towns belonging to Og's realm
 11 in Bashan. [[Og king of Bashan was the only survivor left of the Titans; his sarcophagus of basalt, is it not lying still at Rabbah-Ammon, fourteen feet
 12 long and six feet broad?]] Of this country which we captured at that time, I gave the Reubenites and the Gadites the land north of Arôer on the wady of Arnon and half of the highlands of Gilead, towns and
 13 all; the rest of Gilead and the whole of Bashan, Og's realm, the whole of the Argob region, I gave to the half-clan of Manasseh. [[This Bashan is all called
 14 a land of the Titans; it was Jair a Manassite who captured the whole of the Argob region to the frontiers of the Geshurites and the Maacathites, calling this part of Bashan 'Havvoth-jair' after himself—a name that lasts to this day.
 15 To Machir I gave Gilead. To
 16 the Reubenites and the Gadites I gave the country from Gilead to the Arnon wady, with the middle of the wady as a boundary, as far north as the Jabbok wady, which bounds the
 17 Amorites, along with the Arâbah, bounded by the Jordan, from the lake of Kinnereth to the sea of the Arâbah, the Salt Sea, lying under the slopes
 18 of Pisgah to the east.]] I gave you these orders then: 'The Eternal your God has given you this land for your own; all your warriors shall march on under arms, in front of your
 19 fellow-Israelites. But your wives and children and cattle (and I know you have many cattle) shall remain here in the towns I have assigned you, till

such time as the Eternal has settled not only yourselves but your fellows, till such time as
 20 they get possession of the land which the Eternal your God assigns them west of the Jordan. Then you can each go home to the land I have assigned you as your own.' I also gave these
 21 orders to Joshua then: 'Your eyes have seen all that the Eternal your God has done to these two kings; so shall the Eternal do to all the realms you are crossing to invade. Fear them
 22 not; it is the Eternal your God who fights for you.'

I also entreated the Eternal
 23 then, saying: 'O Eternal, my
 24 Lord, thou hast only begun to let thy servant see how great and strong thou art; what god in heaven or earth could do deeds like to thine, and mighty acts like thine? Ah, let me
 25 cross and see the fine land over the Jordan, the fair hill-country, and Lebânon.' But the Eternal
 26 was angry with me on your account and would not listen to me. 'Enough of this,' said the Eternal, 'say not another word about it. - Climb to the
 27 top of Pisgah and look round you, west, north, south, and east: look, for you shall never cross this Jordan. But counsel
 28 Joshua, nerve him, strengthen him, for he shall lead the people across and he shall put them in possession of the land on which you look.' We were in
 29 the valley opposite Beth-peôr.

And now, O Israel, listen to
 4 the rules and regulations that I teach you, and obey them, so that you may live and enter on possession of the land which the Eternal the God of your fathers is assigning you. You
 2 shall not add one word to my

commands, nor take one word from them; you shall obey the commands of the Eternal your God which I enjoin upon you.

3 You have seen for yourselves what the Eternal did at Baal-peōr; the Eternal your God has killed every man of you who

4 followed the Baal of Peōr, but those of you who held to the Eternal your God are all alive

5 to-day. Here am I teaching you, as the Eternal my God ordered me, the rules and regulations for what you are to do in the land you are entering to

6 possess it; keep them, obey them, for that will prove your wisdom and intelligence to the nations; when they hear all these rules they will say, 'This great nation is indeed a wise,

7 intelligent race!' For what great nation has a god so near to it as the Eternal our God is whenever we invoke him?

8 What great nation has rules and regulations as just as all this code that I am putting before

9 you now? Only be careful to watch yourselves well, all through your life, lest you forget what you have seen for yourselves, and let it pass from your mind; impart it to your children and your children's

10 children, the story of the day when you stood before the Eternal your God at Horeb and the Eternal said to me, 'Gather the people round me, and I will let them hear my words, that they may learn to reverence me all the days of their life on earth, and that they may instruct their

11 children in reverence'—the story of how you approached and stood below the mountain that flamed up to the very heart of heaven, shrouded in darkness,

12 cloud, and gloom, and how the

Eternal spoke to you out of the flames. You heard the sound of words, but you saw no shape; it was only a voice. He made 13 known to you his compact, the ten sayings which he ordered you to obey, writing them on two stone tablets. The Eternal 14 then ordered me to teach you rules and regulations to be followed in the land which you are entering to possess. Now, 15 be careful. You saw no shape on the day when the Eternal spoke to you out of the flames at Horeb; beware, then, of de- 16 praving yourselves by carving an idol in the shape of any statue, either male or female, or like any beast on earth, any 17 bird that flies, any insect crawling on the ground, or any fish 18 in the sea; beware of looking up 19 to the sky and then, as you see the whole host of heaven, the sun and moon and stars, letting yourselves be allured to bend in worship of them. The Eternal your God has allotted them for worship to all nations under the broad sky, but the Eternal 20 took you and lifted you from the iron furnace of Egypt, to be a people of his own, as it is to-day. Besides, while the 21 Eternal was angry with me on your account and swore that I was not to cross the Jordan, nor to enter the fine country which the Eternal assigns to you as your possession, but that 22 I must die here, instead of crossing the Jordan, you are to cross it and take possession of that fine country. So be care- 23 ful never to forget the compact that the Eternal your God has made with you, never to carve an idol in the shape of anything forbidden by the Eternal your God. For the Eternal your 24

God is a consuming fire, a jealous God.

- 25 When you produce children and children's children, if you lose your freshness in the land and deprave yourselves by carving an idol in the sight of the Eternal your God, and so vexing
26 him, then here and now I call heaven and earth to witness against you that you shall soon be wiped out of the land which you are crossing Jordan to possess; you shall not live long there, you shall be wiped out.
27 The Eternal will scatter you among the nations; few of you will be left among the nations where the Eternal exiles you,
28 and there you will have to worship hand-made gods, gods of wood and stone that neither see
29 nor hear nor eat nor smell. Yet if there you seek the Eternal your God, you shall find him, provided that you seek for him with all your mind and all your
30 soul. When you are in anguish, with all these woes upon you, in the end you shall come back to the Eternal your God and
31 listen to his voice; for the Eternal your God is a merciful God, he will not let you go, he will not destroy you, he will not forget the compact he swore to
32 your fathers. Ask the days of old, ere ever you were born, ask if anything as great has ever happened or been heard of, from one end of the world to another, ever since the day that God
33 made man upon earth: did any nation ever hear the voice of a god speaking from fire, as you have heard, and remain alive?
34 Has any god ever ventured to go and take a nation for himself out of another nation by a series of tests, by signal acts, by war, by sheer strength and main force,

with awful terrors, as you saw the Eternal your God do for you in Egypt? You had all this shown 35 to you, to teach you that the Eternal is God and God alone. He let you hear his voice out of 36 heaven, for discipline, and on earth he let you see his mighty fire—you heard his voice out of the flames. And because he 37 loved your fathers and chose their descendants after them, because he brought you out of Egypt with his own presence and his mighty power, dispos- 38 sessed nations greater and stronger than yourselves that he might bring you in to let you have their land for your own, as it is to-day, therefore be sure of this, remind yourselves, that 39 it is the Eternal who is God in heaven above and on the earth beneath, the only God. You 40 must obey his rules and orders which I command you this day, that all may go well with you and with your children after you, and that you may live long on the land which the Eternal your God assigns you."

Then Moses set apart three 41 towns across the Jordan towards the east, as a refuge for the 42 homicide who had killed some neighbour unintentionally, not out of any previous feud; he might save his life by running to one of those towns, to Bezer 43 on the table-land (which was meant for the Reubenites), to Ramoth in Gilead (which was meant for the Gadites), or to Golan in Bashan (which was meant for the Manassites).

Here is the code which Moses 44 put before the Israelites: here 45 are the decrees, the rules, and the regulations which Moses issued to the Israelites when they left Egypt, when they 46

were east of the Jordan, in the valley opposite Beth-peôr, in the land of Sihon king of the Amorites whose capital was Heshbon, and whom Moses and the Israelites defeated after they
 47 left Egypt, taking possession of his land and also the land of Og king of Bashan, the two Amorite kings who lived to the
 48 east of the Jordan, from Arôer on the edge of the Arnon wady as far as to mount Sion (that
 49 is, Hermon), with all the Arâbah east of the Jordan down to the sea of the Arâbah which lies under the slopes of Pisgah.
 5 Moses summoned all Israel and said to them: "O Israel, listen to the rules and regulations which I announce in your hearing this day, that you may learn them and be careful to
 2 obey them. The Eternal our God made a compact with us
 3 at Horeb; the Eternal made this compact, not with our forefathers but with ourselves, with us who are all here and
 4 now alive. The Eternal spoke to you face to face out of the
 5 fire at the hill, while I stood between the Eternal and you in order to report what the Eternal said—for you were terrified at the fire and would not ascend the hill. He said: 'I
 6 am the Eternal your God, who brought you from the land of Egypt, that slave-pen.
 7 You shall have no gods but me.
 8 You shall not carve for yourselves any idol, the shape of anything in heaven above or on the earth below or in the
 9 sea, you shall not bow down to them nor worship them; for I the Eternal your God am a jealous God, punishing children for the sins of their fathers,

punishing those who hate me to the third and the fourth generation, but showing kindness 10 to thousands of those who love me and obey my orders.

You shall not use the name 11 of the Eternal, your God, profanely, for the Eternal will never acquit anyone who uses his name profanely.

Keep the sabbath sacred, 12 as the Eternal your God has ordered you. Six days you may 13 labour and do all your business, but the seventh day is the sab- 14 bath in honour of the Eternal, your God, and on it you must not do any business, neither you nor your son nor your daughter nor your slaves, male or female, nor your ox nor your ass nor any of your cattle, nor the alien who is among you. Your slaves, male and female, are to rest as well as yourselves. Remember you were once slaves 15 in the land of Egypt, and that the Eternal your God brought you out by sheer strength and main force. Hence the Eternal your God has ordered you to keep the sabbath.

Honour your father and your 16 mother, as the Eternal your God has ordered you, that you may have a long life and that all may go well with you in the land which the Eternal your God is giving you.

You shall not murder, nor 17, 18 commit adultery, nor steal, 19 nor give false evidence against 20 a fellow-countryman, nor lust 21 after his wife, nor covet his household, his property, his slaves, male or female, his ox, his ass, or anything that belongs to a fellow-countryman.'

These sayings the Eternal 22 spoke to all your gathering at the mountain, speaking with a

loud voice out of the flames, the cloud, and the black darkness. He said nothing more. He wrote them on two stone tablets which he handed to me.

23 And when you heard the voice out of the darkness, as the mountain was aflame with fire, you approached me, that is, all the chiefs of your clans and

24 your sheikhs, saying, 'Here has the Eternal our God shown us his glory and greatness; we have heard his voice out of the flames, we have seen to-day how a man can live after God

25 has spoken to him. But why are we to die? This great fire will burn us up; if we hear the voice of the Eternal our God

26 any longer, we shall die. For what mortal ever lived after hearing the voice of a living God out of the flames, as we

27 have heard it? Do you approach the Eternal our God, and hear all he has to say; then tell us whatever the Eternal our God tells you, and we will

28 listen and obey.' The Eternal heard what you said to me, and the Eternal said to me, 'I have heard what this people says to

29 you; they are quite right. If only they had always a mind like this to reverence me and obey all my orders, so that things might always go well with them and with their children!

30 Tell them to go home to their tents, but do you stand beside me here, and I will tell you all the code, the rules and regulations, which you are to teach them to obey within the land which I am giving them

32 for their own.' Be mindful, then, to do as the Eternal your God has ordered you; you must not swerve to the right or to

33 the left, but always follow the

straight road of life which the Eternal your God has laid down for you, that you may live, that things may go well with you, and that you may have a long life in the land that is to be your own.

Now here is the code, the 6 rules and regulations, which the Eternal your God has directed that you are to be taught to follow in the land which you are crossing to make your own, that you may reverence the 2 Eternal your God by obeying all his rules and orders all your life, as I enjoin them upon you and your sons and your grandsons, that you may have a long life. Listen, then, Israel, and 3 be mindful to obey, that things may go well with you, and that you may multiply greatly, as the Eternal the God of your fathers has promised you, in a land abounding with milk and honey.

Listen, Israel: the Eternal, 4 the Eternal alone, is our God. And you must love the Eternal 5 your God with all your mind and all your soul and all your strength. These words you 6 must learn by heart, this charge 7 of mine; you must impress them on your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise up. You 8 must tie them on your hands as a memento, and wear them on your forehead as a badge; you must inscribe them on the 9 door-posts of your houses and on your gates. And when the 10 Eternal your God brings you into the land which he swore to your fathers, Abraham, Isaac, and Jacob, that he would give you, with its great, splendid

towns, which you never built,
 11 with houses full of all stores,
 which you never gathered, with
 reservoirs that you never dug,
 and with vines and olives that
 you never planted, when you
 12 eat and are satisfied, then be-
 ware of forgetting the Eternal,
 who brought you out of the
 land of Egypt, that slave-pen.
 13 You must reverence the Eternal
 your God, you must worship
 him, and by his name you
 14 must swear. You must never
 follow any other gods, belonging
 15 to the nations round you (for
 the Eternal your God, who is
 among you, is a jealous God),
 lest the anger of the Eternal
 your God blaze out against you
 and wipe you off the face of the
 16 earth. You must not put the
 Eternal your God to the proof,
 17 as you did at Massah. You
 must be careful to obey the
 orders of the Eternal your God,
 the decrees and rules which he
 18 has enjoined upon you. You
 must do whatever the Eternal
 holds to be right and good,
 that things may go well with
 you, and that you may enter
 into possession of the fine
 country which the Eternal
 19 swore to your fathers that he
 would clear of all enemies for
 20 you, as he promised. When
 your son asks you, in time to
 come, about the meaning of the
 decrees and rules and regula-
 tions which the Eternal our God
 21 has enjoined upon you, then
 you must tell your son, 'We
 were once the Pharaoh's slaves
 in Egypt, but the Eternal
 brought us out of Egypt by
 22 sheer strength. The Eternal
 displayed signal acts, awful and
 heavy, against the Pharaoh and
 all his household before our
 very eyes, but he brought us

out, to bring us into the land 23
 which he had sworn to our
 fathers that he would give us.
 And the Eternal ordered us to 24
 keep all these rules, and to
 reverence the Eternal our God,
 for our own lasting good, that
 he might keep us alive, as alive
 we are to-day. It will be the 25
 saving of us if we are mindful
 before the Eternal our God to
 do all these orders of his.'

When the Eternal your God 7
 brings you into the land of
 which you are going to take
 possession, and clears it of
 many a nation for you, of the
 Hittites, the Girgashites, the
 Amorites, the Canaanites, the
 Perizzites, the Hivites, and the
 Jebusites, seven nations greater
 and stronger than yourselves,
 when the Eternal your God 2
 puts them into your hands and
 you rout them, then you must
 exterminate them, making no
 compact with them and show-
 ing them no mercy; you must 3
 not intermarry with them, you
 must never let your daughters
 marry their sons nor your sons
 their daughters, for they will 4
 seduce your sons from following
 me to worshipping other gods,
 and the anger of the Eternal
 will blaze out against you, till
 he destroys you rapidly. This 5
 is how you are to treat them:
 demolish their altars, break
 their obelisks, cut down their
 sacred poles, and burn up their
 carved idols. For you are a 6
 people sacred to the Eternal
 your God; the Eternal your
 God has chosen you to be his
 prized possession, out of all
 nations on the face of the earth.
 It was not because you were 7
 larger than any other nation,
 that the Eternal set his heart
 upon you and chose you; no,

- you were the smallest of the
 8 nations. It was because the
 Eternal loves you, because he
 meant to keep his oath to your
 fathers, that the Eternal has
 brought you out by sheer
 strength, rescuing you from
 that slave-pen, from the power
 of the Pharaoh, king of Egypt.
- 9 Understand, then, that the
 Eternal your God is God indeed,
 a faithful God who carries out
 his compact of kindness to
 those who love him and carry
 out his orders, for a thousand
 10 generations, a God who repays
 those that hate him by destroy-
 ing them personally—he never
 delays with anyone who hates
 him, he repays him personally.
- 11 So keep the orders, the rules,
 and the regulations which I
 enjoin you to-day and carry
 them out.
- 12 And as you listen to these
 regulations, as you keep them
 and carry them out, the Eternal
 your God will carry out for you
 the compact of kindness which
 13 he swore to your fathers, he
 will love you, prosper you, and
 multiply you, he will prosper
 the fruit of your womb and the
 fruit of your ground, your
 corn and wine and oil, the young
 of your cattle and the lambs of
 your flock, in the land which
 he swore to your fathers that
 14 he would give to you. You
 shall have more prosperity than
 any nation; not a male or
 female shall be barren among
 you or among your cattle.
- 15 The Eternal will also free you
 from all sickness; he will not
 inflict upon you any of the evil
 diseases of Egypt that you know
 so well, but will inflict them
 16 upon all who hate you. And
 you must annihilate all the
 nations whom the Eternal your
 God puts into your hands, with-
 out pity; you must never
 worship their gods, for that
 will endanger you. If you say 17
 to yourselves, 'But these nations
 are stronger than I am; how can
 I dispossess them?' never fear 18
 them; be sure to remember what
 the Eternal your God did to the
 Pharaoh and to all Egypt, the
 terrible tests you saw with your 19
 own eyes, the signal acts, the
 sheer strength and main force,
 by means of which the Eternal
 your God brought you out. So
 shall the Eternal your God do
 to all the nations of whom you
 are afraid. Yes, the Eternal 20
 your God will send hornets
 among them, till their survivors
 hide and die off before you.
 You must not dread them, for 21
 the Eternal your God is among
 you, a great and awful God.
 The Eternal your God will 22
 only clear out these nations
 gradually; you are not to annih-
 ilate them all at once, lest wild
 beasts grow too numerous for
 you. But the Eternal your 23
 God will put them into your
 hands and rout them in a crush-
 ing defeat, till they are de-
 stroyed; he will hand over their 24
 kings to you, till you wipe out
 the very name of them under
 heaven; not a man shall be
 able to hold his own against
 you, till you destroy them.
 Burn up the carved images of 25
 their gods; you must not covet
 the silver or the gold upon
 them, you must not keep it for
 yourselves, or you will be en-
 dangered; it is an abomination
 to the Eternal your God, and 26
 you must not let any abomi-
 nation into your houses and so
 share its doom; you must loathe
 it and detest it, as a doomed
 thing.

8 All that I order you to-day
 you must be mindful to do, that
 you may live and multiply and
 enter on possession of the land
 which the Eternal swore to
 2 your fathers, and you must
 remember all about how the
 Eternal your God led you
 through the desert during these
 forty years, to teach you your
 need of him, to prove you, to
 find out if it was your purpose
 3 to obey his orders or not. So
 he made you feel your need of
 him, he let you hunger and
 then fed you with manna, which
 neither you nor your fathers
 had ever known, that he might
 make you know that man lives
 not only by food but by every
 word that comes out of the lips
 4 of the Eternal. Your clothes
 never wore out, and your feet
 never blistered, during these
 5 forty years. You must keep
 this in mind, that the Eternal
 your God disciplines you as a
 6 man disciplines his son. You
 must obey the orders of the
 Eternal your God by living his
 7 life and reverencing him, for
 the Eternal your God is bring-
 ing you into a fine country, a
 country with streams of water,
 with springs and pools, welling
 up in valleys and on the hills,
 8 a country of wheat and barley,
 of vines and fig-trees and pome-
 granates, of olive oil and honey,
 9 a country where you can eat
 and never famish, where you
 shall lack for nothing, a country
 whose ore is iron and from
 whose hills you can dig copper.
 10 You shall eat and be satisfied,
 and you shall bless the Eternal
 your God for the fine country
 11 he has given you. Beware of
 forgetting the Eternal your God
 by failing to obey his orders and
 regulations and rules, which I

enjoin upon you this day; lest, 12
 when you have eaten and satis-
 fied yourselves, when you have
 built grand houses to live in,
 when your herds and flocks 13
 multiply and your silver and
 gold increase, and all you
 possess grows larger, then you 14
 turn proud and forget the Eter-
 nal your God, who brought you
 out of the land of Egypt, from
 that slave-pen, who led you 15
 through the wide, awful desert,
 with its stinging serpents and
 scorpions and thirsty waterless
 ground, who brought you water
 out of the flinty rock, who fed 16
 you in the desert with manna,
 which your fathers had never
 known, that he might teach you
 your need of him and prove you,
 in order to make you prosper
 in the end. Beware of saying 17
 to yourselves, 'My own power
 and the strength of my own
 hand have won me all this
 wealth.' You must remember 18
 the Eternal your God, for it is
 he who gives you the power of
 gaining wealth, that he may
 ratify the compact which he
 swore to your fathers, as it is
 to-day. If ever you forget the 19
 Eternal your God and follow
 other gods, worshipping them
 and doing homage to them, then
 I testify against you this day
 that you shall be wiped out,
 wiped out like the nations 20
 which the Eternal is to wipe
 out before you, since you
 would not listen to the voice of
 the Eternal your God. Listen, 9
 Israel: you are to-day to cross
 the Jordan, to invade and dis-
 possess nations stronger and
 more powerful than yourselves,
 to take possession of towns large
 and walled up to the sky, a tall, 2
 doughty race, the giants you
 know so well, and of whom

3 you have heard it said, 'Who
 can stand up to the giants?' Be
 sure, then, this day, that it is the
 Eternal your God who goes in
 front of you as a consuming
 fire, to destroy them, to subdue
 them before you; so shall you
 drive them out and kill them
 off quickly, as the Eternal has
 4 promised you. After the Eter-
 nal your God has cleared them
 out before you, never say to
 yourselves, 'It is for my good-
 ness that the Eternal has
 brought me in to possess this
 5 country.' For no goodness of
 yours, for no integrity of mind,
 are you entering upon pos-
 session of their country; it is on
 account of the vice of these na-
 tions that the Eternal your God
 is dispossessing them before
 you, and in order to fulfil the
 oath which the Eternal swore
 to your fathers Abraham and
 6 Isaac and Jacob. Be sure of
 this, it is not for your goodness
 that the Eternal your God is
 giving you this fine country;
 for you are an obstinate race.
 7 Remember, never forget, how
 you provoked the Eternal your
 God to anger in the desert;
 from the day you left the land
 of Egypt to the day you arrived
 here, you have been rebels
 8 against the Eternal. Even at
 Horeb you provoked the Eter-
 nal to anger; indeed, the Eternal
 was so angry with you that he
 meant to kill you. I had gone
 9 up the hill to receive the stone
 tablets, the tablets of the com-
 pact which the Eternal made
 with you: I remained forty
 days and forty nights upon the
 hill, neither eating nor drinking
 10 [[and the Eternal handed me
 the two stone tablets, on which
 the divine fingers had inscribed
 all the words spoken to you at

the hill by the Eternal out of
 the fire, on the day of your
 gathering]]; then, after the forty 11
 days and forty nights, the Eter-
 nal gave me the two stone tab-
 lets, the tablets of the compact,
 and the Eternal said to me, 'Be 12
 quick, get away down, for your
 people whom you have brought
 out of Egypt have depraved
 themselves, they have been
 quick to swerve from the line
 of my orders, they have made
 themselves a metal idol! I 13
 have watched this nation,' the
 Eternal added, 'and it is an
 obstinate race. Not a word! 14
 Let me destroy them and blot
 out their name from under
 heaven; I will make you into
 a nation mightier and larger
 than they are.' So I turned 15
 away down the hill, which was
 blazing with fire, the two stone
 tablets in my hands, and when 16
 I looked, there you had sinned
 against the Eternal your God,
 you had made a molten calf,
 you had swerved quickly from
 the line of the Eternal's orders!
 Seizing the two tablets I flung 17
 them from my hands and broke
 them before your eyes. And I 18
 lay down before the Eternal for
 forty days and forty nights as
 before, neither eating nor drink-
 ing—for all the sin you had
 committed, in doing what was
 evil in the sight of the Eternal,
 vexing him and provoking him
 to anger. (For I dreaded the 19
 anger and fierce wrath of the
 Eternal against you, to your
 destruction. But again the
 Eternal listened to me; he was 20
 also angry with Aaron and
 would have destroyed him, but
 I prayed for Aaron also at the
 same time. Then, taking the 21
 sinful calf you had made, I
 burned it up, breaking it to

pieces and grinding it down till it was crushed into a fine powder, and I threw the dust of it into the stream
 22 that flowed from the hill. At Tabêrah, at Massah, and at Kibroth-hattaāvah also, you provoked the Eternal to anger.
 23 And when the Eternal sent you forward from Kadesh-barnea, telling you to march up and take possession of the country which he had given to you, then you rebelled against the orders of the Eternal your God; you would not trust him or listen
 24 to what he said. You have been rebels against the Eternal
 25 ever since I knew you.) Well, I lay down before the Eternal for these forty days and forty nights, because the Eternal had threatened to destroy you;
 26 I prayed to the Eternal, 'O Lord the Eternal, destroy not thy people, thine own people, whom thou hast rescued by thy might, whom thou hast brought out of Egypt by sheer strength.
 27 Remember thy servants Abraham and Isaac and Jacob. Heed not the obstinacy of this nation, nor their wickedness,
 28 nor their sin, lest the land from which thou didst bring us out may say, "The Eternal could not bring them to the land he promised them! The Eternal hated them; that is why he took them into the desert, to slay them!" And yet they are thy people, thy very own, whom thou didst bring out by sheer strength and main force.'
 10 The Eternal then said to me, 'Cut two tablets of stone like the former ones, and come up the hill to me; make an ark of
 2 wood, and, when I have written on the tablets what was

written on the former tablets which you broke, then put them inside the ark.' So I made an
 3 ark of acacia wood, cut two stone tablets like the former ones, and went up the hill, with the two tablets in my hand. The Eternal wrote on the tab-
 4 lets as before, the ten sayings which the Eternal had spoken out of the fire to you at the hill on the day of your gathering. He handed them to me, and
 5 going down the hill I did as the Eternal had ordered, I put the tablets inside the ark I had made, and there they lie. [[The Israelites marched from
 6 the wells of Benê-jaakan to Mosêrah, where Aaron died and was buried, Eleazar his son succeeding him in the office of priest. Thence they marched
 7 to Gudgôdah, and from Gudgôdah to Jotbathah, a district with streams of water. Then
 8 the Eternal set apart the clan of Levi to carry the ark of the Eternal's compact, to serve the Eternal as his ministers, and to bless the others in his name, as they do to this day. Levi
 9 therefore enjoys no property or possession like his brothers; his possession is the Eternal, as the Eternal your God has promised.]] As before, I remained
 10 on the hill for forty days and forty nights and the Eternal again listened to me; the Eternal would not destroy you. Then the Eternal said to me,
 11 'Go on your way at the head of the people, till they enter on possession of the country which I swore to their fathers that I would give them.'

And now, Israel, what is the
 Eternal your God asking from you but to reverence the Eternal your God, always to live

- his life, to love him, to worship the Eternal your God with all your mind and all your heart, and to obey the orders and rules of the Eternal which I am enjoining you for your own good this day? Why, although heaven, the highest heaven, belongs to the Eternal your God, and the earth with all it holds, yet the Eternal set his heart in love upon your fathers, and chose their descendants after them, chose you out of all nations, as it is to-day. Devote your heart, then, to him, and cease to be obstinate. For the Eternal your God is the supreme God, the supreme Lord, the great God, mighty and awful, never partial, never to be bribed; he secures justice for the orphan and the widow, and he loves an alien, giving him food and clothing. Love the alien, then: for once you were aliens yourselves in the land of Egypt. You must reverence the Eternal your God; you must worship him, you must be loyal to him, and by his name you shall swear. He it is whom you must praise; he is your God, who has done for you the great and awful deeds which you saw with your own eyes. Your fathers went down to Egypt, seventy in number; and now the Eternal your God has made you as numerous as the stars in the sky. So you must love the Eternal your God and always do your duty to him, obeying his injunctions, his rules, his regulations; and his orders. And mark this day his discipline. For you are not like your children, who have neither known nor seen the discipline of the Eternal your God, his might, his sheer strength and main force, and the proofs of power he gave by what he did in Egypt to the Pharaoh king of Egypt and to all his land, or what he did to the horses and chariots of the Egyptian army, how he made the water of the Reed Sea overflow them as they chased you, and how the Eternal destroyed them finally, and how he treated you in the desert till you reached this place, and what he did to Dathan and Abiram, the sons of Eliab, Reuben's son—how the earth yawned and swallowed them up with their households, their tents, and every animal in their train, before the eyes of all Israel. No, it is your eyes that have seen all the great actions of the Eternal. Therefore you must obey all the orders I enjoin you this day, that you may be strong and enter upon possession of the country which you are crossing to make your own, and that your life may be long upon the land which the Eternal swore he would give to your fathers and their descendants, a land abounding in milk and honey. For the land which you are entering to make your own is not like the land of Egypt from which you have come, a land where you sowed your seed and then watered it by working with your foot, as in a vegetable garden; no, it is a land of hills and valleys, which drinks water as the rain falls, a land for which the Eternal your God cares—the eyes of the Eternal your God are always on it, from the beginning of the year to the end of the year; [and if you listen carefully to the orders which I enjoin upon you to-day, to love

the Eternal your God and worship him with all your mind
 14 and all your heart]] he will give rain to your land at the right season, the spring rains and the autumn rains, that you may gather in your corn and wine
 15 and oil, and he will put grass in your fields for your cattle, and you shall eat and be satisfied.
 16 Beware of letting yourselves be fooled into swerving aside to the worship and homage of
 17 other gods, till the Eternal's anger blazes out against you, and he shuts up the skies so that no rain falls and your land yields no produce, and you quickly die off the fine country which the Eternal gives
 18 you. [[So you must lay to heart these words of mine, you must tie them on your hands as a memento and wear them as a badge on your forehead;
 19 you must teach them to your children, talking of them when you are sitting at home and when you are on the road, when you lie down and when you
 20 rise up: you must inscribe them on the door-posts of your houses and on your gates—
 21 that your life and the life of your children may be prolonged in the land which the Eternal swore he would give to your fathers as long as the sky hangs
 22 over the earth.]] If you are mindful to obey all that I am ordering you to do, loving the Eternal your God, always living
 23 his life, and loyal to him, then the Eternal will dispossess all these nations before you, and you shall take possession of nations stronger and more
 24 powerful than yourselves, every foot of ground you tread shall be your own, and your frontier shall stretch from the desert

to Lebânon, from the River, the river Euphrates, to the Mediterranean Sea; not a man
 shall be able to hold his own against you, for the Eternal will lay the terror of you and the dread of you upon all the land you tread—as he assured you.

Here I put before you this
 day a blessing and a curse: a
 blessing, if you listen to the orders of the Eternal your God which I enjoin upon you this
 day, and a curse, if you will
 not listen to the orders of the Eternal your God, but swerve from the line I lay down for
 you this day, following other gods who are strange to you.
 [[And it shall be that when the
 Eternal your God brings you into the land of which you are going to take possession, you must lay the blessing on mount Gerizim and the curse on mount Ebal. Are they not across the
 Jordan, west of it, lying on the western route through the land of the Canaanites, opposite the Gilgal, which is beside the oracular oak?]] For you are
 crossing the Jordan to enter upon possession of the land which the Eternal your God assigns you; you shall take possession of it and live in it, being
 mindful to keep all the rules and regulations which I am putting before you this day.

Here are the rules and regulations which you must be mindful to keep in the land which the Eternal your father's God has allowed you to possess, all the days of your life on earth.

You shall destroy all the spots
 at which the nations whom you dispossess worshipped their gods, on high mountains, on hills, and under any leafy tree; you must demolish their altars, 3

- break their obelisks, burn up their sacred poles, and cut down the carved images of their gods, wiping their very name from the spot. Not thus shall you worship the Eternal your God; no, you shall resort to the sacred spot which the Eternal your God shall choose amid all your clans as the seat of his presence; thither shall you go, thither shall you bring your offerings and sacrifices, your tithes and contributions, what you have vowed and what you offer voluntarily, the firstlings of your herd and flock; there shall you eat your sacrificial meal before the Eternal your God, you and your households, rejoicing over all the fruit of your labour with which the Eternal your God has blessed you. You shall not do as we are doing here to-day, every man pleasing himself—for you have not yet reached the resting-place and possession which the Eternal your God is to give you. No, when you cross the Jordan and live in the land of which the Eternal puts you in possession, when he gives you rest from all your foes around, so that you can live in security, then to the sacred spot which the Eternal your God chooses as the seat of his presence, shall you bring all that I bid you, your offerings and sacrifices, your tithes and contributions, and whatever you choose to vow to the Eternal; and you shall rejoice before the Eternal your God, you and your sons and your daughters, your male slaves and your female slaves, as well as the Levite belonging to your household (since he owns no property or possession in your land). Beware of sacrificing your burnt-offerings at any sacred spot you see; at the sacred spot which the Eternal chooses in one of your clans, there you shall sacrifice your burnt-offerings; there you shall do all that I bid you. [[Still, you may slaughter animals and eat their flesh to your heart's desire wherever you reside, as the Eternal your God has blessed you with his gifts; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart. Only, you must not eat it with the blood; pour out the blood like water on the ground.]] You must not eat at home your tithe of corn or wine or oil or the firstlings of your herd and flock, nor anything you have vowed, nor anything you offer voluntarily, nor your contributions; you must eat them before the Eternal your God at the sacred spot which the Eternal your God chooses, both you and your son and your daughter, your male slave and your female slave, and the Levite who belongs to your household, rejoicing before the Eternal your God over all the fruit of your labour. (Beware of neglecting the Levite, all the days of your life upon this land.) When the Eternal your God enlarges your territory, as he promised you, and you say to yourself, 'I will eat flesh' (since your heart longs to eat flesh), then you may eat flesh to your heart's desire. Should the sacred spot which the Eternal your God has chosen as the seat of his presence be too far away, then you may slaughter any ox or sheep which the Eternal has given you and eat at home to your heart's desire, as I have ordered you.

- 22 You may eat it as you would eat a gazelle or a hart, consecrated and unconsecrated alike.
- 23 Only, be sure never to eat it with the blood, for the blood is its soul, and you must not eat the
- 24 soul along with the flesh; you must not eat it, you must pour it out like water on the
- 25 ground. You must not eat it, that things may go well with you and with your children after you, as you do what is right in the eyes of the Eternal.
- 26 But your sacred dues and votive offerings you must take to the sacred spot which the Eternal chooses, and sacrifice your burnt-offerings, flesh and blood, on the altar of the Eternal your God, pouring out the blood of your sacrifices on the altar of the Eternal your God and eating the flesh yourselves.
- 28 Listen carefully to all these orders of mine, that things may go well with you and with your children after you for all time, as you do what is good and right in the eyes of the Eternal your God.
- 29 When the Eternal your God puts an end to the nations before you, as you advance to dispossess them, and when you live in their land after dispossessing them, beware of letting yourself be beguiled into copying them, after they have been destroyed before you; beware of resorting to their gods, asking yourselves, 'How did these nations worship their gods?'—that I may do the
- 31 same.' You must not worship the Eternal your God thus; for they offered their gods all that is abominable and hateful to the Eternal, burning even their sons and daughters to their gods. You must never
- 21 plant a sacred pole or any timber post beside the altar of the Eternal your God which you are erecting; nor must you set up an obelisk, which the Eternal your God hates. You must not sacrifice to the Eternal your God any animal, large or small, which has a blemish or anything amiss with it: that is abominable to the Eternal your God. If there happens to be any man or woman among you, in any of the townships granted you by the Eternal your God, who does evil in the sight of the Eternal your God by breaking his compact by going and worshipping other gods, bowing down to them or to the sun, the moon, or any of the stars above—which I forbade; if you are told of it, if you hear of it, then you must look into it thoroughly, and if the thing be true, if it is certain that such an abominable crime has been committed in Israel, you must take the evildoer, man or woman, outside the town and stone him to death. On the evidence of two witnesses or of three shall the doomed man be put to death; he shall not be put to death on the evidence of a single witness. The witnesses shall be the first to take a hand in killing him; then all the people shall follow. So shall you eradicate the evil from your midst.
- Whatever I command you, that you must be mindful to obey, adding nothing to it, taking nothing from it. If a prophet or dreamer arises among you, offering you some proof or portent, and saying, 'Let us follow other gods (gods that are strange to you) and let us worship them,' even if the proof or portent comes true

3 which he promised you, you must not listen to what that prophet or dreamer says; it is the Eternal your God testing you, to see whether you really love the Eternal your God with all your mind and all your heart.

4 The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall

5 you be loyal. As for that prophet or dreamer, he shall be put to death for his talk of apostasy from the Eternal your God who brought you out of the land of Egypt and rescued you from that slave-pen, for attempting to allure you from the path that the Eternal your God has ordered you to follow. So shall you eradicate the evil from your-

6 selves. If your half-brother or your full brother, your son or your daughter, the wife of your bosom or the friend who is your other self, whispers to you the enticing word, 'Let us go and worship other gods' (gods who are strange to you or to your

7 fathers, gods of the nations near or far away, from one end of the

8 earth to another), then you must refuse him, you must never listen to him, you must have no pity on him, you must not spare him, you must not conceal his guilt, you must denounce him;

9 you shall be the first to take a hand in killing him, and then all

10 the people shall follow, stoning him to death for having tried to allure you from the Eternal your God, who brought you out of the land of Egypt, that

11 slave-pen. So shall all Israel hear and fear and never again be

12 guilty of a crime like this. If you hear that in any of the towns which the Eternal your

God has given you to stay in, some low creatures have broken 13 loose and allured their fellow-citizens with the cry, 'Let us go and worship other gods!' (gods who are strange to you), then 14 you must examine and investigate the matter, making a thorough inquiry; and if the thing be true, if it is certain that such an abominable crime has been committed in your midst, you 15 must slay the inhabitants of that town without quarter, exterminating the town and all in it, cattle and human beings alike; you must gather all its 16 spoil into the market-place and then burn up the town and all its spoil as a holocaust to the Eternal your God; the town shall lie in ruins for all time, never to be rebuilt. Not one 17 whit of what is doomed must be retained by you, that instead of breaking out in fierce anger the Eternal may be kind and pitiful to you and multiply you, as he swore to your fathers, provided 18 that you listen to the voice of the Eternal your God, to obey his commands which I enjoin upon you this day, to do what is right in the eyes of the Eternal your God. You are sons to 14 the Eternal your God: you must not gash yourselves nor shave your foreheads for the dead; for 2 you are a people sacred to the Eternal your God, and the Eternal has chosen you to be his prized possession, out of all nations on the face of the earth.

You must not eat any detestable food. Here are the animals 3 you may eat: the ox, the sheep, the goat, the hart, the gazelle, 5 the roe-buck, the ibex, the antelope, and the mountain-sheep. Also, you may eat any 6 animal with a parted hoof, that

- has each hoof divided through,
 7 and that chews the cud. But of those that either chew the cud or have the hoof divided through, you must not eat the following: the camel, the hare, and the hyrax, which are unclean for you, since they chew the cud but
 8 have no divided hoof; also the pig, which is unclean for you because he has a divided hoof but does not chew the cud; of their meat you must not eat, their carcasses you must not touch.
- 9 As for fish, you may eat anything in the waters that has fins
 10 and scales, but you must not eat anything that has not fins and scales; that is unclean for
 11 you. You may eat any clean
 12 bird, but the following you must not eat: the griffon, the vulture,
 13 the eagle, the glede, the buzzard, the kite of any species, the
 14 raven of any species, the ostrich, the nightjar, the sea-mew, the
 15 hawk of any species, the barn-owl and the eagle-owl, the
 16 water-hen, the pelican, the carrion-vulture, the cormorant, the
 17 stork, the heron of any species,
 18 the bittern, and the bat. Also, all winged insects are unclean for you; they must not be eaten.
- 19 Any winged thing that is clean
 20 you may eat. You must not eat any creature that has died a natural death, for you are a people sacred to the Eternal your God; you may give it as food to any alien in your settlement, or sell it to a foreigner.
- 21 You must not boil a kid in its mother's milk. Every year you must take a tenth of all the produce from your property, and,
 22 in presence of the Eternal your God, at the sacred spot which he chooses for his presence, you must eat the tithe of your corn, your wine, your oil, and the
 23 firstlings of your herd and flock, that you may learn always to revere the Eternal your God.
- If the road is too long, so that
 24 you cannot carry your tithe, if the sacred spot which the Eternal your God chooses for his presence is too far away, then, when the Eternal your God has prospered you, you must turn
 25 your tithe into money and carry it in your hand to the sacred spot chosen by the Eternal your God, where you may spend your
 26 money on whatever your heart desires, oxen, sheep, wine, or liquor—anything you have a craving for; there you must eat before the Eternal your God, you and your household, rejoicing; nor must you neglect the
 27 Levite belonging to your household, for he owns no property or possession in your land. At
 28 the end of every three years you must take the full tithe of your produce for that year and deposit it at home; then the Levite
 29 (since he owns no property or possession in your land), the alien, the fatherless, and the widow in your community shall come and eat it till they are satisfied—that the Eternal your God may bless you in all the work to which you set your hand. At the end of every
 15 seven years you must grant a remission, as follows: every creditor shall remit what he has lent to his fellow-Israelite, he shall not press his fellow-Israelite or fellow-countryman, for a general remission has been proclaimed in honour of the Eternal. You may press a foreigner
 3 for payment, but you must remit any claim upon your fellow-countryman. Though indeed
 4 there should be no poor among you (for the Eternal your God

will prosper you in the land which the Eternal your God assigns to you as your own possession), provided that you are attentive to the voice of the Eternal your God, and mindful to obey all these commands laid down by me to-day. For the Eternal your God will prosper you as he promised; you shall lend to many a nation, but never need to borrow; you shall rule over many nations, but never shall they rule over you. If you have a poor man, one of your fellow-countrymen, in any township of the land which the Eternal your God gives you, you must not harden your heart nor shut your hand against your poor brother; you must open your hand to him, lending him enough to meet his needs. Beware of letting the mean thought enter your head, 'But the seventh year, the year of remission is near!' so that you grudge help to your poor brother and give him nothing, till he cries to the Eternal against you, and you incur guilt. You must give to him and give cheerfully, for that will make the Eternal bless you in all your work and in whatever you undertake. Poor folk will never cease to be in the land; hence I command you to open your hand to your fellows, to the destitute and needy in your land. If anyone of your own race, a Hebrew man or woman, is sold to you, he shall serve you for six years, and in the seventh year you must set him free. And in setting him free you must not let him go empty-handed; you must make him a rich provision from your flock and threshing-floor and winepress, giving him a present as the Eternal your God has pros-

pered you. Remember you were once a slave in the land of Egypt, and that the Eternal your God rescued you; that is why I enjoin this upon you to-day. If he says to you, 'I will not leave you,' because he is fond of you and your household, since he has fared well with you, then you must take an awl and thrust it through his ear into the door; so shall he be your slave for all time. (And the same with your female slave.) You must not think it hard to let him go free; for six years he has served you, at half the cost of a hired servant. So shall the Eternal your God prosper you in all you undertake.

You must consecrate to the Eternal your God all the male firstlings of your herd and flock; you must never do any work with a firstling ox, nor shear a firstling sheep; these you and your household must eat year by year before the Eternal your God at the sacred spot chosen by the Eternal. If it has any blemish, if it is lame or blind or if it has any bad flaw, you must not sacrifice it to the Eternal your God, you must eat it at home; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart. Only, you must not eat it with the blood in it; you must pour out the blood like water on the ground.

Keep the month of Abib sacred by holding the passover for the Eternal your God; for in the month of Abib the Eternal your God brought you out of Egypt by night. You must sacrifice an animal from the flock or herd as a passover offering to the Eternal your God at the sacred spot which the Eternal chooses

3 for his presence. You must not eat leavened bread with it; for seven days you must eat it with unleavened bread, bread of distress (for you left the land of Egypt in alarm and haste), that you may remember the hour you left the land of Egypt all the
 4 days of your life. For seven days not a trace of dough shall be seen in all your territory, and none of the flesh which you sacrifice on the evening of the first day is to be left over till morn-
 5 ing. You must not make the passover-sacrifice in any of the townships given you by the
 6 Eternal your God: at the sacred spot which the Eternal your God chooses for his presence, there shall you offer the pass-
 7 over-sacrifice in the evening at sunset, at the hour you left
 8 Egypt. You must cook and eat it at the sacred spot chosen by the Eternal your God; then in the morning you may set out for
 9 home. For six days you shall eat unleavened bread; on the seventh there shall be a day of sacred festival to the Eternal, when you shall do no business.
 10 Seven weeks you must count up, counting them from the time you begin to put your sickle to the standing corn, and then you must hold the Weeks festival for the Eternal your God, offering him a freewill gift from your gains, as the Eternal your God
 11 has prospered you, and rejoicing before the Eternal your God, you and your son and your daughter, your male and female slaves, the Levite belonging to your household, the alien, the fatherless, and the widow in your community, at the sacred spot which the Eternal your God chooses for his presence.
 12 Remember you were once a

slave in Egypt; you must be mindful to obey these rules.

After the ingathering from 13
 your threshing-floor and wine-press you must hold the festival of Booths for seven days, rejoic- 14
 ing at your festival, you and your son and your daughter, your male and female slaves, the Levite, the alien, the fatherless, and the widow belonging to your community. For seven days 15
 you must hold festival to the Eternal your God at the sacred spot chosen by the Eternal; for the Eternal your God will prosper you in all your produce and all your handiwork, to your utter joy. Three times a year 16
 shall all your male members appear before the Eternal your God at the sacred spot he chooses, at the festival of unleavened bread, at the Weeks festival, and at the festival of Booths. Nor shall they appear before the Eternal empty-
 17 handed; every man must offer what he can afford, according as the Eternal your God has made you prosper.

You shall appoint governors 18
 and officials throughout your clans to rule the people with right justice, in all the townships granted you by the Eternal your God. You must never 19
 tamper with justice, you must never be partial to anyone, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man. Justice, justice you must aim 20
 at, that you may live and possess the land given to you by the Eternal your God. If any 17
 case should arise which is too 8
 hard for you to decide, a decision between murder and accidental death, a question of

property, or of compensation for injury, or some local dispute, then you must betake yourself to the sacred spot chosen by the

9 Eternal your God and consult the priestly Levites and the presiding judge; ask them, and after inquiry they will let you

10 know the right decision; you must be guided by the decision they announce to you from the sacred spot chosen by the Eternal, and you must be mindful to carry out all their directions;

11 you must be guided by the instructions which they give you and the decision which they announce to you, swerving neither to right nor to left from their

12 judgment. Any man who presumptuously refuses to listen either to the priest who serves there, ministering before the Eternal your God, or to the judge, that man must die; so shall you eradicate evil from

13 Israel, and all the people shall hear and fear and never act presumptuously again.

14 When you reach the country which the Eternal your God gives you and take possession of it and live in it, if you say to yourself, 'I must have a king over me, like

15 all the nations around me,' then you may appoint a king whom the Eternal your God chooses. You must make one of your own countrymen king over you; you must not put a foreigner over you, who is not a fellow-country-

16 man. Only, he must not multiply his war-horses, nor ally the nation again with Egypt in order to multiply war-horses; for the Eternal has forbidden you ever again to turn in that

17 direction. Neither must he multiply wives for himself, lest his heart be estranged; neither must he multiply silver and gold

for himself in excess. When he 18 is seated on his royal throne, he must have a copy of this code written for himself, taken from the copy in charge of the priestly Levites; the book shall remain 19 beside him, and he shall read it all the days of his life, that he may learn to revere the Eternal his God and obediently to keep all the injunctions and rules of this code, so that his heart may 20 not be lifted proudly above his fellow-countrymen and that he may not swerve to right or to left from what is commanded, but that he and his children may have their life prolonged in the kingdom, within Israel.

The priestly Levites, that is, 18 the whole clan of Levi, shall not own any property or possession like the rest of Israel; they shall live by what is offered to the Eternal for burning and by his appointed dues. Levi shall not 2 possess any property among his fellows; his possession is the Eternal, as the Eternal has promised. This is the priests' 3 due from the people: those who offer a sacrifice of any animal, large or small, shall let the priest have the thigh, the two cheeks, and the maw; also, you must 4 give him the first of your corn, your wine, and your oil, with the first of the fleece from your sheep. For he has been chosen 5 by the Eternal your God from all your clans, he and his sons for all time, to serve the Eternal by ministering. But if a Levite 6 leaves his residence in any of your townships throughout Israel and, following all his heart's desire, comes to the sacred spot chosen by the Eternal, then he 7 shall minister before the Eternal his God like all his fellow-Levites who are serving there

8 before the Eternal; his share of food shall be the same as theirs, save in the case of one who has acted as a pagan priest and practised necromancy. When you reach the country which the Eternal your God assigns you, you must never learn to follow the abominable practices of the natives. There must be none among you who burns his son or his daughter alive, or who practises divination or soothsaying, no augur, no sorcerer, no one who weaves spells, no medium or magician, no necromancer. Anyone given to these practices is abominable to the Eternal; indeed, it is on account of such practices that the Eternal dispossesses these nations before you. Before the Eternal your God you must be blameless; for while these nations which you are dispossessing listen to mediums and magicians, the Eternal your God has not allowed you to do that. The Eternal your God will raise up for you prophet after prophet like myself from among yourselves; and to the prophet you must listen—just as when you appealed to the Eternal your God on the day when you were gathered at Horeb, ‘Let me no longer hear the voice of the Eternal my God and see no longer this great fire, lest I die’; then the Eternal said to me, ‘They are right; I will raise up a prophet for them from among themselves, like yourself; I will put my words into his lips and he shall tell them all the orders I give him; anyone who will not listen to what he says from me, I myself will make him answer for it. But any prophet who dares in his presumption to speak a word as from myself which I never

bade him utter, or any prophet who speaks as from other gods, that prophet shall die.’ And if you say to yourselves, ‘How can we know what word has not been uttered by the Eternal?’—should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered: the prophet dared to utter it in his presumption, and you need not be afraid of him.

When the Eternal your God puts an end to the nations whose land the Eternal assigns you, and when you dispossess them and live in their towns and houses, you must set apart three towns in the land of which the Eternal your God puts you into possession. You must fix the lie of the towns by dividing the area of the country which the Eternal your God allows you to hold into three parts, that any homicide may save his life. Here are the rules with regard to a homicide who may save his life by running to one of these towns. Any man who kills his neighbour by mistake, having had no feud with him previously, as for example when a man goes into the forest with his neighbour to cut wood, and, as his hand lets drive with the axe to fell a tree, the head slips from the helve and strikes his neighbour dead, the homicide may flee to one of these towns to save his life, lest the avenger of blood in hot anger chase and catch the homicide, since the road is long, and strike him dead, although he did not deserve to die, because he had no feud against his neighbour. Hence I command you to set apart three towns. And if the Eternal your God en-

larges your territory, as he swore to your fathers, and gives you all the land which he promised to
 9 give to your fathers (provided that you are careful to obey all these orders of mine to-day, loving the Eternal your God and always living his life), then you
 10 must add three towns more, to prevent an innocent man being murdered in the land—which would make you incur the guilt
 11 of bloodshed. But if any man has a feud against his neighbour and lies in wait for him, attacking him and striking him till he dies, should the murderer flee to
 12 one of the towns of refuge, the sheikhs of his town shall send to fetch him and hand him over to be slain by the avenger of
 13 blood; you must have no pity on him, but purge the innocent man's blood from Israel, that all may go well with you.
 14 In the possessions you hold in the land which the Eternal your God assigns you as your very own, you must never remove your neighbour's landmark erected by the men of old.
 15 A single witness shall not count against a man, in connexion with any crime or sin; the charge shall only be valid on the evidence of two or three witnesses.
 16 If a malicious witness appears against a man to accuse
 17 him of evil-doing, then the two parties in the dispute shall appear before the Eternal, that is, before the priests and the presiding judges; the judges shall investigate the matter carefully, and if it turns out that the witness is malicious and that he has given false witness against his
 18 fellow, you must treat him as he meant his fellow to be treated; so shall you eradicate evil from
 20 your midst. The others shall

hear and fear and never again be guilty of such a sin. You 21 must have no mercy upon him; life for life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.

When you set out to make war 20 upon your enemies, and see war-horses and chariots and an army larger than yourselves, you must not be afraid of them, for the Eternal your God who brought you out of the land of Egypt is on your side. When you 2 open the campaign, a priest must approach and address the army thus: 'Listen, Israel, you 3 are opening a campaign to-day against your enemies; do not lose heart, fear not, tremble not, be not afraid of them, for the 4 Eternal your God goes with you, to fight for you against your enemies and to give you the victory.' Then the officers shall 5 tell the army, 'Who has built a new house and not dedicated it? Let him return home, lest he die in battle and another man dedicate it. Who has planted a 6 vineyard and not enjoyed the fruit of it? Let him return home, lest he die in battle and another man enjoy the fruit of it. Who has betrothed a wife 7 and not taken her? Let him return home, lest he die in battle and another man marry her.' The officers shall tell the army 8 further, 'Which of you is terrified and faint-hearted? Let him return home, lest his fellows lose heart like himself.' Then, after 9 addressing the army, the officers shall appoint commanders to lead the forces.

When you come to attack a 10 town, offer terms of peace. If 11 the town makes peace with you and opens to you, then all the people to be found in it shall do

forced labour for you and be
 12 subject to you. But if it will not
 make peace with you, if it makes
 war with you, then you must
 13 besiege it, and, when the Eternal
 your God delivers it up to you,
 then you must kill every male
 14 inhabitant without quarter; how
 ever, you may seize for your-
 selves the women and children
 and animals and all the plunder
 in the town, enjoying the plun-
 der of your enemies which the
 Eternal your God has given to
 15 you. So shall you treat all towns
 at a great distance from you,
 which do not belong to the na-
 16 tions around you. But in the
 towns of the nations here, which
 the Eternal your God is giving
 you for your own, you must not
 17 leave a human soul alive; you
 must put them all to death, Hit-
 tites, Amorites, Canaanites,
 Perizzites, Hivites, and Jebu-
 sites, as the Eternal your God
 18 has ordered you, that they may
 not teach you to follow all the
 abominable practices of the wor-
 ship they offer to their gods.
 That would be a sin for you
 against the Eternal your God.
 19 When you are besieging a town
 for long, in attacking it for the
 purpose of capture, you must
 never destroy its trees by taking
 an axe to them; you may eat
 their fruit, but you must not cut
 them down. Is a wild tree a hu-
 man being that you should lay
 20 siege to it? Only trees which
 you know are not fruit-trees
 may be destroyed and cut down,
 that you may build siege-works
 to reduce the town that makes
 war against you.
 21 If a man is found killed on the
 ground which the Eternal your
 God has assigned to you, lying
 in the open, and if no one knows
 2 who killed him, then your sheikhs

and judges must go and measure
 the distance to the towns ad-
 joining the dead body, and the 3
 sheikhs of the town nearest the
 dead body shall take a heifer
 which has never been harnessed
 for work, a heifer which has
 never pulled in a yoke, and 4
 bringing it to a wady with run-
 ning water, which has never
 been ploughed nor sown, they
 shall break the heifer's neck
 there in the wady; then the 5
 priests (that is, the Levites)
 shall approach (for as the Eter-
 nal your God has chosen them
 to minister before him and to
 bless others in his name, so every
 strife and stroke is to be ad-
 judged as they decide the mat-
 ter), and all the sheikhs of the 6
 town nearest to the dead body
 shall wash their hands over the
 heifer whose neck was broken in
 the wady, protesting, 'Our hands 7
 did not shed this blood, our eyes
 never saw the deed; clear Israel 8
 of guilt, clear thy people whom
 thou hast rescued, O Eternal,
 and leave no innocent blood ly-
 ing within thy people Israel.'
 So shall they be cleared of the
 guilt of murder, and you shall 9
 eradicate the guilt of murder
 from you, by doing what the
 Eternal judges to be right.

When you set out to war 10
 against your enemies, and the
 Eternal your God hands them
 over to you, and you take pris-
 oners from them, if you see 11
 among the prisoners a beautiful
 woman whom you desire and
 long to marry, take her home, 12
 let her shave her head and pare
 her nails and throw off her pris- 13
 oner's robe, let her live in your
 house and bewail her father and
 mother for a full month; then
 you can have intercourse with
 her and be her husband, and she

14 shall be your wife. After that, if you do not care for her, let her go where she pleases; you must not sell her for money, you must not treat her as a slave, for you dishonoured her.

15 If a man has two wives, one whom he loves and one whom he slights, and both have borne him children, both the loved one and the slighted, and if the first-born son belongs to the slighted wife, then in making over his property to his sons, the man must not put the son of the loved one before the son of the slighted wife who is the first-born; he must accord the first-born first-born rights by giving the son of the slighted wife twice what the other gets of all his property, since he was born in the first flush of his father's manhood, and the first-born right was his. If a man has a stubborn and rebellious son, who will not obey his father or his mother, who will not listen to them even when they chastise him, then his father and mother shall lay hands upon him and bring him before the sheikhs of his town at the local gateway, telling the sheikhs of his town, 'This son of ours is a stubborn and rebellious fellow who will not obey our orders; he is a spendthrift and a drunkard.' Whereupon all his fellow-citizens shall stone him to death. So shall you eradicate evil from you, and all Israel shall hear and fear.

22 If any man has committed a sin deserving death and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's

curse, and you must not pollute the land which the Eternal your God gives you for your own.

You must not withhold your 22 help from any ox or sheep of a fellow-countryman which you see going astray; you must be sure to take them back to your fellow-countryman. If he does 2 not stay near you, or if you do not know who the owner is, take the animal home with you, and keep it till your fellow-countryman claims it; then give it back to him. So with his ass, so 3 with his garment, so with anything which a fellow-countryman loses and which you find; you must not withhold your help. You must not withhold 4 your help from any ox or ass of your fellow-countryman which you see foundered by the wayside; you must be sure to help him to raise them up.

A woman must never wear 5 anything belonging to a man, nor must a man put on woman's clothes; for whoever does that is abominable to the Eternal your God.

If you happen to come upon 6 a bird's nest on a tree or on the ground, with young ones or eggs and the mother-bird sitting on the young ones or on the eggs, you must not take away the mother-bird along with her brood; what you must 7 do is to let the mother-bird go as you take the brood for yourself, that all may go well with you and that you may have a long life.

When you build a new 8 house, you must put a parapet round the roof, that you may not bring the guilt of blood upon your house by anyone falling from it.

You must not sow two kinds 9

of seed in your vineyard, otherwise the whole of its produce shall be confiscated for the sanctuary, the crop you have sown and the vintage itself.

10 You must never plough with an ox and an ass, yoked together.

11 You must never wear any garment blended of wool and linen.

12 You must plait tassels on the four corners of the robe that covers you.

13 If a man marries a wife and has intercourse with her and

14 then turns against her, making wanton charges against her, slandering her by saying, 'I took this woman, but when I handled her I did not find the evidence of virginity in her,'

15 the father and mother of the girl shall spread the evidence of her virginity before the sheikhs of the town in the gate-

16 way; the girl's father shall say to the sheikhs, 'I gave my daughter to this man in marriage, and he has turned against

17 her, he has made wanton charges against her, declaring that he did not find the evidence of virginity in her. And there lies the evidence of her virgin-

18 ity!' Whereupon the sheikhs of the town shall take and flog

19 the man, fining him thirteen guineas to be paid over to the father of the girl, because the man had slandered a virgin of Israel; she shall remain his wife, he cannot divorce her as

20 long as he lives. Only, if the charge be true, that the evidence of virginity was not to be

21 found in the girl, she shall be taken to the door of her father's house and stoned to death by the men of the town for having committed an immoral scandal

in Israel by turning her father's house into a harlot's. So shall you eradicate evil from you.

If any man is caught lying 22 with a married woman, both of them shall die, the man who lay with the woman and the woman herself; so shall you eradicate evil from Israel.

If a man comes across a girl 23 in the town who is a virgin betrothed to a husband and lies with her, you must take them 24 both out to the town-gate and stone them to death, the girl because she did not call for help in the town, the man because he has violated another man's wife; so shall you eradicate evil from among you. But if the 25

man comes across the betrothed girl in the open country and forces her to lie with him, then the man alone shall die; you 26 must do nothing to the girl, there is nothing about the girl deserving death; the case is like that of a man attacking and killing a neighbour, for the 27 man came across her in the open country, and when the betrothed girl cried for help there was no one to rescue her. If a man

comes across a girl, a virgin 28 who is not betrothed, and if he ravishes her and lies with her, and is caught, then the man 29 who lay with her shall pay six and a half guineas to the girl's father, and she shall become his wife, since he violated her; he shall not divorce her as long as he lives. No man shall marry 30 a wife of his father or have intercourse with her.

No eunuch, no man sexually 23 mutilated, shall enter the gathering of the Eternal. No 2 bastard shall enter the gathering of the Eternal; none of his descendants, even down to the

tenth generation, shall enter the gathering of the Eternal.

3 No Ammonite or Moabite shall enter the gathering of the Eternal; no one belonging to them, even down to the tenth generation, shall ever enter the

4 gathering of the Eternal; for they did not meet you with bread and water as you made your way out of Egypt, but

hired Balaam the son of Beôr from Pethor in Mesopotamia

5 to curse you. (Yet the Eternal your God would not listen to Balaam; the Eternal your God turned the curse into a blessing for you, since the Eternal your

6 God loved you.) Never in all your life shall you seek their

7 welfare and well-being. An Edomite you must not detest,

for he is your kinsman; and an Egyptian you must not detest,

8 for you were once an alien in his land; children born to them, down to the third generation, may enter the gathering of the Eternal.

9 When you are in camp, at war with your enemies, you must keep yourselves clear of

10 anything offensive. Thus, if any man of you becomes un-

clean with an emission during the night, he must go outside the camp, he is not to come

11 inside; when evening comes he must bathe in water, and then, at sundown, he may come in-

12 side the camp. Also, you must have a latrine outside the camp

13 and go outside to it; you must carry a spade among your weapons, and when you relieve yourself outside, you must dig

14 a hole with it, to cover up your filth. For the Eternal your

God moves within your camp, to rescue you and to put your enemies into your power; hence

your camp must be sacred—that he may not see anything indecent among you and turn away from you.

You must not hand back to 15 his master any slave who has escaped to you from his master; he shall live with you, wherever 16 he chooses, in any of your townships, as he pleases; you must not be hard on him.

No woman of Israel shall be a 17 temple-prostitute and no man of Israel shall be a temple-prostitute. You must never pay a 18 vow into the house of the Eternal your God with money that is the hire of a prostitute or the wages of a catamite: both are abominable to the Eternal your God.

You must never exact interest 19 upon a loan from a fellow-Israelite, interest in money, food, or anything else. From a for- 20 eigner you may exact interest, but you must not exact interest upon a loan to a fellow-Israelite; that the Eternal your God may bless you in all the work to which you set your hand within the land you are entering as your own.

When you make any vow to 21 the Eternal your God, you must pay it without delay; for the Eternal your God will not fail to demand it, and to withhold it would be a sin. If you 22 refrain from making a vow, that is no sin for you; but you 23 must be careful to perform any promise you have made with your lips, anything you have freely and openly vowed to the Eternal your God.

When you enter your neigh- 24 bour's vineyard, you may eat your fill of the grapes, but you must not put any in your bag.

When you pass your neigh- 25

bour's standing corn you may pull some ears with your hand, but you must never put a sickle into your neighbour's standing corn.

- 24 When a man takes a wife and marries her, if she displeases him because he has found her immodest in some way, and if he writes out a deed of divorce and puts it into her hand, dismissing her from his house, then if, on leaving his house, she goes and marries another man, and if this second husband turns against her and hands her a written deed of divorce, dismissing her from his house, or if he dies, her former husband, who dismissed her, may not take her to be his wife again, after she has been soiled; that would be abominable to the Eternal your God, and you must not bring guilt upon the land which the Eternal your God assigns you as your own.
- 5 When a man takes a new wife, he shall not go on active service with the army, nor shall he be called upon for any enterprise; he shall be free at home for one year, to be happy with the wife he has taken.
- 6 No man shall take a hand-mill or even an upper millstone in pledge for a debt; for that is to take life itself as a pledge.
- 7 If any man is caught kidnapping a fellow-Israelite, treating him as a slave and selling him, that thief shall die; so shall you eradicate evil from among you.
- 8 In any attack of leprosy be careful to carry out exactly all the directions of the priestly Levites; as I have given them orders, so you must be careful to obey them. Remember what the Eternal your God did to Miriam, as you were

making your way up from Egypt.

When you are lending anything to a fellow-Israelite, you must not go into his house to fetch his pledge; you must stand outside, and let the man to whom you are making the loan fetch out his pledge. If he is a poor man, you must not sleep in the mantle he pledges; return it to him at sunset, that he may sleep in his own mantle and bless you; it will be saving credit for you with the Eternal your God.

You must not defraud any hired labourer who is needy and poor, whether he is a fellow-Israelite or one of the aliens resident in your townships; you must pay him his wages by the day, nor let the sun go down upon it (for the man is poor and he wants his wages), lest he cries to the Eternal against you and you incur guilt.

Fathers shall not be put to death for their children, nor children for their fathers; everyone shall be put to death for his own sin.

You must never tamper in court with the rights of a resident alien or an orphan or a widow, nor take a widow's raiment in pledge for her debt; remember you were once a slave yourself in the land of Egypt, and the Eternal your God rescued you from it; therefore I lay this command upon you.

In reaping your harvest, if you forget a sheaf in the field, you must not go back to fetch it; it shall be for the alien, the orphan, or the widow, that the Eternal your God may bless you in all the work to which you put a hand. In knocking 20

the fruit off your olive-trees, you must not go over the branches a second time; that fruit is for the alien, the orphan,
 21 or the widow. In gathering your grapes, you must not go over your vineyard again; that is to be left for the alien, the
 22 orphan, or the widow. You must remember that you were once a slave yourself in the land of Egypt; therefore do I lay this command upon you.

25 In a lawsuit, when men come into court, and the judges decide between them, acquitting the innocent and condemning the
 2 guilty, if the guilty man deserves a flogging, the judge shall make him lie down and have him flogged in his presence, with lashes in proportion to his crime; forty lashes may be given, but not more, lest, if more are given and a number of extra lashes are inflicted, your fellow-Israelite may be publicly disgraced.

4 You must never muzzle an ox when it is treading out the corn.

5 When brothers are living together, if one dies leaving no son, the dead man's wife must not marry a stranger outside the family; her husband's
 6 brother shall go in to her and marry her, doing the duty of a husband's brother to her, and her first-born son shall succeed to the position of the dead man, to prevent his name being
 7 blotted out of Israel. If the man does not care to marry his brother's wife, then his brother's wife must approach the sheikhs in the public assembly and declare, 'My husband's brother refuses to carry on his brother's name in Israel, he will not do the duty of a

husband's brother to me'; whereupon the sheikhs of the 8 town shall summon him, and if he comes forward saying that he does not care to marry her, then his brother's wife 9 shall go up to him in presence of the sheikhs and loosen the sandal from his foot and spit in his face, protesting, 'So shall it be done to the man who will not maintain his brother's family!' His family shall be called in 10 Israel, 'the family of the unshod.'

When two men are fighting 11 with one another, if the wife of one of them comes to the rescue of her husband and puts out her hand to seize his assailant by the private parts, you shall cut her hand off, you shall 12 have no pity upon her.

You must not keep weights 13 of different sizes in your bag, and you must not keep measures of different sizes in your house; you must keep a full, just weight, a full, just measure, 15 that you may have a long life in the land which the Eternal your God is giving you. For 16 everyone who acts thus dishonestly, everyone who practises injustice, is abominable to the Eternal your God.

Remember how Amâlek 17 treated you on the road from Egypt, how, reckless of God, 18 he fell upon you when you were tired and faint, and cut off all who flagged and lagged behind in your rear. Therefore, 19 when the Eternal your God has given you rest from all your foes around, in the land which the Eternal your God assigns to you as your possession, you shall blot Amâlek from the very memory of men; do not forget that.

When once you have entered 26

on possession of the land which the Eternal your God is giving you, when you hold it and live
 2 in it, you must take some of all the first produce of the country that you gather from the land which the Eternal your God is giving you, and, placing it in a basket, go to the sacred spot which the Eternal your God
 3 chooses for his presence. [[You must go to the presiding priest and say to him, 'I declare this day to the Eternal your God that I have reached the land which the Eternal swore to our fathers that he would give to us'; and the priest shall take the basket from your hand and place it in front of the altar of the Eternal your God]].
 5 Then you must testify before the Eternal your God, 'My father was a wandering Aramæan, who went down to reside in Egypt, with a small household, and there he became a nation, great, mighty, and
 6 numerous; the Egyptians treated us harshly, oppressed us, and crushed us down in slavery, but we cried to the
 7 Eternal the God of our fathers, and the Eternal heard our cry and saw our affliction and toil
 8 and oppression; then the Eternal brought us out of Egypt by sheer strength and main force, with awful terrors, with
 9 signal acts; he has brought us to this place and given us this country, which abounds in milk
 10 and honey. Here then I bring some of the first produce of the land which thou hast given me, O Eternal.' You must place it before the Eternal your God, bowing down before the Eternal your God
 11 and rejoicing over all the good that the Eternal your God has

given to you and to your household, with your Levites and resident aliens. Every third 12 year, in the year of tithing, when you have taken all the tithe of your produce and given it to the Levites, the resident aliens, the orphans, and the widows in your community, that they may eat their fill, then you shall declare before the
 Eternal your God, 'I have re- 13 moved the sacred dues from my house and given them to the Levite, the alien, the orphan, and the widow, exactly as thou hast commanded me; I have not broken any of thy commands, I have not forgotten them; I have never eaten any 14 of the tithe while I was in mourning, I have not removed them while unclean, I have not offered any for the dead; I have obeyed what the Eternal my God enjoined. I have followed all thine orders. Look 15 down from heaven, thy sacred dwelling-place, and bless thy people Israel, bless the country thou hast given us, as thou didst swear to our fathers, a land abounding in milk and honey.'

As the Eternal your God 16 orders you this day to obey these rules and regulations, so you must keep them and carry them out with all your mind and heart. This day you have 17 avowed the Eternal to be your God, promising to live his life and obey his rules and orders and regulations, listening to what he says; and this day the 18 Eternal has avowed you to be his very own people, as he has promised you, if you obey all his orders, engaging to lift you 19 high in praise and renown and honour over all other nations

he has made, that you may be a people sacred to the Eternal your God, as he has assured you."

27 Moses and all the sheikhs of Israel ordered the people to "obey all the commands I am enjoining upon you this day.
2 And on the day you cross the Jordan into the land which the Eternal your God is giving you, then you must erect some large boulders, putting a layer of
3 lime upon them and inscribing thereon all the words of this law, as soon as you have crossed; that you may pass forward into the land which the Eternal your God is giving you, a land abounding in milk and honey, as the Eternal the God of your
4 fathers promised you. Whenever you cross the Jordan, you must erect these boulders, as I command you this day, on mount Ebal, putting a layer of
5 lime upon them [*There you must build an altar to the Eternal your God, an altar of stones; you must*
6 *not use an iron tool to them, you must build the altar of the Eternal your God with undressed*
7 *stones, on which you shall offer burnt sacrifices to the Eternal your God and sacrifice recompense-offerings, of which you shall eat, rejoicing before the Eternal*
8 *your God*] and inscribing very distinctly on the boulders all the words of this law."

9 Moses and the priestly Levites then said to all Israel, "Silence! listen, O Israel! to-day you become the people of the Eternal
10 your God; therefore you must obey what the Eternal your God orders, keeping his commands and rules which I enjoin upon
11 you this day." Moses gave the people this charge on the same
12 day: "When you have crossed

the Jordan, the following shall stand on mount Gerizim to bless the people, Simeon and Levi and Judah and Issachar and Joseph and Benjamin; and on mount
13 Ebal the following shall stand to pronounce the curse, Reuben and Gad and Asher and Zebulun and Dan and Naphtali. The
14 Levites shall proclaim aloud to all the men of Israel: 'A curse on
15 the man who carves or casts an idol—which the Eternal detests—the work of a craftsman's hands, erecting it in secret.' And all the people shall answer, 'So be it.' 'A curse on the man
16 who dishonours his father or mother!' And all the people shall answer, 'So be it.' 'A curse
17 on the man who removes his neighbour's landmark!' And all the people shall answer, 'So be it.' 'A curse on the man who
18 misleads a blind man on the road!' And all the people shall answer, 'So be it.' 'A curse on
19 the man who tampers with the rights of an alien, an orphan, or a widow!' And all the people shall answer, 'So be it.' 'A
20 curse on the man who lies with his father's wife, because he has dishonoured his father!' And all the people shall answer, 'So
21 be it.' 'A curse on the man who lies with any kind of animal!' And all the people shall answer, 'So be it.' 'A curse on the man
22 who lies with his sister, whether she is the daughter of his father or of his mother!' And all the people shall answer, 'So be it.' 'A curse on the man who lies
23 with his mother-in-law!' And all the people shall answer, 'So be it.' 'A curse on the man who
24 murders his fellow-countryman secretly!' And all the people shall answer, 'So be it.' 'A curse
25 on the man who accepts a bribe

to murder some innocent person!" And all the people shall answer, "So be it." "A curse on the man who will not give effect to the words of this law!" And all the people shall answer, "So be it."

28 If only you will listen carefully to what the Eternal your God orders, mindful to carry out all his commands which I enjoin upon you this day, then the Eternal your God will lift you high above all the nations of the earth, and all these blessings shall come upon you and overtake you, if only you listen to the voice of the Eternal your God. You shall be blessed in town and in country; blessed shall be the fruit of your body and of your ground, the young of your cattle and the lambs of your flock; full shall your basket be, and your kneading-trough; blessed shall you be as you start out and as you come home. The foes who attack you the Eternal will rout before you; they may assail you all together, but they shall fly before you in all directions. The Eternal will command you to be blessed in your barns and in every enterprise to which you put your hand, blessing you in the land which the Eternal your God assigns to you. The Eternal will confirm your position as a people sacred to himself, as he swore to you, if you obey the orders of the Eternal your God and live his life, so that when all nations on earth see you are owned by the Eternal they may stand in awe of you. The Eternal will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, the ground that the Eternal swore to your fathers

that he would give you. The Eternal will open his rich treasury of heaven for you, to bestow rain in due season on your land, blessing all your labours, so that you shall lend to many a nation but never need to borrow from them. So shall the Eternal put you at the head, not at the tail; you shall be always rising, never falling, as you listen to the commands of the Eternal your God which I enjoin upon you this day, and carry them out carefully, never swerving to right or to left from any of the injunctions I lay upon you this day, by going after any other gods to worship them.

But if you will not listen to the voice of the Eternal your God, if you will not be mindful to carry out all his commands and rules which I enjoin upon you this day, then shall all these curses come upon you and overtake you. Cursed shall you be in town and in country; cursed your basket and kneading-trough, cursed the fruit of your body and your ground, the young of your cattle and the lambs of your flock; cursed shall you be when you start out and when you return home. The Eternal will send the curse on you, baffling you and thwarting you, whatever you put your hand to, until you are ruined and perish rapidly for your evil-doing in forsaking me. The Eternal will make plagues cleave to you till he consumes you off the country which you are entering to possess; the Eternal will strike you with consumption, fever, ague, and erysipelas, with drought, blasting, and mildew, that shall pursue you till you perish; the sky overhead shall be brass and the earth underfoot

24 shall be iron; the Eternal will
 turn the rain of your land into
 powder and dust, dropping from
 the sky upon you till you are
 25 destroyed. The Eternal will
 have you routed in front of your
 foes; you may assail them all to-
 gether, but you shall fly before
 them in all directions, till all the
 realms of the earth shudder to
 26 see you; your carcasses shall be
 food for all the wild birds and
 beasts, and none shall scare
 27 them off. The Eternal will
 strike you with Egyptian boils,
 with tumours, scurvy, and itch
 35 incurable; and the Eternal will
 strike your knees and legs with
 evil boils, incurable boils from
 28 head to foot. The Eternal will
 strike your minds with madness,
 29 blindness, and dismay, till you
 grope at noon like a blind man
 in the dark, and fall into dis-
 aster; you shall be utterly crushed
 and robbed continually, with no
 30 one to rescue you. You shall
 betroth a wife and another man
 shall ravish her; you shall build
 a house, but never live in it; you
 shall plant a vineyard, and get
 31 no use of the grapes; your ox
 shall be killed under your very
 eyes, and you shall eat none of
 it; your ass shall be seized by
 force under your very eyes, and
 never given back to you; your
 sheep shall be handed over to
 your foes, with none to come to
 32 your rescue; your sons and
 daughters shall be handed over
 to a foreign folk, and all day long
 you will yearn for a sight of
 them and pine away, unable to
 33 do anything; a strange nation
 will eat up your crops and all the
 fruit of your labour, and you
 shall be utterly crushed and
 34 broken continually, till you are
 driven mad by the sight of it all.
 36 The Eternal will carry you and

the king you set over you to a
 nation which neither you nor
 your fathers knew, and there
 you will have to worship foreign
 gods of wood and stone; you 37
 shall become a horror, a proverb,
 and byword among all the races
 where you are exiled. Much 38
 seed shall you carry to the field,
 but little shall you reap, for the
 locust will devour the crop.
 Vineyards you may plant and 39
 till, but you shall never drink or
 store the wine, for worms will
 spoil the grapes. You may grow 40
 olive-trees all over your country,
 but you shall never anoint your-
 self with the oil, for your olives
 will drop off. [[You may have 41
 sons and daughters born to you,
 but they shall not remain yours,
 they shall be carried off as ex-
 iles.]] Insects will infest all your 42
 trees and crops. The alien who 43
 settles among you will rise
 higher and higher above you,
 while you sink low; he will lend 44
 to you, not you to him, he will be
 at the head and you at the tail.
 All these curses shall come upon 45
 you and pursue you and over-
 take you till you are destroyed,
 because you would not listen to
 the voice of the Eternal your
 God, keeping his commands and
 orders for you; these curses shall 46
 be a mark and portent upon you
 and your descendants for all
 time. Because you have not 47
 served the Eternal your God
 with joy and with a glad heart
 for all your abundance, there- 48
 fore with hunger and thirst and
 nakedness and utter poverty
 shall you serve the foes whom
 the Eternal sends against you;
 he will put an iron yoke on your
 neck till you are destroyed. The 49
 Eternal will bring on you a na-
 tion from the far ends of the
 earth, swooping like a vulture,

with a language you do not
 50 understand, with fierce looks,
 regardless of old folk and indif-
 51 ferent to the young; they shall
 eat up the young of your cattle
 and the crops of your ground,
 they shall leave you neither corn
 nor wine nor oil nor young cat-
 tle nor lambs, till they make an
 52 end of you. They shall besiege
 you in all your towns till the
 high fortified walls on which you
 relied are brought down, all over
 the land, as they besiege you in
 all your settlements all over the
 land that the Eternal your God
 53 has given you; you will have to
 eat your own children, the flesh
 of the sons and daughters which
 the Eternal your God has given
 you, in the strait of the siege as
 your foes are pressing you hard;
 54 he who is most tender and
 dainty among you will grudge
 the food even to his brother, to
 the wife of his bosom, and to his
 55 remaining children, till he re-
 fuses any of them any part of
 the flesh of his own children
 which he means to eat, since he
 has nothing else left for himself,
 in the strait of the siege as your
 foes are pressing you hard in all
 56 your towns; she who is most
 tender and dainty among you,
 who would not venture to put
 the sole of her foot to the ground
 —so tender and delicate is she—
 will grudge even to the husband
 of her bosom, to her son and to
 57 her daughter, the after-birth of
 her womb and the babes she has
 borne; these she will eat herself
 in secret, so famished is she amid
 the straits of the siege as your
 foes are pressing you hard in all
 58 your towns. If you will not be
 mindful to carry out all the
 injunctions of this code written
 down in this book, revering the
 glorious and awful name of the

Eternal your God, then the 59
 Eternal will inflict on you
 and your descendants amazing
 plagues, severe plagues and pro-
 longed, diseases sore and pro-
 longed; he will bring back upon 60
 you the diseases of Egypt that
 you once were afraid of, till they
 cleave to you; and the Eternal 61
 will also bring upon you any
 sickness and plague that is not
 mentioned in this book of the
 law, till you are ruined. Few of 62
 you shall survive, though once
 you were as numerous as the
 stars of the sky, because you
 would not obey what the Eter-
 nal your God ordered. As the 63
 Eternal took a delight in prosper-
 ing and multiplying you, so
 shall the Eternal take a delight
 in making an end of you and
 destroying you, till you shall be
 torn from the land which you
 are entering to possess; the 64
 Eternal will scatter you among
 all nations from one end of the
 earth to another, and there you
 shall worship foreign gods of
 wood and stone, strange to you
 and to your fathers; you shall 65
 enjoy no ease among these na-
 tions, no not for the sole of your
 foot, but the Eternal will give
 you an anxious mind, eyes that
 fail with longing, and a spirit
 that languishes away; your life 66
 shall be lived in suspense, you
 shall be afraid by night and by
 day, unable to have any con-
 fidence in life; in the morning 67
 you shall cry, 'Would it were
 evening!' and in the evening,
 'Would it were morning!'—for
 the terror that scares you and
 for the sights you have to see.
 The Eternal will take you back 68
 to Egypt in slave galleys, by a
 route which I said you would
 never tread again, and there you
 shall let yourselves be sold as

slaves to your enemies, but no one will buy you."

29 Such were the terms of the compact which the Eternal ordered Moses to draw up with the Israelites in the land of Moab, in addition to the compact which he had made with them at Horeb.

2 Moses then summoned all Israel and said to them, "You have seen for yourselves all that the Eternal did before your eyes in the land of Egypt to the Pharaoh and all his servants and
3 all his land, the awful tests you saw with your own eyes, the
4 proofs and awful portents; yet to this day the Eternal has not granted to you a mind to understand them, neither insight nor
5 appreciation. For forty years I have led you through the desert, and your clothes have never worn out, your shoes have never
6 worn out upon your feet, no human bread has been your food, no wine or liquor has been your drink—and all to teach you that I am the Eternal your God.
7 When you reached this spot, Sihon king of Heshbon and Og king of Bashan made an attack upon us, but we defeated them,
8 capturing their land and handing it over to the Reubenites and the Gadites and the half clan of the
9 Manassites. Keep the terms of this compact, then, obey them, that you may succeed in all you
10 undertake. You stand here to-day before the Eternal your God, all of you, chiefs, judges, shiekhs, and officials, even all
11 the men of Israel, together with your children and your wives and the aliens belonging to you (whether they gather wood or
12 draw water for you), that you may pass into the compact of the Eternal your God under the

oath which the Eternal your God swears to you this day, that
13 he may confirm your position this day as his people, and that he may be a God to you, as he promised you and as he swore to Abraham, Isaac, and Jacob, your fathers. Nor is this compact
14 and oath of mine for you alone, but for those who are not here
15 with us to-day, as well as for those who are [[for you your-
16 selves know how we once lived in the land of Egypt, and how we passed through yonder na-
17 tions; you saw the detestable fetishes of idols, made of wood
and stone, of silver and gold, that were to be found among
them]]. Never may there be
18 man, woman, family, or clan among you, whose heart turns from the Eternal our God to go and worship the gods of those nations! Never may there be
any root within your soil that bears such bitter poison!—so
19 that when a man listens to the terms of this oath he may flatter himself by thinking he is quite safe, though he persists in his idolatry. That would mean the destruction of the moist grass with the dry. The Eternal will
20 not consent to pardon him; no, the anger and resentment of the Eternal shall be ablaze against that man, every curse mentioned in this book shall cleave to him, the Eternal will blot out his name from under heaven,
and the Eternal will single him
21 out from all the clans of Israel for doom, by all the curses of the compact inscribed in this book of the law. Then the next gen-
22 eration, your children who rise up after you, and foreigners from a far land, shall cry out, when they see the plagues of that country and the diseases

23 with which the Eternal has afflicted it—the whole country a mass of brimstone and salt, a burning waste that grows nothing, no soil for any grass, but devastated like Sodom and Gomorrah, Admah and Zeboiim, which the Eternal demolished in
 24 his anger and fury—then indeed all nations shall cry out, ‘Why has the Eternal done this to the country? What does this heat
 25 of heavy anger mean?’ And the answer will be, ‘It was because they abandoned the compact which the Eternal the God of their fathers made with them when he brought them out of
 26 the land of Egypt, because they went and worshipped foreign gods, bowing down to gods who were strange to them, gods whom he had never assigned to
 27 them; that was why the Eternal’s anger blazed against this country, bringing on it every
 28 curse mentioned in this book; in anger, in fury, in heavy wrath, the Eternal uprooted them from their land, and flung them into a foreign land, as at this day.’
 29 The hidden issues of the future are with the Eternal our God, but the unfolded issues of the day are with us and our children for all time, that we may obey all the orders of this law.
 30 When all this has befallen you, the blessing and the curse which I have put before you, and when you reflect upon them among all the nations where the Eternal your God has driven
 2 you, if you come back to the Eternal your God, you and your children, and obey what he says in all that I enjoin upon you this day, with all your mind and
 3 heart, then the Eternal your God will restore your fortunes, taking pity upon you and

gathering you again out of all the races where the Eternal your God has scattered you; even if your outcasts are at the 4 end of the earth, the Eternal your God will gather you and fetch you thence. The Eternal 5 your God will bring you into the land which your fathers possessed, and let you possess it; he will prosper you and multiply your numbers more than your fathers; the Eternal your 6 God will devote your mind and the mind of your descendants to love the Eternal your God with all your mind and heart, that you may live. All these 7 curses will the Eternal your God inflict upon your foes and on the enemies who persecuted you; but you shall once more obey 8 the Eternal’s orders, keeping all his commands which I enjoin upon you this day; and the 9 Eternal your God will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, for the Eternal will again delight in prospering you as he did your fathers, if you will obey the orders of the Eternal your God by 10 carrying out his commands and rules inscribed in this book of the law, if you turn with all your mind and heart to the Eternal your God. For this command 11 which I am enjoining upon you to-day is not beyond your power, it is not beyond your reach; it is not up in heaven, 12 that you should say, ‘Who will go up for us and bring it down to us and let us hear it, that we may do it?’—nor is it over the 13 sea, that you should say, ‘Who will cross the sea for us and bring it to us and let us hear it, that we may do it?’ No, the word 14 is very near you, it is on your

lips and in your mind, to be obeyed.

15 Here have I put before you
this day life and welfare, death
16 and misfortune. If you listen to
the orders of the Eternal your
God which I enjoin upon you
this day, to love the Eternal
your God, to live his life, to fol-
low his orders and rules and reg-
ulations, then you shall live and
multiply, and the Eternal your
God will bless you in the land
which you are entering to
17 occupy. But if your heart turns
away, if you will not listen, if
you are allured to worship for-
eign gods, bowing down to them,
18 I tell you this day that you shall
not live long in the land which
you are crossing the Jordan to
19 enter and occupy; here and now
I call heaven and earth to wit-
ness against you that I have put
life and death before you, the
blessing and the curse: choose
life, then, that you and your
20 children may live, by loving the
Eternal your God, obeying his
voice, and holding fast to him,
for that means life to you and
length of days, that you may
live in the land which the Eter-
nal swore to Abraham, Isaac,
and Jacob, your fathers, that he
would give them."

31 When Moses had finished
2 these words to all Israel, he said
to them, "I am a hundred and
twenty years old to-day; I can
no longer move about, and the
Eternal has told me that I am
3 not to cross this Jordan. It is
the Eternal your God who is to
lead you over and destroy these
nations before you whom you
are to dispossess; it is Joshua
who is to lead you over, as the
4 Eternal has said. The Eternal
will treat these nations as he
treated Sihon and Og the Amor-

ite kings and their country, de-
stroying them; the Eternal will 5
put them into your hands and
you must deal with them exactly
as I have ordered you. Be 6
strong, be brave, fear not, be not
terrified of them; for it is the
Eternal your God who goes with
you, he will never fail you nor
forsake you." Then Moses sum- 7
moned Joshua and said to him in
presence of all Israel, "Be strong,
be brave, for you are to bring
this people into the land which
the Eternal swore to their fa-
thers he would give them; you
are to put them in possession of
it. It is the Eternal who leads 8
you, he will be with you, he
will never fail you nor forsake
you: fear not, neither be dis-
mayed."

Moses wrote this code, hand- 9
ing it to the priests, the sons of
Levi, who carried the ark of the
Eternal's compact, and to all
the sheikhs of Israel. Moses 10
gave them this command, "At
the end of every seven years, at
the time fixed for the year of
Remission, at the festival of
Booths, when all Israel gathers 11
to appear before the Eternal
your God at the sacred spot he
chooses, you must read this code
aloud in the hearing of all Is-
rael; assemble the people, men, 12
women, and children, and the
aliens residing among you, that
they may hear and learn it and
revere the Eternal your God, be-
ing mindful to obey all the terms
of this code; also that your chil- 13
dren, who have no experience,
may hear and learn to revere
the Eternal your God, as long as
you live in the land which you
are crossing the Jordan to oc-
cupy."

[Then said the Eternal to Moses, 14
"The day of your death is near;

call Joshua and present yourselves in the Trysting tent, that I may commission him." So Moses and Joshua went and presented themselves in the Trysting tent; the Eternal appeared in a column of cloud which stood opposite the entrance to the tent, and commissioned Joshua the son of Nun, saying, "Be strong, be brave, for you are to bring the Israelites into the land which I swore to give them, and I will be with you."]

16 The Eternal said to Moses, "You are now to sleep with your fathers, but this people will start to desert me for the foreign gods of the country among whom they are going to live; they will forsake me and break the compact I have made with them. Then shall my anger blaze against them, and I will forsake them, withdrawing my favour from them, till they are consumed, many an evil and trouble befalling them, so that they cry then, 'Have not these evils befallen us because our God is not among us?' I will indeed withdraw my favour from them in these days, for all the evil they have done in turning to other gods. So write this song and teach it to the Israelites, teach them to repeat it, that this song may be a witness for me against the Israelites. For when I have brought them into the land, which I swore to their fathers, a land abounding in milk and honey, after they have eaten their fill and prospered in fat plenty, they will turn to worship other gods, despising me and breaking my compact.

21 And then, after many an evil and trouble has befallen them, this song shall confront them

as a witness (for their descendants will not forget to repeat it); well do I know what they are after already, even before I have brought them into the land I swore to their fathers." So Moses wrote the following song that very day, and taught it to the Israelites.

Now when Moses had finished writing out the words of this song in a book, Moses gave this order to the Levites who carried the ark of the Eternal's compact: "Take this song-book and place it beside the ark of the compact of the Eternal your God, that it may lie there as a witness against you all. For I know your defiant temper and your stubborn spirit; even while I am living among you, you have defied the Eternal. And how much more after my death! Assemble all the sheikhs of your clans and your officials, that I may let them hear the words of this song, calling heaven and earth to witness against you; for I know that after my death you will be sure to deprave yourselves by swerving from the path I have ordered you to follow; and in after days evil will befall you because you have done what is evil in the sight of the Eternal, vexing him with your practices."

So Moses uttered the words of this song from beginning to end, in the hearing of all the assembly of Israel.

Hearken to my song, O heaven, let earth listen to my lips! May my message drop like rain, my speech distil as dew, like mists on the green growth, like showers upon the grass; for I proclaim what the Eternal is—
O praise him for his greatness!

- 4 Steadfast—he rules aright,
his methods all in order due,
a God trusty and true,
upright and honest!
- 5 His sons—sons?—have depraved
themselves,
to him they prove untrue,
a shifty crafty crew!
- 6 And this from you to the Eternal,
unfeeling, senseless folk?
Was not he your father,
who made and moulded you?
- 7 Remember the days of old,
review the years, age after age,
ask your sires to tell you,
ask your seniors to repeat,
- 8 how the Most High placed the
nations,
parting our mankind,
how one by one he fixed the
folks,
each with its guardian angel;
- 9 but Jacob became the Eternal's
share,
Israel his very own.
- 10 He found them in a desert land,
a howling, empty waste,
circled round them, cared for
them,
and kept them as the apple of
his eye;
- 11 as an eagle stirs its nestlings,
fluttering over its brood,
spreading its wings to catch them,
carrying them on its pinions,
- 12 so the Eternal alone was their
leader,
and never a foreign god with
him!
- 13 He made them masters of the
highlands,
living off the hills,
sucking honey from the very crags
and oil from flinty rocks,
- 14 with curds from cows and milk
from sheep,
fat flesh of lambs and rams,
from bullocks of Bashan and
from goats,
with the finest flour of the wheat,
with the grapes' blood—you
drank it foaming!
- 15 Jacob ate their fill,
Jeshurun fattened and grew
restive—
aye, you fattened, gross and
gorged!

They forsook God who had made
them,
scorned the Steadfast One, their
succour,
stirred him to jealousy with their 16
foreign gods,
angered him with hateful idols;
they sacrificed to demons, to no- 17
gods,
to gods who were utter strangers,
to new-comers of gods,
whom your fathers never knew.
The Steadfast One, your Sire, you 18
never heeded,
the God who bore you, him you
forgot.

But when the Eternal saw it, he 19
spurned them,
vexed with his sons and daugh-
ters;

"I will hide my face from them," 20
said he,
"and see what will become of
them;

for a self-willed race are they,
children devoid of loyalty.
They have made me jealous of 21
what is no live god,
vexing me with their vanities;
So I will make them jealous of
what is not a nation,
vexing them with an impious
folk.

My wrath has flared up, 22
flaming to the nether world
itself,
burning up earth and all it bears,
setting the roots of the hills
ablaze.

I will heap woes on them, 23
and ply all my arrows against
them—

famine wasting them here, 24
plague and fever there—
sending wild beasts to tear them,
reptiles to poison them;
in the open, death by the sword— 25
inside the house, a panic—
for youths and girls alike,
for infants and grey hairs.

I had meant to finish them off, 26
to blot them from men's mem-
ory;

but I feared their foes would 27
vaunt,
their enemies would shout in
error,

'Our hand has won a noble victory;
 this deed was none of the Eternal's!
 28 For a fatuous folk are the foe,
 devoid of all sense;
 29 were they wise, they would understand,
 they would see their own fate
 at the end."
 30 For how could a thousand be
 chased by one man,
 how could ten thousand be
 routed by two,
 unless their Steadfast One had
 sold them,
 unless the Eternal had given
 them up?
 31 The foe's strength is not like our
 strength,
 as the foe themselves admit;
 32 their vine comes from the stock
 of Sodom,
 from gardens of Gomorrah,
 poisonous are their grapes,
 bitter their bunches,
 33 their wine is reptile's venom,
 the cobra's pitiless poison.
 34 "Have I not stored up this their
 guilt?
 do I not hold it in reserve for
 them,
 35 against the day of vengeance and
 requital,
 when they collapse?
 Aye, the hour of their disaster is
 at hand,
 their doom is on them!"
 36 For the Eternal will vindicate his
 people,
 he will be sorry for his servants,
 when he sees them powerless,
 dispeopled to a man;
 37 he will ask, "What of their gods,
 the steadfast ones they relied
 on?—
 38 who ate fat slices of their sac-
 rifices
 and drank the wine of their
 libations?
 Let them come to your aid!
 let them protect you!
 39 Ah, learn that I, I am the real
 God;
 there is no god but me;
 Mine is the power of death and life,
 I heal the wounds I made.

I raise my hand to heaven 40
 and swear that (by my life
 eternal!)
 I will whet my flashing blade, 41
 gripping justice by the hilt,
 wreaking vengeance on my foes,
 punishing my enemies;
 I drench my arrows in their blood, 42
 my blade devours their bodies—
 blood of the slain and prisoners,
 of braves with flowing locks."
 Hail his people, O ye pagans; 43
 for he avenges the blood of his
 servants,
 wreaking vengeance on his foes,
 and purging his people's land.

Moses went and recited all 44
 this song to the people, he and
 Joshua the son of Nun. And 45
 when Moses had finished recit-
 ing it all to all Israel, he said
 to them, "Keep in mind all 46
 that I have warned you of, this
 day, that you may lay the
 same charge on your children
 to be careful in obeying all the
 terms of this song. It is not 47
 useless, it means life for you;
 so shall you live long in the land
 which you are crossing the
 Jordan to occupy." That very 48
 day the Eternal said to Moses,
 "Go up to yonder Abârim range, 49
 to mount Nebo in the land of
 Moab east of Jericho, and view
 the land of Canaan which I am
 giving the Israelites for their
 very own; and then die on the 50
 hill you ascend, and be gath-
 ered to your father's kin, as
 your brother Aaron died on
 mount Hôr and was gathered to
 his father's kin—because you 51
 both broke faith with me
 among the Israelites at the
 waters of Meribah-Kadesh in
 the desert of Zin, because you
 failed to honour me among
 the Israelites. The land you 52
 may view from afar, but you
 shall not enter the land which
 I am giving to the Israelites."

- 33 Here is the blessing which
Moses the man of God pro-
nounced upon the Israelites
2 before he died. He said:
From Sinai came the Eternal,
from Seir he dawned on us,
from Paran's range he rayed out,
moving from Meribah-Kadesh,
blazing in fire from the south.
- 3 He loves his people,
and holds safe their sacred host;
they fall in behind him,
and accept his orders.
- 4 His domain is Jacob in array,
5 he became king in Jeshurun,
at the muster of the chiefs,
of all Israel's clans together.
- 6 "Reuben—never may he die out;
but may his men be few!"
- 8 Of Levi he said:
"Give thine oracles to Levi,
to thy man of favour,
whom thou didst test at Massa,
in the ordeal at Meribah's
streams;
- 9 he said of father and of mother,
'I regard them not,'
he disowned his brothers,
ignored his own children,
to follow thy commands
and to uphold thy compact.
- 10 So the clan gives Jacob thy de-
cisions,
and Israel thy directions,
sends up the smoke of sacrifice to
thee,
heaps holocausts upon thine altar.
- 7 O thou Eternal, listen to Simeon's
cry
and join him to the nation once
again.
- 11 Judah fights for himself,
and thou art the saving of him;
O thou Eternal, bless his blows,
and speed his strokes,
cripple his foes,
disable his opponents past op-
posing!"
- 12 Of Benjamin he said:
"He is the Eternal's darling,
he lives in security,
the Most High ever encircles him,
seated upon his slopes."
- 13 Of Joseph he said:
"May the Eternal bless his land
with the wealth of heaven above
and water from the deep abyss,
with wealth of crops from the 14
sunlight,
with wealth of produce month
by month,
with choice fruit from the ancient 15
hills,
with wealth from heights of
yore!
- The wealth of all the land con- 16
tains,
and the favour of Him who
dwelt in the bush,
may it all descend on Joseph,
the prince of his brothers!
- May his first-born be like a splen- 17
did bull,
with horns like a wild ox,
to gore the nations, all of them,
to the far ends of earth!
- Such is Ephraim with his myriads,
such Manasseh with his thou-
sands."
- Of Zebulun he said: 18
"Rejoice in your outlets, O Zeb-
ulun,
rejoice in your households, O
Issachar!
- They call men to their hill-shrines, 19
to share their dues of sacrifice;
for the ocean is their rich support,
with treasures taken from the
sand."
- Of Gad he said: 20
"Blessed be God for enlarging
Gad!
he lurks like a lion, all ready to
crunch
the arm and the scalp of a man!
- He looked out the pick of the land 21
for himself,
but went first with the nation's
chiefs
to execute the Eternal's justice
and enforce his decrees, with
Israel."
- Of Dan he said: 22
"Dan is a lion's whelp,
that makes his spring from
Bashan!"
- Of Naphtali he said: 23
"Naphtali, with the Eternal's am-
ple favour,
full of his blessing,
shall hold the lake of Kinnereth
and the south."

- 24 Of Asher he said:
 "May Asher be a shire, a child,
 of fortune,
 a favourite with all his brothers,
 rich in his olive-trees!
- 25 Basalt and bronze ward you from
 harm,
 and may your strength last like
 your days!"
- 26 No God like the God of Jeshurun,
 who rides through heaven to
 your rescue,
 sublimely through the skies!
- 27 God eternal is your home,
 and underneath you are the
 everlasting arms!
 He drove out foes in front of you,
 and doomed them;
- 28 so Israel lived securely,
 Jacob's folk were undisturbed,
 within a land of corn and wine,
 dew dropping on it from God's
 heaven.
- 29 O happy Israel! no folk like you,
 victorious through the Eternal!
 He is your shield of succour,
 the sword of your success,
 till your foes fawn on you,
 as you march across their
 heights.
- 34 From the steppes of Moab
 Moses went up to mount Nebo,
 the headland of Pisgah, east of
 Jericho; where the Eternal
 showed him all the land, Gilead
 2 as far as Dan, all Naphtali, all
 the territory of Ephraim and
 Manasseh, all the territory of
 Judah as far as the Mediter-
 3 ranean, the south country, and
 the basin or plain of Jericho
 (the town of palm trees) as far
 4 as Zoar. "This," the Eternal
- told him, "is the land of which
 I swore to Abraham, Isaac, and
 Jacob, that I would give it to
 their descendants; I have al-
 lowed you to look upon it, but
 you shall not cross to it." So 5
 Moses the servant of God died
 there in the land of Moab, as
 the Eternal ordered; the Eter- 6
 nal buried him in the valley
 opposite Beth-peôr within the
 land of Moab, but to this day
 no one knows his burying-place.
 Moses was a hundred and 7
 twenty years old when he died,
 but his eyes were undimmed
 and his vigour unabated. For 8
 thirty days the Israelites wept
 over Moses in the steppes of
 Moab; this completed the days
 of weeping at the mourning for
 Moses. As Joshua the son of 9
 Nun was full of sagacity (since
 Moses had laid his hands upon
 him), the Israelites obeyed
 him, carrying out the orders
 given by the Eternal to Moses.
 Since then no prophet has ever 10
 appeared in Israel like Moses,
 a man with whom the Eternal
 had intercourse face to face—
 unequalled for all the signal 11
 acts which the Eternal sent him
 to perform in the land of Egypt,
 on the Pharaoh and all his
 servants and all his land, as 12
 well as for all the mighty deeds
 and awful power which Moses
 displayed in the sight of all
 Israel.

JOSHUA

- 1 Now after the death of
Moses the servant of the Eter-
nal, the Eternal said to Joshua
the son of Nun, the attendant
2 of Moses, "Moses my servant
is dead; come, cross the Jordan
here, you and all this people,
into the land which I assign to
3 them, to the Israelites. Every
foot of ground you tread I
assign to you, as I promised
4 Moses; your frontier shall
stretch from the desert to Leb-
ânon yonder, from the great
River, the river Euphrates,
over all the land of the Hittites,
to the great Mediterranean Sea
5 westward. Not a man shall be
able to hold his own against
you all the days of your life; as
I was with Moses, so I will be
with you; I will never fail you
6 nor forsake you. Be strong, be
brave, for you shall put this
people in possession of the land
which I swore to their fathers
7 that I would give them. Only
be strong and brave, mindful to
carry out all your orders from
my servant Moses, turning
neither to the right nor to the
left, so that you may succeed
8 wherever you go. This law-
book you shall never cease to
have on your lips; you must
pore over it day and night, that
you may be mindful to carry
out all that is written in it, for
so shall you make your way
prosperous, so shall you suc-
9 ceed. These are my orders:
be firm and brave, never be
daunted or dismayed, for the
Eternal your God is with you
wherever you go."
- 10 Then Joshua ordered the
11 officers of the nation to go
through the camp and com-
mand the people to "Prepare
food, for within three days you
are going to cross the Jordan
here and enter into possession
of the land which the Eternal
your God assigns you for your
very own." Joshua also said 12
to the Reubenites and the
Gadites and the half clan of
Manasseh, "Remember what 13
Moses the servant of the Eter-
nal commanded you when he
told you that the Eternal your
God would settle you here and
give you this region. Your 14
wives, your children, and your
cattle shall remain in this land
which Moses assigned you east
of the Jordan, but you must
march across under arms in
front of your kinsmen, every
fighting man among you, to
assist them, till the Eternal 15
settles your kinsmen like your-
selves, till they get possession
of the land which the Eternal
your God assigns to them;
then you may return to your
own region and occupy the
land assigned you by Moses
the servant of the Eternal on the
eastern bank of the Jordan."
- They answered Joshua, "What- 16
ever you command us we will
do, and wherever you send us
we will go. As we obeyed 17
Moses in everything, so we will
obey you; only may the Eternal
your God be with you as he was
with Moses! Whoever rebels 18
against your orders and will
not listen to what you say by
way of command to him, that
man shall be put to death.
Only be firm and brave."
- From Shittim Joshua sent 2
two men secretly as spies to
explore the country and spe-

cially Jericho. When they arrived they went into the house of a harlot called Rahab and
 2 stayed there. The king of Jericho was told that two men of Israel had come in that night to find out about the country;
 3 so he sent a message to Rahab to "Bring out the two men who have come to you, who have entered your house, for they are here to find out all about the
 4 country." The woman, who had taken the men and hid them, said, "Yes, the men did come to me, but I did not know
 5 where they came from, and just about the hour for shutting the town-gate, when it was dark, the men went off. Where they went, I do not know. Quick, pursue them, for you will over-
 6 take them." Now she had taken them up to the roof and hidden them under some stalks of flax which she had arranged
 7 on the roof. The pursuers went by the road to the Jordan, as far as the fords, and as soon as they left the town the gate
 8 was shut. The two men had not lain down before the woman came to them on the roof and
 9 said, "I know that the Eternal has given you this country, and how the terror of you has fallen upon us, till all the natives are
 10 quivering before you. For we have heard how the Eternal dried up the water of the Reed Sea before you when you left Egypt, and how you treated the two Amorite kings on the east of the Jordan, Sihon and Og, whom you wiped off the earth.
 11 As soon as we heard it, our hearts quivered and everyone became utterly dispirited because of you, for the Eternal your God is God in heaven above and on the earth below.

Now then, since I have dealt 12 kindly with you, pray swear to me by the Eternal that you will deal kindly with my family, and give me a sure sign of it; swear that you will spare the 13 lives of my father and my mother and my brothers and my sisters and all they have, saving us from death." The men replied, "Our lives for yours— 14 only you must not breathe a word about our errand; then we will deal kindly and honestly with you when the Eternal gives us the country." The 17 men told her, "We will not be bound by this oath to you, which you have made us swear, unless, when we enter the country, you tie this cord of 18 scarlet thread outside the window through which you let us down. You must gather your father and mother and brothers and all your family inside your house; anyone who crosses the 19 door of your house into the street, his blood be on his own head, we are not to blame; but if a hand is laid on anyone inside the house, then his blood be on our head! But remember, 20 if you breathe a word about our errand, we will not be bound by the oath you have made us swear." "As you say," an- 21 swered the woman, "so be it." Then she lowered them by a 15 rope out of the window, for her house was on the town-wall; she stayed on the town-wall. She told them, "Get away to the 16 hills, lest the pursuers come across you; hide yourselves there for three days till the pursuers return, and then make your way back." So away 21b they went, while she tied the scarlet cord to the window. They went into the hills and 22

stayed there for three days, till the pursuers returned (the pursuers looked for them all along the road and could not find them). Then the two men came down from the hills and crossed over to Joshua the son of Nun, telling him all that had befallen them. They said to Joshua, "The Eternal has put all the country into our hands. The natives are all quivering before us!"

3 In the morning Joshua rose, and he and all the Israelites set out from Shittim and reached the Jordan, where they passed the night before they crossed over. Three days afterwards the officers went through the camp and gave this order to the nation: "When you see the ark of the compact of the Eternal your God being carried by the priestly Levites, then set out and follow it, so that you may learn the ford by which you are to cross; for you have never crossed here before. Only, you must not come close to the ark; between it and you there must be a space kept of one thousand yards." Then Joshua said to the people, "Consecrate yourselves, for to-morrow the Eternal will do wonders among you." To the priests he said, "Lift the ark of the compact and go in front of the people." So they lifted the ark of the compact and went in front of the people. 7 And the Eternal said to Joshua, "This day I begin to exalt you in the sight of Israel, to let them see that as I was with Moses so I will be with you. Order the priests who are carrying the ark of the compact to stand still in the Jordan as soon as they reach the edge of the

water." The Eternal also said to Joshua, "Take twelve men from the nation, a man from each clan, and order them to take twelve stones out of the Jordan from the spot where the feet of the priests stood firm; they must carry these stones across and place them on the spot where you spend the night." Then Joshua bade the Israelites come and listen to the words of the Eternal, their God. Joshua said, "This is to let you see that the living God is among you, and that he will without fail evict before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite. See, the ark of the compact of the Lord of all the earth is crossing the Jordan in front of you. Now choose twelve men from the clans of Israel, a man from each clan. Whenever the soles of the feet of the priests who carry the ark of the compact of the Eternal, the Lord of all the earth, rest in the water of the Jordan, the waters of the Jordan shall be stopped; the waters which are flowing down, they shall be dammed up." And when the people left their tents to cross the Jordan, headed by the priests who carried the ark of the compact, as soon as the bearers reached the Jordan and the feet of the priests dipped in the water at the edge (for the Jordan overflows its banks all the time of harvest), the waters that flow down stopped and were dammed up at a distance, at Adâmah (a town beside Zartan), while the waters that flow away to the sea of the Arâbah (the Salt Sea) were cut off and failed. In this way the people

17 crossed, opposite Jericho. The priests who carried the ark of the compact of the Eternal stood still on dry ground in the middle of the Jordan, and all Israel crossed on dry ground until the whole nation had finished crossing.

- 4 When the whole nation had
 1a finished crossing the Jordan,
 4 Joshua called the twelve men of Israel whom he had ready, one from each of the clans;
 5 Joshua said to them, "Cross in front of the ark of the Eternal your God through the Jordan, each of you taking a stone on his shoulder, one for each
 6 of the clans of Israel. They are to be a sign for your nation. When your children in after days ask what is the meaning
 7 of these stones, you shall tell them it was because the waters of the Jordan were stopped before the ark of the compact of the Eternal, stopped when it crossed the Jordan; these stones shall be a memorial for Israel
 8 for all time." The Israelites did as Joshua gave orders; they lifted twelve stones out of the Jordan, as the Eternal had commanded Joshua, one for each of the clans of Israel, and carried them over along with them to the spot where they spent the night, laying them down there.
 9 [[Joshua set up twelve stones in the middle of the Jordan on the spot where the feet of the priests who carried the ark of the compact had stood; they
 10 are there to this day. For the priests who carried the ark stood in the middle of the Jordan till all was finished that Joshua was told by the Eternal to enjoin upon the people, all that Moses had commanded Joshua.]]
 11 The people hurried over, and

when all the people had finished crossing, the ark passed over, the priests advancing to the front of the people. The Reubenites, the Gadites, and the half-clan of Manasseh passed across under arms in front of the Israelites, as Moses had ordered them, about forty
 12 thousand men equipped for war, crossing under the eyes of the Eternal to the steppes of Jericho to fight. The Eternal exalted
 14 Joshua that day in the eyes of all Israel; they stood in awe of him as they had stood in awe of Moses all the days of his life. Then the Eternal said to
 15 Joshua, "Order the priests who
 16 carry the ark of the Presence to step up from the Jordan." Joshua ordered the priests to
 17 step up from the Jordan, and
 18 whenever the priests who carried the ark of the compact of the Eternal came up from the Jordan, whenever the soles of the feet of the priests were lifted on to the dry ground, the waters of the Jordan flowed back into their place and overflowed their banks as before. It was on the
 19 tenth day of the first month that the people came up from the Jordan and encamped at Gilgal on the eastern side of Jericho. These twelve stones
 20 which they took out of the Jordan were set up by Joshua at Gilgal. He said to the
 21 Israelites, "When your children in after days ask their fathers what these stones mean, you
 22 shall tell your children that 'Israel crossed the Jordan here on dry ground.' For the Eter-
 23 nal your God dried up the waters of the Jordan before you till you had passed across, as the Eternal your God had done to the Reed Sea, which he also

dried up before us till we passed
 24 across it—to let all the nations
 on earth know how strong is the
 hand of the Eternal, that they
 may stand in awe of the Eternal
 your God for all time.”

5 Now when all the Amorite
 kings west of the Jordan and all
 the Canaanite kings by the
 Mediterranean heard how the
 Eternal had dried up the waters
 of the Jordan in front of the
 Israelites till they had got
 across, their hearts quivered and
 they were all dispirited, on
 account of the Israelites.

2 It was then that the Eternal
 said to Joshua, “Make flint
 knives and circumcise the
 3 Israelites once more.” So
 Joshua made flint knives and
 circumcised the Israelites at the
 9 Hill of Foreskins. Then said
 the Eternal to Joshua, “And
 now I have rolled off you the
 scorn of the Egyptians.”
 Hence the name of the spot
 was called Rollstone (Gilgal),
 and is so called to this day.

4 [[Joshua circumcised them for
 this reason. All who had left
 Egypt, all the male warriors,
 had died during the journey
 through the desert after leaving
 5 Egypt. These who had left
 Egypt were circumcised, but
 none of the people who had been
 born in the desert after leaving
 Egypt had been circumcised.

6 For forty years the Israelites
 had journeyed in the desert
 until the whole nation of war-
 riors who had left Egypt had
 perished, because they would
 not listen to what the Eternal
 said, and because the Eternal
 had sworn to them that he
 would not let them see the land
 which the Eternal had sworn to
 their fathers that he would give
 us, a land abounding in milk

and honey. So their children, 7
 whom the Eternal raised up
 instead of them, were circum-
 cised by Joshua, since they had
 never been circumcised from
 time to time. After the circum- 8
 cising was over, the whole na-
 tion remained where they were
 in the camp till they had re-
 covered.]]

When the Israelites were in 10
 camp at Gilgal they kept the
 passover on the evening of the
 fourteenth day of the month,
 on the steppes of Jericho. The 11
 day after the passover they ate
 some of the produce of the land,
 unleavened cakes and roasted
 grain. And that very day 12
 the manna ceased, once they
 ate the produce of the land; the
 Israelites no longer had manna,
 but ate hereafter the food of the
 land of Canaan.

Now Jericho had shut its 6
 gates against the Israelites; no 1
 one left the town, and no one
 entered it. Joshua was one 5
 day near Jericho when he raised 13
 his eyes and saw a man standing
 before him, holding a drawn
 sword. Joshua went up to him
 and said, “Are you for us, or are
 you for our enemies?” “No,” 14
 he answered, “I am here as the
 captain of the host of the Eter-
 nal.” Then Joshua fell on his
 face to the ground and wor-
 shipped, saying, “And what has
 my Lord to say to his servant?”
 The captain of the host of the 15
 Eternal said to Joshua, “Re-
 move your sandals from your
 feet, for the place where you
 are standing is sacred.” Joshua
 did so. Then the Eternal said 6
 to Joshua, “I am putting Jericho 2
 into your hands, with its king
 and all its fighting men. For 3
 six days you and all your men
 at arms shall march round the

4 town once a day, with seven
priests carrying seven rams'
horns as trumpets in front of the
ark. On the seventh day you
shall march round the town
seven times, and the priests
5 shall blow a trumpet blast. As
soon as they blow a long
trumpet blast on the horns,
whenever you hear the sound,
then all the people must raise
a mighty shout, and the wall of
the town will fall down flat, till
every man of you can march in,
6 straight in front of him." So
Joshua the son of Nun called
the priests and told them to lift
the ark of the compact and let
seven priests carry seven rams'
horns as trumpets in front of the
7 ark of the Eternal. Then he
told the people, "Forward,
march round the town, with
the armed men in front of the
8 ark of the Eternal; let the seven
priests with the trumpets of
rams' horns go ahead in pres-
ence of the Eternal, blowing
the trumpets, and followed by
the ark of the compact of the
9 Eternal. Let the armed men
go in front of the priests who
blow the trumpets, and let the
rearguard follow the ark, the
10 trumpets blowing." To the
people Joshua said, "You must
not shout nor cry, you must
not say a word, until I tell you
11 to shout; then shout." He had
the ark of the Eternal carried
round the town, going round it
once; then all retired to the
camp and passed the night
12 there. Next morning Joshua
rose, the priests lifted the ark
13 of the Eternal, and the seven
priests carrying the seven rams'
horns as trumpets kept on in
front of the ark of the Eternal,
blowing a blast, preceded by
the armed men, with the rear-

guard after the ark, the trum-
pets blowing as they went. On 14
the second day they marched
round the town once, and then
retired to the camp. This they
did for six days. On the 15
seventh day they rose at dawn
and marched round the town
seven times; this was the only
day they marched seven times
round it. The seventh time, 16
when the priests blew their
blast, Joshua said to the people,
"Shout, for the Eternal has
given you the town. It shall 17
be doomed to destruction, the
town and all in it; only Rahab
the harlot shall be spared, she
and all who are with her in her
house, because she hid the mes-
sengers whom we sent. As 18
for you, hands off any of the
doomed spoil, lest you desire it
and take some of it! That
would be the ruin and undoing
of the camp of Israel. No, all 19
the silver and gold and articles
of bronze and iron are sacred
to the Eternal and must come
to the treasury of the Eternal."
Then the people shouted, at the 20
trumpet blast. And when the
people heard the sound of the
trumpet blast and raised a
mighty shout, down the wall
fell flat, till every man could
march in, straight in front of
him. In they marched and so
they took the town. They 21
massacred all in the city, men
and women, old and young
alike, oxen, sheep, and asses,
giving no quarter. But Joshua 22
said to the two men who had
spied out the country, "Go to
the harlot's house and fetch the
woman out, with all she has,
as you swore to her." So the 23
young spies went and brought
Rahab out, with her father
and mother and brothers and

all she had, all her family; they placed them outside the camp
 24 of Israel. The town and all in it they burned up; only the silver and gold and all the articles of bronze and iron they put into the treasury of the
 25 Eternal. Rahab the harlot and her family and all she had, Joshua spared; she lived among the Israelites, as do her descendants to this day, because she hid the messengers whom Joshua sent to spy out Jericho.
 26 Joshua then laid this oath upon the people: "Cursed before the Eternal be the man who starts to rebuild this town of Jericho! At the cost of his oldest son shall he lay its foundation, and at the cost of his youngest son shall he erect its
 27 gates." The Eternal was with Joshua, and the fame of him spread all over the land.
 7 But the Israelites broke faith with regard to the doomed spoil; Achan the son of Karmi, the son of Zabdi, the son of Zerah, who belonged to the clan of Judah, took some of it, and so the anger of the Eternal blazed against the Israelites.
 2 Joshua sent men from Jericho to Ai, which lies close to Bethaven on the east of Bethel, ordering them to go up and spy out the land. They went up
 3 and spied out Ai and came back to Joshua, saying, "All the nation need not go up; let only about two or three thousand men go up and attack Ai. Do not make all the nation toil up there, for there are few folk at
 4 Ai." So about three thousand men marched up. But they ran away from the men of Ai.
 5 The men of Ai killed about thirty-six of them, and chased them from their gates as far as

Shebârim, killing some others at the descent. The hearts of Israel quivered and became weak as water, and Joshua tore
 6 his clothes and fell to the ground upon his face before the ark of the Eternal till evening, he and the sheikhs of Israel, with dust upon their heads. "Ah, Lord
 7 Eternal," said Joshua, "why didst thou ever bring this people across the Jordan, only to hand us over to the Amorites to be killed? Would that we had been content to stay on the other side of the Jordan. O
 8 Lord, what can I say, after Israel has run away from its enemies? The Canaanites and
 9 all the natives will hear of it and surround us and wipe us off the earth. Then what wilt thou do for thy great honour?" "Get
 10 up," said the Eternal to Joshua, "why are you lying on your face there? Israel has sinned;
 11 they have broken my compact which I commanded them to keep, they have taken some of the doomed spoil, stolen it, acted deceitfully, and hidden it among their own goods. That is why the Israelites can-
 12 not stand up against their enemies and why they run from their enemies, because they have brought themselves under doom. I will never be with you again, unless you remove the doomed thing from among you. Go and consecrate the
 13 people. Tell them to consecrate themselves for to-morrow. Tell them this from the Eternal the God of Israel, 'There is a doomed thing among you, O Israel; you cannot hold your own against your enemies until you put the doomed thing away from you. So in the morning
 14 you shall be brought before me

by your clans, and the clan which the Eternal takes by lot shall come with its septs, and the sept which the Eternal takes by lot shall come with its families, and the family which the Eternal takes by lot shall
 15 come man by man. Then he who is taken by lot, in possession of the doomed thing, shall be burned, he and all he has, because he has broken the compact of the Eternal, because he has committed a scandal in
 16 Israel.'” In the morning Joshua rose and brought Israel before the Eternal by their clans; the clan of Judah was
 17 taken by lot. Then the septs of Judah were brought, and the sept of the Zarahites was taken by lot; the sept of the Zarahites was brought, family by family, and the family of Zabdi was
 18 taken by lot. Then Zabdi brought his family man by man, and Achan the son of Karmi, the son of Zabdi, the son of Zerah, belonging to the clan of Judah, was taken by lot.
 19 Joshua said to Achan, “My son, pray confess to the Eternal, the God of Israel, own up to him; tell me what you have done, do not hide it from me.”
 20 Achan answered, “Truly I have sinned against the Eternal, the God of Israel; this is what
 21 I did. When I saw among the spoil a splendid mantle from Shinar and twenty-five pounds in silver and a bar of gold weighing twenty-five ounces, I coveted them and took them. The mantle is hidden in the ground inside my tent, with the money
 22 under it.” So Joshua sent messengers, who ran to the tent, and there was the mantle hidden inside the tent, with the money
 23 under it! They took them from

the tent and brought them to Joshua and all the Israelites, who laid them before the Eternal. Then Joshua and all the
 24 Israelites took Achan the son of Zerah and the silver and the mantle and the bar of gold and his sons and his daughters and his oxen and his asses and his sheep and his tent and all that he had; they brought them to the valley of Achor. “Why
 25 have you undone us?” said Joshua. “The Eternal shall undo you this day.” Then all Israel stoned him; they burned them with fire and stoned them with stones, and over them
 26 they raised a great cairn of stones. It stands there to this day. Then the Eternal relented from his fierce anger. So the name of the place is called Glen-Undoing (Achor-vale) down to this day.

Then said the Eternal to
 8 Joshua, “Fear not, neither be dismayed; take all the warriors with you and march up to Ai. I put into your hands the king of Ai with his people and his town and his country, and you
 2 shall treat Ai and its king as you treated Jericho and its king, except that you may take the spoils and cattle in it for yourselves. Lay an ambush for the town in the rear.” So Joshua
 3 and all the warriors started off for Ai. Three thousand veterans Joshua picked out, and despatched them by night with
 4 orders to “Lie in ambush to the west of the town in the rear. Do not go too far away, but be all ready; I and all the troops
 5 who are with me will move against the town, and when they issue against us, as before, we will run off, till we draw them
 6 away from the town, for they

will think we are running from
 7 them as before. Then, as we
 run away, you must start out
 of your ambush and seize the
 town. The Eternal your God
 8 will put it into your hands. As
 soon as you have seized the
 town, set it on fire, and carry
 out the Eternal's command.
 9 These are my orders." So
 Joshua despatched them, and
 they went to the place of am-
 bush, remaining between Bethel
 and Ai, to the west of Ai.
 Joshua spent the night in the
 valley.
 10 [Joshua rose in the morning
 and mustered the nation; then
 he and the sheikhs of Israel led
 11 them against Ai. All the na-
 tion, that is, the armed men who
 were with him, marched up close
 to the town and encamped on
 the north of Ai. Between him
 12 and Ai lay a valley. So Joshua
 took about five thousand men
 and put them in ambush be-
 tween Bethel and Ai, to the
 13 west of the town. The main
 army were thus stationed to the
 north of the town, with the am-
 bush laid to the west. Joshua
 passed that night in the middle
 14 of the valley. In the morning
 the townsmen rose and marched
 15 out to fight Israel. They beat
 Joshua and all Israel, who fled
 in the direction of the desert;
 16 all the townsmen of Ai were
 called out to pursue them, and
 in their pursuit of Joshua they
 18 left the town unguarded. Then
 said the Eternal to Joshua,
 "Stretch out the javelin in your
 hand towards Ai, for I put Ai
 in your power." And as soon as
 Joshua stretched out the javelin
 19 towards the town, the men in
 ambush rushed into the town
 20 and captured it, while the Is-
 raelites who were flying towards

the desert turned upon their
 pursuers, seeing that the men in
 ambush had captured the town.
 When the Israelites and Joshua 24
 had finished slaughtering the
 townsmen of Ai who had run
 into the desert and when they
 had cut them down, giving no
 quarter, all Israel then returned
 to Ai and sacked it. All the 25
 folk of Ai fell that day, both men
 and women, twelve thousand in
 all; Joshua never withdrew the 26
 hand that held his javelin until
 he had massacred all the folk of
 Ai. Only the Israelites took the 27
 spoils and cattle of the town for
 themselves, as the Eternal had
 given orders to Joshua. Ai itself 28
 Joshua burned, and made it a
 heap of ruins; to this day it lies
 desolate.]

When the king of Ai saw this, 14a
 he and his men made an early
 start; not knowing that an 14c
 ambush had been laid behind
 the town they allowed them- 17
 selves to be drawn away from
 the town, till not a man was left
 in Ai who did not go out after
 Israel. The men in ambush 19b
 then came out quickly and hur-
 ried to set the town on fire, so 20a
 that when the men of Ai turned
 round to look, there was smoke
 rising from the town! They had 20c
 no chance to flee this way or
 that, for the pursued turned
 upon the pursuers when they 21
 saw the smoke rising from the
 town, and the men in ambush 22
 rushed from the town to join
 them, so that the men of Ai
 were caught between Israelites,
 some on one side and some on
 the other; they were slaughtered
 till not a soul escaped or re-
 mained alive. The king of Ai 23
 was taken alive and brought to
 Joshua, who hung him on a tree 29
 till evening; at sunset Joshua

ordered his body to be taken down from the tree and thrown down at the entrance to the town-gate. They raised a cairn of stones over it, which is there to this day.

- 9 When this was heard by all the kings west of the Jordan, in the highlands and the lowlands and all along the coast of the Mediterranean as far as Leb-
 2 ânôn, then Hittites, Amorites, Canaanites, Perizzites, Hivites,
 3 and Jebusites, gathered like one man to attack Joshua and Israel.
 4 When the citizens of Gibeon heard what Joshua had done to
 5 Jericho and Ai, they went to work craftily. They took provisions in old sacks on their
 6 asses, and old mended wine-
 7 skins, with old patched shoes on their feet and old clothes on their bodies; the bread they took
 8 was all dry and crumbling. They went to Joshua at the
 9 camp in Gilgal and said to him and to the Israelites, "We have
 10 come from a far country; pray make a treaty with us." The
 11 Israelites said to these Hivites, "Perhaps you live in our country, and why should we make a
 12 treaty with you?" "We are at your service," they said to Joshua. "But who are you,"
 13 Joshua asked, "and where do you come from?" "From a
 14 country very far away," they said, "and we have come on account of the Eternal, your
 15 God, for we have heard of his fame, of all he did in Egypt, and
 16 of all he did to the two Amorite kings east of the Jordan, Sihon king of Heshbon and Og king of
 17 Bashan who reigned at Ashtaroth. Our sheikhs and all our
 18 people told us to take provisions with us for the journey and to
 19 go and meet you and say, 'We

are at your service; pray make a treaty with us.' This bread we
 20 took hot out of our houses on the day we started, and there, you see, it is dry and crumbling
 21 by this time! These wineskins were new when we filled them, and you see they are torn.
 22 These clothes and shoes of ours are worn out, owing to the long journey." So the Israelites par-
 23 took of their provisions, never asking the Eternal for advice; Joshua made peace with them
 24 and made a treaty with them to spare their lives, and the leaders of the community swore an oath
 25 to them. Three days after they had made the treaty, they heard
 26 that the men were neighbours, living in the same country! [[On
 27 the third day, as the Israelites marched forward, they came to their towns, Gibeon, Kefîrah,
 28 Beêroth, and Kiriath-jeàrim. The Israelites did not kill them,
 29 because the leaders of the community had sworn an oath to them by the Eternal, the God of
 30 Israel. The community all grumbled against the leaders, but the leaders all replied, "We
 31 swore an oath to them by the Eternal the God of Israel: so now we cannot touch them. We
 32 must grant them the favour of their lives, lest wrath come upon us over the oath we took to
 33 them. Let them live," said the leaders. So they became wood-cutters and water-carriers to all
 34 the community, as the leaders directed.]] Then Joshua called
 35 for them and asked them, "Why have you deceived us by saying you came from far, far away, when you live in the same country as ourselves? A curse on
 36 you! You shall ever provide us with slaves for the temple of my God, wood-cutters and

24 water-carriers." They answered Joshua, "It was because your servants were assured that the Eternal your God had ordered his servant Moses to assign you all the land and to destroy all the natives before you. That put us in terror of our lives before you, and so we did this.

25 Well, we are in your power. Whatever you think right and

26 fair to do to us, do it." This, then, was how Joshua treated them; he saved them from the Israelites and kept them from

27 being murdered, but he made them that day wood-cutters and water-carriers for the community and for the altar of the Eternal, wherever the Eternal chooses. As they still are.

10 When Adonizedek king of Jerusalem heard that Joshua had captured Ai and sacked it, treating Ai and its king as he had treated Jericho and its king, and that the citizens of Gibeon

2 had made terms with Israel, he and his men were in terror; for Gibeon was a large town, like a royal city, larger than Ai, and all its men were stout fighters.

3 So Adonizedek king of Jerusalem sent to Hoham the king of Hebron, to Piram the king of Jarmuth, to Japhia the king of Lakhish, and to Debir the king

4 of Eglon, saying, "Join me and help me to storm Gibeon, for it has made terms with Joshua and

5 the Israelites." So the five Amorite kings, the king of Jerusalem and the king of Hebron and the king of Jarmuth and the king of Lakhish and the king of Eglon, all mustered and marched up with all their armies to besiege Gibeon and attack it. The

6 Gibeonites sent a message to Joshua at the camp in Gilgal, telling him, "Abandon not your

servants; quick, come up to rescue us, help us, for all the Amorite kings of the highlands have mustered to attack us." Joshua marched up from Gilgal 7 with all the troops and all the veterans. The Eternal said to 8 Joshua, "Have no fear of them, for I put them into your hands; not a man of them shall hold his own against you." So Joshua 9 made a sudden attack; he made a night march from Gilgal, and 10 the Eternal threw them into a panic before Israel, till Israel routed them with heavy slaughter at Gibeon and then chased them along the road to the ascent of Beth-horon, routing them all the way to Azekah and Makkedah. As they ran from 11 Israel, at the descent from Beth-horon the Eternal rained huge hailstones from heaven upon them, all the way to Azekah; they died of these. Indeed, more died by the hailstones than at the hands of Israel by the sword.

It was on the day when the 12 Eternal handed over the Amorites to the Israelites that Joshua said to the Eternal before Israel,

"O sun, stand over Gibeon!
Move not, O moon, from Ajalon
vale!

The sun stood still, the moon 13 moved not,
till the folk had taken vengeance
on their foes."

(Is not the song written in the book of Heroes?) The sun stood still in the middle of the sky, and never hastened to set for about a whole day. Never 14 was there a day like that, before or since, when the Eternal listened to the cry of a man; for the Eternal was fighting for Israel.

16 The five kings fled, and hid
 17 themselves in the cave at Mak-
 kedah. When Joshua was told
 that the five kings had been dis-
 covered, hiding in the cave at
 18 Makkedah, he said, "Roll some
 large stones at the mouth of the
 cave and post men to guard it,
 19 but you must not stop pursuing
 your enemies. Strike down their
 rear, let none of them get into
 their towns, for the Eternal has
 put them into your power."
 20 When Joshua and the Israelites
 had finished slaughtering them
 with heavy slaughter, till they
 were wiped out, and the sur-
 vivors had got away into the
 21 fortified towns, the army all
 returned to Joshua at the camp
 at Makkedah unmolested; not a
 native dared say a word against
 22 any of the Israelites. Then
 Joshua ordered the mouth of the
 cave to be opened and the five
 23 kings brought out to him. This
 was done. The five kings were
 brought out, the king of Jeru-
 salem, the king of Hebron, the
 king of Jarmuth, the king of
 Lakhish, and the king of Eglon.
 24 When these kings had been
 brought before Joshua, he
 called for all the men of Israel
 and told the army commanders
 present to come forward and
 put their feet on the necks of the
 kings. They came forward and
 did put their feet on the necks
 25 of the kings. "Fear not," said
 Joshua, "neither be dismayed;
 be firm and brave, for so shall
 the Eternal treat all the foes
 26 against whom you fight." Then
 Joshua felled them and killed
 them; he hung them on five
 trees, and on the trees they re-
 mained hanging till evening.
 27 At sunset Joshua ordered the
 bodies to be taken down from
 the trees and thrown into the

cave where they had hidden
 themselves. Some large stones
 were laid at the mouth of the
 cave, and are there to this day.

That day Joshua stormed and 28
 sacked Makkedah, killing its
 king and utterly destroying it
 and all it contained, till not a
 single soul was left. He treated
 the king of Makkedah as he had
 treated the king of Jericho.
 From Makkedah Joshua and all 29
 Israel passed on to Libnah.
 They attacked Libnah, and the 30
 Eternal put Libnah and its king
 also into the hands of Israel.
 Joshua sacked the place and
 massacred all within it, leaving
 not a single soul alive. He
 treated the king of Libnah as he
 had treated the king of Jericho.
 From Libnah Joshua and all 31
 Israel passed on to Lakhish,
 besieged it and attacked it; the 32
 Eternal put Lakhish and its king
 also into the hands of Israel, and
 on the second day Joshua cap-
 tured it, sacking it and massa-
 cring all within it, as he had
 done to Libnah. Horam the 33
 king of Gezer came up to help
 Lakhish, but Joshua defeated
 him and his army till not a man
 was left him. From Lakhish 34
 Joshua and all Israel passed on
 to Eglon, besieged it and at-
 tacked it, and captured it the 35
 same day; they sacked the place
 and massacred every soul within
 it, exactly as he had done to
 Lakhish. From Eglon Joshua 36
 and all Israel passed on to
 Hebron and attacked it; they 37
 captured it and sacked it, killed
 the king, destroyed the town-
 ships and every living soul in
 them, leaving not one alive,
 exactly as at Eglon; he wiped
 the place out and every soul
 within it. Then Joshua and all 38
 Israel wheeled round to Debir

39 and attacked it; he captured it with its king and all its townships, sacking them all and massacring every living soul, till not one remained. As he had treated Hebron, so he treated Debir and its king, just as he had treated Libnah and its king.

40 Thus Joshua captured the whole country, the highlands, the Negeb, the lowlands, and the slopes, with all their kings; he left not a soul alive, but massacred every living creature, as the Eternal, the God of Israel, had
41 commanded. Joshua routed them all from Kadesh-barnea to Gaza, with all the land of Goshen, as far as Gibeon. All these
42 kings and their country Joshua captured in a single campaign, because the Eternal, the God of Israel, fought for Israel. Then Joshua and all Israel returned to camp at Gilgal.

11 When Jabin the king of Hazor heard this, he sent to Jobab the king of Madon and to the king of Shimron and to the king of
2 Achshaph and to the kings in the north, in the highlands, in the Arâbah south of Kinnereth, in the lowlands, and in the up-
3 lands of Dor to the west, to the Canaanites on the east and on the west, to the Amorites, the Hivites, the Perizzites, and the Jebusites in the highlands, and to the Hittites at the foot of Hermon in the land of Mizpah.

4 They all sallied out, with all their forces, a huge host, as numerous as the sand on the seashore, with a multitude of horses
5 and chariots. All these kings joined forces and went to encamp at the waters of Merom,
6 to attack Israel. But the Eternal said to Joshua, "Be not afraid of them, for to-morrow about this time I will hand

them over to Israel all dead men; you shall hamstring their horses and burn their chariots." Joshua and all his troops made 7 a sudden attack upon them beside the waters of Merom; they made an onset, and the Eternal 8 put them into the hands of Israel, who routed them, chasing them to Sidon the Great and Misrephoth-ma'im and the wady of Mizpeh eastward; they routed them and left not one alive. Joshua treated them as the 9 Eternal bade him; he hamstrung their horses and burned their chariots. Joshua then 10 wheeled round and captured Hazor, cutting down the king of the place (for Hazor was formerly at the head of these realms). They massacred every 11 soul in the place, wiping them out, till not a living soul was left, and Hazor was burned to the ground. All the towns of 12 these kings and all the kings themselves Joshua captured and massacred, wiping them all out, as Moses the servant of the 13 Eternal had ordered. (Towns standing on their own mounds of earth, however, Israel did not burn, except Hazor alone, which Joshua burned.) All the spoil 14 and cattle of these towns the Israelites took for themselves; but they massacred every man till they were wiped out, and not a living soul was left. As the 15 Eternal had commanded Moses his servant, so Moses had commanded Joshua, and Joshua obeyed; of all that the Eternal had commanded Moses, he left not a thing undone.

In this way Joshua captured 16 all that country, the highlands, all the Negeb, all the land of Goshen, the lowlands, the Arâbah, the highlands and the low-

17 lands of Israel, from mount Halak that rises to Seir, as far as to Baal-gad in the valley of Lebânon at the foot of mount Hermon; he captured all the kings and put them to death.

18 Joshua was a long time warring
19 with all these kings; not a single town would make peace with the Israelites, except the Hivites who inhabited Gibeon; all the rest had to be captured by fighting. It was the Eternal who made their hearts stubborn enough to battle with Israel, that he might have them all wiped out and destroyed without mercy, as the Eternal had commanded Moses.

21 It was then that Joshua went and wiped out the giants from the hills, from Hebron, Debir, Anab, and all the highlands of Israel and Judah; Joshua massacred them and sacked their
22 towns. None of the giants was left in the land of Israel; it was only in Gaza, Gath, and Ashdod,
23 that some still lived. Thus Joshua captured the whole country, as the Eternal had told Moses; Joshua assigned it to the clans of Israel by their divisions as their own property. And so the land had rest from war.

8 Then Joshua built an altar to
30 the Eternal, the God of Israel,
31 on mount Ebal, as Moses the servant of the Eternal had commanded the Israelites, according to the directions written in the lawbook of Moses; it was an altar of undressed stones, to which no man had ever taken an iron tool. They sacrificed burnt-offerings to the Eternal upon it,
32 and recompense-offerings. Also he wrote on the stones there a copy of the law of Moses, writing it in presence of the Israel-
33 ites. All Israel, clansmen and

foreigners, with their sheikhs, their officers, and their judges, stood on each side of the ark in presence of the priestly Levites who carried the ark of the compact of the Eternal; half of them stood in front of mount Gerizim and half in front of mount Ebal, as Moses the servant of the Eternal had formerly commanded the people to be blessed. Then Joshua read aloud all the
34 terms of the law, the blessing and the curse, exactly as it was written in the lawbook; there
35 was not a word of the orders of Moses which Joshua did not read aloud before all the assembled Israelites, with the women, the children, and the foreigners who accompanied them.

The following are the kings of
12 the country who were routed by the Israelites and whose land was seized east of the Jordan from the wady of the Arnon east to mount Hermon, with all the Arâbah eastward. There
2 was Sihon king of the Amorites, who lived at Heshbon and ruled from Arôer on the edge of the wady of the Arnon and the town that lies in the wady, over half of Gilead as far as the river Jabbok, which is the frontier of the Ammonites, and over the
3 Arâbah as far east as the lake of Kinnereth, as far as the sea of the Arâbah, the Salt Sea, in the direction of Beth-jeshîmoth, his southern frontier running under the slopes of Pisgah. There was
4 also Og the king of Bashan, one of the survivors of the Rephaim, who lived at Ashtaroth and Edrei, reigning over mount Hermon, Salkah, and all Bashan, as
5 far as the frontier of the Geshurites and the Maacathites, and over the half of Gilead as far as the frontier of Sihon the king of

6 Heshbon. These kings were routed by Moses the servant of the Eternal and the Israelites; Moses the servant of the Eternal assigned their land to the Reubenites and the Gadites and the half clan of Manasseh as their holding. The following are the kings of the land whom Joshua and the Israelites routed west of the Jordan, from Baal-gad in the valley of Lebânon to mount Halak that rises to Seir; Joshua assigned their land to the clans of Israel as their holding, according to their divisions, in the highlands, the lowlands, the Arâbah, the slopes, the desert, and the Negeb, the country of the Hittites, the Amorites, the Canaanites, the Perizzites; the Hivites, and the Jebusites.

9 There was the king of Jericho, the king of Ai, beside Bethel, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lakhish, the king of Eglon, the king of Gezer, the king of Debir, the king of Geder, the king of Hormah, the king of Arad, the king of Libnah, the king of Adullam, the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hephher, the king of Aphek in the plain of Sharon, the king of Madon, the king of Hazor, the king of Shimron-meron, the king of Achshaph, the king of Taânak, the king of Megiddo, the king of Kedesh, the king of Jokneam in Karmel, the king of Dor in the height of Dor, the king of the pagans in Galilee, the king of Tirzah—thirty kings in all.

13 When Joshua was old, well advanced in years, the Eternal said to him, "You are old, well advanced in years, and yet much land still remains to be occupied.

This is the land still left to be occupied: all the Philistine districts and all the Geshurite territory from Shibor east of Egypt to the northern frontier of Ekron (which is counted Canaanite), the five Philistine capitals, Gaza Ashdod, Ashkelon, Gath, and Ekron, also the territory of the Avim to the south, all the Canaanite country from the Phœnician Mearah as far as Aphek on the Amorite frontier, all that borders on the eastern Lebânon, from Baal-gad at the foot of mount Hermon to the pass of Hamath, with all the natives of the highlands from Lebânon to Misrephoth-maim, all the Phœnicians, whom I will evict before the Israelites, while you must allot this country to Israel as its inheritance, as I command you. Now, then, divide up this land of Canaan among the nine clans and the half clan of Manasseh as their inheritance." The other half of the clan of Manasseh, the Reubenites, and the Gadites, had already received their inheritance from Moses to the east of the Jordan, as assigned by Moses the servant of the Eternal, stretching from Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, all the table-land of Medëba as far as Dibon, with all the towns of Sihon the Amorite king who reigned in Heshbon, as far as the frontier of the Ammonites, with Gilead, the territory of the Geshurites and the Maacathites, all mount Hermon and all Bashan as far as Salkah, all the realm of Og king of Bashan who reigned in Ashtaroth and in Edrei (a survivor of the Rephaim)—these kings Moses defeated and drove out, though

the Israelites never expelled the Geshurites or the Maacathites, who live among the Israelites to this day. Only to the clan of Levi he assigned no property, for the Eternal, the God of Israel, is Levi's inheritance, as he told Moses. Moses assigned land to the clan of Reuben by their septs. Their frontier ran from Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, covering all the table-land near Medëba, Heshbon, and all its townships on the table-land, Dibon, Bamoth-baal, Beth-baal-mëon, Jahaz, Kedëmoth, Mephaath, Kiriathaim, Sibmah, and Zereth-shahar on the hill of the valley, Beth-peôr, the slopes of Pisgah, Beth-jeshîmoth, all the towns on the table-land, all the realm of Sihon the Amorite king who reigned in Heshbon and was defeated by Moses along with the Midianite chiefs Evi, Rekem, Zur, Hur, and Reba, Sihon's princes throughout the land. Balaam the son of Beôr, the oracle-monger, was also slaughtered by the Israelites among the rest of the slain. The bank of the Jordan formed the western frontier of the Reubenites. Such was their allotted country, with its towns and villages, according to their septs. Moses also assigned land to the clan of Gad according to their septs. Their territory was Jazer, all the towns of Gilead, and half the country of the Ammonites, as far as Arôer east of Rabbah; it reached from Heshbon to Ramath-mizpeh and Betonim, from Mahanaim to the district of Lidebir, with Beth-liaram, Beth-nimrah, Sukkoth, and Zaphon in the valley, the rest of the realm of Sihon king of Hesh-

bon, the frontier being the line of the Jordan to the south end of the lake of Kinnereth on the east of the Jordan. Such was the allotted territory of the Gadites, with its towns and villages, according to their septs. Moses also assigned land to the half clan of Manasseh, according to its septs. Their territory covered Mahanaim, all Bashan, all the realm of Og king of Bashan, all Havvoth-jair in Bashan (sixty towns in all), half Gilead, with Ashtaroth and Edrei, the towns of Og king of Bashan; all this was for the Machirites of Manasseh, for the half clan of the Machirites by their septs. Such were the properties allotted by Moses in the steppes of Moab to the east of the Jordan, opposite Jericho.

And these are the properties occupied in Canaan by the Israelites, and assigned to them by lot as their own, by Eleazar the priest and Joshua the son of Nun and the heads of the households in the clans of Israel, as the Eternal had commanded by Moses, for the nine and a half clans. Moses had assigned the other two and a half clans their property and inheritance to the east of the Jordan, and assigned nothing to the Levites. The two clans of the Josephites were Manasseh and Ephraim; the Levites received no share of the land, except some towns to live in, with their pasture-lands for the cattle and substance of the Levites. The Israelites, in dividing up the land, acted according to the orders given by the Eternal to Moses.

The Judahites came before Joshua at Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You

- know what the Eternal said to Moses the man of God about me and yourself at Kadesh-barnea.
- 7 I was forty years old when Moses the servant of the Eternal sent me from Kadesh-barnea to spy out the country, and I reported to him as best I could.
- 8 My kinsmen and companions made the heart of the people quiver, but I was devoted to the
- 9 Eternal my God, and Moses swore that day that the land my feet had trodden should belong to me and to my children for all time, because I had been devoted to the Eternal my God.
- 10 Well now, the Eternal has kept me alive as he promised, all these forty-five years, ever since the Eternal said that word to Moses, all the time of Israel's wandering in the desert. To-day I am eighty-five, and I am as strong to-day as I was when Moses sent me on that mission; as my strength was then, so my strength is now, for war or any
- 12 enterprise. Pray, then, let me have this hill-country of which the Eternal spoke that day. As you heard that day, the giants are there with great, fortified towns; but perhaps the Eternal will be with me and I shall evict them, as he promised." So Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as his property. Hebron became the property of Caleb the son of Jephunneh, the Kenizzite, and still is in his family—for he was devoted to the Eternal, the God
- 15 of Israel. Hebron was formerly called Kiriath-arba, or the city of Arba, Arba being the head man among the giants. So the land had rest from war.
- 15 The land allotted to the clan of Judah, by septs, reached to the frontier of Edom, far south to the desert of Zin. The southern frontier ran from the foot of the Salt Sea, from the bay facing south; it went south of the Scorpion Pass, right along to Zin, then up to the south of Kadesh-barnea as far as Hezron, up to Adar, round to Karka, and on to Azmon, ending at the Wady-el-Arish; their southern frontier thus ended at the sea. To the east their frontier was the Salt Sea up to the mouth of the Jordan. The northern frontier ran from the bay at the mouth of the Jordan up to Beth-hoglah and north of Beth-arâbah, on to the Stone of Bohan-ben-Reuben, thence to Debir from the valley of Achor and so north in the direction of Gilgal opposite the ascent to Adummim on the south side of the river, then along to the waters of En-shemesh, ending at Enrogel. Then the frontier ran by the valley of Ben-Hinnom to the southern side of the Jebusite ridge (that is, Jerusalem), westward to the top of the hill that lies in front of the valley of Ben-Hinnom at the northern end of the valley of Rephaim; from the top of this hill it ran to the fountain of the Waters of Nephtoah and on to the towns of mount Ephron; it also extended to Baalah (that is, Kiriath-jeârim) and west of Baalah round to mount Seir, going on to the north of the ridge of mount Jeârim (that is, Kesâlon), down to Beth-shemesh, and on to Timnah; it ran on to the ridge of Ekron on the north, extending to Shikkeron and on to mount Baalah, ending at Jab-neël. Thus the frontier ended at the sea; the western frontier was the Mediterranean. Such

- were the entire frontiers of the
- 13 Judahites, by their septs. He allotted Caleb the son of Jephunneh a share among the Judahites, by order of the Eternal; it was Kiriath-arba or the city of Arba (Arba being the father of
- 14 Anak), otherwise Hebron. Caleb drove out the three giant sons of Anak, Sheshai, Ahiman, and
- 15 Talmai. Then he marched against the natives of Debir (formerly called Kiriath-sepher).
- 16 Caleb declared, "Whoever attacks Kiriath-sepher and captures it, I will give him my daughter Achsah in marriage."
- 17 Othniel, the son of Caleb's brother Kēnaz, captured it. So Caleb gave him his daughter
- 18 Achsah in marriage. When she arrived, Othniel induced her to ask her father for a tract of land as her dowry; so she alighted from her ass, and when Caleb asked her what she wanted, she
- 19 said to him, "Give me a parting present; as you have settled me in the dry south country, let me have some springs of water." Then Caleb gave her the upper springs and the lower springs.
- 20 Here is the inheritance of the clan of the Judahites according
- 21 to their septs: The towns to the south in the Negeb, towards the frontier of Edom, were Kabzeël,
- 22 Eder, Jagur, Kinah, Dimonah,
- 23 Adadah, Kedesh, Hazor, Ithnan,
- 24 Ziph, Telem, Beāloth, Hazor-
- 25 hadattah, Keriioth-hezron (or,
- 26 Hazor, Amam, Shema, Moladah,
- 27 Hazar-gaddah, Heshmon, Beth-
- 28 pelet, Hazar-shual, Beēr-sheba
- 29 and its villages, Baalah, Iim,
- 30 Ezem, Eltolad, Kesil, Hormah,
- 31 Ziklag, Madmannah, Sansannah,
- 32 Lebaoth, Shilhim, Ain, and Rimmon, twenty-nine towns in all
- 33 with their villages. In the lowlands, Eshtaol, Zorah, Ashnah,
- Zanoah, En-gannim, Tappuah, 34
- Enam, Jarmuth, Adullam, So- 35
- koh, Azekah, Shaaraim, Aditha- 36
- im, Gederah, and Gederothaim, fourteen towns with their villages.
- Also Zenan, Hadashah, Migdal- 37
- gad, Dilan, Mizpeh, Joktheël, 38
- Lakhish, Bozkath, Eglon, Kab- 39
- bon, Lahmam, Chithlish, Gede- 40
- roth, Bethdagon, Naamah, and 41
- Makkedah, sixteen towns with their villages. Also Libnah, 42
- Ether, Ashan, Iphtah, Ashnah, 43
- Nezib, Keilah, Achzib, and Mar- 44
- eshah, nine towns with their villages. There was Ekron with 45
- its townships and villages from 46
- Ekron to the sea, all that lay alongside of Ashdod; Ashdod 47
- with its townships and villages, and Gaza with its townships and villages, to the Wady-el-Arish. The western frontier was the Mediterranean coast. In the 48
- highlands Shamir, Jattir, Sokoh, Dannah, Kiriath-sannah (which 49
- is Debir), Anab, Eshtemoh, 50
- Anim, Goshen, Holon, and Giloh, eleven towns with their villages. 51
- Also Arab, Dumah, Eshan, 52
- Janim, Beth-tappuah, Aphekah, 53
- Humtah, Kiriath-arba (which is 54
- Hebron), and Zior, nine towns with their villages. Also Maon, 55
- Karmel, Ziph, Jutah, Jezreël, 56
- Jokdeam, Zanoah, Kain, Gibeah, 57
- and Timnah, ten towns with their villages. Also Halhul, Beth-zur, 58
- Gedor, Maarath, Beth-anoth, 59
- and Eltēkon, six towns with their villages: Tekoa, Ephratha (that is, Bethlehem), Pëor, Etam, Kolon, Tatam, Sores, Kerem, Gallim, Bether, and Manahath, eleven towns with their villages: Kiriath-baal (that 60
- is, Kiriath-jeārim) and Rabbah, two towns with their villages. In the desert, Beth-arābah, Mid- 61
- din, Sekakah, Nibshan, Salt 62
- City, and Engēdi, six towns

63 with their villages. But the men of Judah could not evict the Jebusites, who inhabited Jerusalem; the Jebusites lived among the men of Judah, as they do to this day, at Jerusalem.

16 The land allotted to the Josephites had a frontier starting from the Jordan at Jericho, east of the Waters of Jericho, near the desert, extending from Jericho up through the high-
2 lands to Bethel, then from Bethel to Luz, and along to Ataroth on the frontier of the Archites,
3 from which it came down west to the frontier of the Japhletites, the frontier of Lower Beth-horon and Gezer, ending at the
4 sea. Such was the property received by the Josephites, Manasseh and Ephraim, as their inheritance.

5 The territory of the Ephraimites, according to their septs, had a frontier to the east running from Ashtaroth to Upper
6 Beth-horon; westward the frontier ran to Michmethah on the north, then round east to Taanath-shiloh, and on to the east
7 of Janoah, down to Ataroth and Naarah, and as far as Jericho, ending at the Jordan.
8 Westward the frontier ran from Tappuah to the brook Kanah, ending at the sea. Such was the property inherited by the clan of Ephraim, according to
9 their septs, together with the towns set aside for the Ephraimites in the territory of the Manassites, all these towns and their
10 villages. They did not evict the Canaanites who lived in Gezer; the Canaanites lived among the Ephraimites, as they do to this day, though they have had to slave for them.

17 The clan of Manasseh re-

ceived its share. Manasseh was the eldest son of Joseph, and as Machir the eldest son of Manasseh and the father of Gilead was a soldier, he had Gilead and Bashan. The rest of the 2 Manassites, according to their septs, were the Abiezrites, the Helekites, the Asrielites, the Shechemites, the Hephherites, and the Shemidaites, the male descendants of Manasseh the son of Joseph. However, Ze- 3 lophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; his daughters were called Mahlah, Noah, Hoglah, Milkah, and Tirzah. They came before Elea- 4 zar the priest and Joshua the son of Nun and the chiefs, urging that the Eternal had told Moses to grant them an inheritance among their fellow-kinsmen. So, as the Eternal had ordered, Joshua gave them an inheritance among the kinsmen of their father. Ten shares 5 fell to Manasseh, apart from the land of Gilead and Bashan on the east of the Jordan (for 6 the daughters of Manasseh inherited along with their kinsmen, and the rest of the Manassites held the land of Gilead). The frontier of Manasseh ran 7 from Asher to Michmethah east of Shechem, then south to the natives of En-tappuah (the 8 land of Tappuah belonging to Manasseh, but Tappuah on the frontier of Manasseh belonging to Ephraim). The frontier went 9 down to the south of the brook of Kanah [[these towns belonged to Ephraim among the towns of Manasseh]], then ran along the north side of the brook as far as the sea, the land to the south 10 being Ephraim's and the land

to the north belonging to Manasseh, with the sea as the frontier to the west. They stretched to Asher on the north and to Issachar on the south-
 11 east. In Issachar and Asher Manasseh held Beth-shean and its townships, Ibleam and its townships, the natives of Dor and its townships (the three heights of Dor), the natives of Endor and its townships, the natives of Taanah and its townships, the natives of Megiddo
 12 and its townships; but the Manassites could not evict the natives of these towns. The Canaanites clung to this coun-
 13 try. When Israel became a power, they forced the Canaanites to slave for them; they never evicted them entirely.
 14 Then the Josephites said to Joshua, "Why have you allotted us only one part as our inheritance, when we are a large clan, since the Eternal has been prospering us?" Joshua replied,
 15 "If you are a great clan, go up to the Forest and clear land for yourselves there, among the Perizzites and the Rephaim, since the highlands of Ephraim
 16 are too small for you." "The highlands are not large enough for us," said the Josephites, "and all the Canaanites who live in the valley country have iron chariots, both the natives of Bethshean and its townships and those who live in the valley
 17 of Jezreel." Then Joshua said to the Josephites, to Ephraim and Manasseh, "You are a great clan, and a powerful clan, so you shall have more than one
 18 part allotted to you; the hill country of Gilead shall be yours, for though it is a Forest you shall clear it and hold it to its full extent. For you shall evict

the Canaanites, though they do have iron chariots and though they are strong."

Then the whole community of 18 the Israelites, having subdued the country, met at Shilo and set up the Trysting tent there. As there were still seven clans 2 of Israel which had not yet divided their inheritance, Joshua said to the Israelites, 3 "How long will you delay to enter and occupy the land which the Eternal, the God of your fathers, has given you. Appoint three men from each 4 clan, and I will send them to pass through the land and lay it out for their inheritance before they come back to me. They shall divide it into seven 5 parts, with Judah in the southern territory and Joseph in the northern. Mark out the land 6 into seven divisions and bring me the plan; then I will draw lots for you here before the Eternal our God. The Levites 7 do not share with you; their share is the priesthood of the Eternal. Gad and Reuben and the half clan of Manasseh have already received their inheritance on the east of the Jordan, assigned them by Moses the servant of the Eternal." Then 8 the men started, charged by Joshua to pass through the land and map it out before they returned to him; then he would draw lots for them before the Eternal at Shilo. The men 9 went and traversed the country, mapping it out by towns into seven parts, and brought their written report to Joshua at the camp in Shilo. Joshua then 10 drew lots for them at Shilo before the Eternal, where he divided the land for the Israelites according to their divisions.

11 When the lot was drawn for
the clan of the Benjamites ac-
cording to their septs, the ter-
ritory allotted to them was to
lie between the Judahites and
12 the Josephites. Their frontier
on the north stretched from
the Jordan to the north of Jer-
icho right through the highlands
westward, ending at the desert
13 of Bethaven. Then the frontier
ran to Luz, passing below Luz
(which is Bethel) to the south,
down to Ataroth-addar near the
hill that lies south of Beth-
14 horon the Lower. The frontier
then turned from the hill south
of Beth-horon the Lower and
passed on to the south along the
west, ending at Kiriath-baal
(which is Kiriath-jeârim), a
Judahite town. This was the
15 western frontier. The southern
stretched from the end of Ki-
riath-jeârim to mount Ephron
and the fountain of the Waters
16 of Nephtoah, going down to
the end of the hill which lies in
front of the valley of Ben-
Hinnom at the north end of the
valley of Rephaim, then down
through the valley of Hinnom
to the south of the Jebusite
17 ridge as far as En-rogel, where
it turned north and ran to En-
shemesh, passing to Gellioth
opposite the ascent to Adum-
mim, from which it ran to the
Stone of Bohan-ben-Reuben
18 and on to the ridge along the
north of the Arâbah right down
19 to the Arâbah and on to the
north of the ridge of Beth-hog-
lah, ending at the northern bay
of the Salt Sea at the southern
end of the Jordan. This was
20 the southern frontier; the Jor-
dan was the eastern frontier.
Such was the inheritance of the
Benjamites according to their
septs, frontier by frontier.

Their towns were Jericho, Beth- 21
hoglah, Emek-keziz, Beth-arâ- 22
bah, Zemaraim, Bethel, Avim, 23
Parah, Ophrah, Chephar-am- 24
moni, Ophni, and Geba, twelve
towns with their villages; also 25
Gibeon, Ramah, Beêroth, Miz- 26
peh, Kefîrah, Mozah, Rekem, 27
Irpeël, Taralah, Zelah, Eleph, 28
the Jebusite capital (that is,
Jerusalem), Gibeath, and Ki-
riath, fourteen towns with their
villages. Such was the inherit-
ance of the Benjamites accord-
ing to their septs.

The second lot fell to the clan 19
of the Simeonites by their septs;
their inheritance lay inside the
inheritance of the Judahites.
They held as their inheritance 2
Beêrsheba, Moladah, Hazar- 3
shual, Balah, Ezem, Eltolad, 4
Bethul, Hormah, Ziklag, Beth- 5
markaboth, Hazar-susah, Beth- 6
lebaoth, and Sharuhén, thirteen
towns with their villages; also 7
En-rimmon, Ether, Ashan, and
Tochen, four towns with their
villages, and all the villages 8
around these towns down to
Baalath-beêr and Ramah in the
south. Such was the inherit-
ance of the clan of the Simeon-
ites; as the inheritance of the 9
Judahites was too large for
them, the Simeonites held their
inheritance within the Judahite
territory.

The third lot fell to the Zebu- 10
lunites according to their septs.
Their frontier reached as far as
Sarid, then westward to Mara- 11
lah, stretching to Dabbesheth
and to the brook east of Jok-
neam; from Sarid it turned east- 12
ward to the frontier of Chisloth-
tabor, on to Daberath, and up
to Japhia; thence it ran east- 13
ward to Gath-hepher and Eth-
kazin, reaching Rimmon and
turning towards Neah; the 14

northern frontier wheeled round to Hannathon, ending at the
 15 valley of Iphtahel. There were Kattath, Nahalal, Shimron, Idalah, Bethlehem . . . twelve
 16 towns with their villages. Such was the inheritance of the Zebulunites according to their septs, these towns with their villages.
 17 The fourth lot fell to the Issacharites according to their septs.
 18 Their territory included Jezreël,
 19 Kesulloth, Shunem, Hapharaim, Shihon, Anaharath, Rabbith, Kishion, Abez, Remeth,
 21 En-gann-im, En-haddah, and
 22 Beth-pazzez, their frontier touching Tabor, Shahazimah, and Beth-shemesh, and ending at the Jordan; sixteen towns they had with their villages.
 23 Such was the inheritance of the clan of the Issacharites according to their septs, these towns with their villages.
 24 The fifth lot fell to the clan of the Asherites according to
 25 their septs. Their territory held Helkath, Hali, Beten, Achshaph, Alammelek, Amael,
 26 and Mishal. Their frontier reached Karmel on the west
 27 and Shihor-libnath; it turned east to Beth-dagon, reaching Zebulun and the valley of Iphtahel on the north, Bethemek, and Neiel; it kept on
 28 north to Kabul, Ebron, Rehob, Hammon, and Kanah, as far as
 29 Sidon the Great, then turned to Ramah and the fortified city of Tyre, then to Hosah and so
 30 to the sea. Mahalab, Akko, Aphek, Rehob . . . twenty-two towns with their villages,
 31 these were the inheritance of the clan of the Asherites according to their septs.
 32 The sixth lot fell to the Naphtalites according to their septs.
 33 Their frontier stretched from

Heleph, from the sacred oak at Zaanannim (from Adaminekeb and Jabneël) to Lakum, ending at the Jordan; it turned
 34 westward to Aznoth-tabor and on to Hukkok, touching Zebulun on the south and Asher on the west. The fortified towns
 35 were Ziddim, Zer, Hammath, Rakkath, Kinnereth, Adamah,
 36 Ramah, Hazor, Kedesh, Edrei,
 37 En-hazor, Iron, Migdalel, Horem, Beth-anath, and Bethshemesh, nineteen towns with
 38 their villages. Such was the
 39 inheritance of the clan of the Naphtalites according to their septs, these towns with their villages.

The seventh lot fell to the
 40 clan of the Danites according to their septs. Their territory
 41 held Zorah, Eshtaol, Irshemesh, Shaalabbin, Ajalon, Jethlah, Elon, Thimnathah, Ekron,
 42 Eltekê, Gibbethon, Baalath,
 43 Jehud, Bene-berak, Gath-rimon, Me-jarkon, and Rakkon,
 44 with the territory opposite Joppa. As the territory of the
 45 Danites was too small for them, they marched out and attacked Leshem, captured it, sacked it, took possession of it, and lived there, calling it Leshem-Dan after their ancestor Dan. Such
 46 was the inheritance of the clan of the Danites according to their septs, these towns with their villages.

When the Israelites had
 49 finished distributing the various territories of the country, they gave an inheritance to Joshua the son of Nun among them; by order of the Eternal they
 50 gave him the town he asked, Timnath-serah in the highlands of Ephraim; he built the town and lived there.

Such were the inheritances 51

which Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel distributed by lot at Shilo before the Eternal at the entrance to the Trysting tent. They finished dividing up the country.

20 Then the Eternal told Joshua
2 to tell the Israelites to "Assign
the towns of refuge of which I
3 spoke to you by Moses, so that
any homicide who kills anyone
by mistake, by accident, may
run into one of them; they shall
serve as a refuge from the aven-
4 ger of blood [He shall flee to
one of these towns and stand
at the entry of the town gate,
telling his case to the sheikhs of
that town; they shall let him
have a place to stay in among
them, and if the avenger of
5 blood pursues him, they shall
not hand the homicide over,
because he killed his neighbour
by accident, having had no
6 feud with him previously. In
that town he shall live] till he
appears before the community
for trial [until the death of the
then high-priest. After that the
homicide may return to his own
town and his own home, from
7 which he ran away]." So they
consecrated Kedesh in Galilee,
in the highlands of Naphtali,
Shechem in the highlands of
Ephraim, and Kiriath-Arba
(that is, Hebron) in the high-
8 lands of Judah; on the eastern
side of the Jordan they assigned
Bezor in the desert, on the
table-land belonging to the
clan of Reuben, Ramoth in Gil-
ead from the clan of Gad, and
Golan in Bashan from the clan
9 of Manasseh. These were the
fixed towns for all Israel and
also for the aliens resident
among them, so that anyone
who killed a person by mistake

might flee thither and not die
by the hand of the avenger of
blood, till he appeared before
the community.

Then the headmen of the 21
Levites appeared before Eleazar
the priest and Joshua the son
of Nun and the headmen of the
clans of Israel at Shilo in the 2
land of Canaan, pleading, "The
Eternal gave orders by Moses
that we were to receive towns
to live in, with the pasture-
lands of the towns for our cat-
tle." So the Israelites gave the 3
Levites, as the Eternal had com-
manded, the following towns
and pasture-lands out of their
inheritance. Thirteen towns 4
fell by lot to the Kohathite
families the sons of Aaron the
priest, who were Levites, from
the clan of Judah, the clan of
the Simeonites, and the clan
of the Benjamites. The rest 5
of the Kohathites were allotted
ten towns from the septs of the
clan of Ephraim, the clan of
Dan, and the half clan of
Manasseh. The Gershonites 6
had thirteen towns allotted to
them from the septs of the clan
of Issachar, the clan of Asher,
the clan of Naphtali, and the
half clan of Manasseh in Ba-
shan. The Merarites had twelve 7
towns allotted to them accord-
ing to their septs, from the
clan of Reuben, the clan of Gad,
and the clan of Zebulun. These 8
towns and their pasture-lands
were allotted to the Levites by
the Israelites, as the Eternal
had given orders by Moses.
The towns to be mentioned 9
were given from the clan of
Judah and the clan of Simeon
to the sons of Aaron, the Ko- 10
hathite families, who were Le-
vites, since the lot fell to them
first. [[They also gave them 11

- Kiriath-arbâ, the town of Arab (the father of Anak) or Hebron, in the highlands of Judah, with the surrounding pasture-lands; 26
 12 but the fields of that town and the villages were given to Caleb the son of Jephunneh as his 27
 13 property.]] To the sons of Aaron the priest they gave Hebron and its pasture-lands, the town of refuge for the homicide, Libnah and its pasture-lands, Jattir and its pasture-lands, Eshtemoa and its 28
 14 pasture-lands, Holon and its pasture-lands, Debir and its 29
 15 pasture-lands, Ashan and its pasture-lands, Juttah and its pasture-lands, Beth-shemesh and its pasture-lands, nine towns out of these two clans; 30
 17 then, from the clan of Benjamin, Gibeon and its pasture-lands, Geba and its pasture-lands, 31
 18 Anâthoth and its pasture-lands, and Almon and its pasture-lands, four towns, making thirteen towns in all with their pasture-lands for the sons of Aaron the priests. 32
 20 The Kohathite families of the Levites, that is, the Kohathite families who were Levites, had towns allotted to them from the 33
 21 clan of Ephraim, Shechem and its pasture-lands in the highlands of Ephraim (the town of refuge for the homicide), Gezer 34
 22 with its pasture-lands, Kibzaim with its pasture-lands, and Beth-horon with its pasture-lands, four towns; from the 35
 23 clan of Dan they got Eltekê with its pasture-lands, Gibbethon with its pasture-lands, 36
 24 Aijalon with its pasture-lands, and Gath-rimmon with its pasture-lands, four towns, and from the half clan of Manasseh Taanak with its pasture-lands and 37
 25 Ibleam with its pasture-lands, 38
 two towns. The rest of the 39
 Kohathite families thus had ten towns with their pasture-lands. The Gershonites among 26
 the Levites received Golan in Bashan with its pasture-lands (the town of refuge for the homicide) from the half clan of Manasseh, and Beth-eshterah with its pasture-lands, two towns; from the clan of Issachar, Kishion with its pasture-lands, Daberath with its pasture-lands, Jarmuth with its 28
 pasture-lands, and Engannim with its pasture-lands, four towns; from the clan of Asher, 30
 Mishal with its pasture-lands, Abdon with its pasture-lands, Helkath with its pasture-lands, 31
 and Rehob with its pasture-lands, four towns; from the 32
 clan of Naphtali, Kedesh in Galilee with its pasture-lands (the town of refuge for the homicide), Hammoth-dor with its pasture-lands, and Kartan with its pasture-lands, three towns. The Gershonite families received thirteen towns in all with their pasture-lands. 33
 The Merarite families, the rest 34
 of the Levites, received from the clan of Zebulun Jokneam with its pasture-lands, Kartah with its pasture-lands, Dimnah with its pasture-lands, and Nahalal with its pasture-lands, four towns; from the clan of 36
 Reuben, Bezer with its pasture-lands, Jahaz with its pasture-lands, Kedemoth with its pasture-lands, and Mephaath with its pasture-lands, four towns; 37
 from the clan of Gad, Ramoth 38
 in Gilead with its pasture-lands (the town of refuge for the homicide), Mahanaim with its pasture-lands, Heshbon with its 39
 pasture-lands, and Jazer with its pasture-lands, four towns in

40 all. All the towns allotted to the Merarite families, the rest of the Levites, numbered twelve.

41 These towns of the Levites within the holdings of the Israelites numbered in all forty-eight, with their pasture-lands;

42 every town had its own pasture-lands round it, every one.

43 Thus did the Eternal give to Israel all the land he had sworn to give to their fathers; they

44 occupied it and settled in it, and the Eternal gave them rest on every side, exactly as he had sworn to their fathers; not one of their enemies could hold

45 into their power. Not one of the good promises made by the Eternal to the house of Israel failed; all were fulfilled.

22 Then Joshua summoned the Reubenites, the Gadites, and

2 the half clan of Manasseh. He said to them, "You have obeyed all that Moses the servant of the Eternal ordered you, and listened to what I have said by

3 way of command to you; you have not abandoned your kinsmen all this time, but have obeyed the injunctions laid down for you by the Eternal

4 your God. Now that the Eternal your God has granted rest to your kinsmen, as he promised, you may go home to your tents in the land of your holding, assigned to you by Moses the servant of the Eternal on

5 the east of the Jordan. Only be most careful to obey the commands and laws laid down for you by Moses the servant of the Eternal, mindful to love the Eternal your God, always to live his life, to obey his commands, to be loyal to him, and to serve him with all your mind

and soul." So Joshua blessed 6 them and sent them away home.

To the one half clan of Manasseh Moses had assigned an inheritance in Bashan, but Joshua

assigned the other half an inheritance beside their kinsmen to the west of the Jordan. When

Joshua sent them home he blessed them, and they re-

turned home to their tents with great wealth, rich in cattle, silver and gold, bronze, iron, and raiment, the plunder of their enemies which they divided among their kinsmen.

The Reubenites, the Gadites, 9 and the half clan of Manasseh went home, leaving the Israel-

ites at Shilo in the land of Canaan, and returning to the land of Gilead which was their holding, assigned them by

Moses under orders from the Eternal. When they reached 10

the Gilgal district, inside the land of Canaan, the Reubenites, the Gadites, and the half clan of Manasseh set up an altar

there beside the Jordan, a large conspicuous altar. The Israel-

ites were told that the Reubenites, the Gadites, and the half clan of Manasseh had set up an altar at Gilgal, on the western

bank belonging to Israel, and 12 on hearing this the whole community of Israel mustered at Shilo to make war upon them.

The Israelites sent a mission 13

to the Reubenites, the Gadites, and the half clan of Manasseh in Gilead, namely, Phinehas the

son of Eleazar the priest, and ten chieftains, each a chieftain

14 of his clan, a headman of his house among the septs of Israel.

They went to Gilead and said to 15

the Reubenites, the Gadites, and the half clan of Manasseh,

"The whole community of the 16

- Eternal asks what you mean by breaking faith with the God of Israel and ceasing now to follow him by setting up an altar for yourselves? This is rebellion 25
- 17 against the Eternal. Was it not enough to sin at Pëor?—a sin from which we have not even yet cleansed ourselves, though a death-stroke fell upon the community of the Eternal then.
- 18 And here you cease to follow the Eternal now! You rebel to-day against the Eternal, and to-morrow he will be angry with the whole community of
- 19 Israel. If the land you hold is defiled by pagans, then cross over to the land which the Eternal himself holds, where his Dwelling stands, and occupy a holding among us; but do not rebel against the Eternal, do not make us rebels against the Eternal, by setting up for yourselves an altar other than the altar of the Eternal
- 20 our God. Was not Achan the son of Zerah guilty of a breach of faith in the matter of doomed spoil, till God's anger fell upon the whole community? He did not perish alone in his iniquity."
- 21 The Reubenites, the Gadites, and the half clan of Manasseh replied to the headmen of Israel: "The Mighty One, God, the Eternal, the Mighty One, God, the Eternal, knows well, and Israel shall know, if we were rebels or broke faith (if
- 22 we did, spare us not!) when we set up an altar for ourselves, if we meant to cease following the Eternal, or to sacrifice burnt-offerings, cereal-offerings, and
- 23 recompense-offerings. Let the Eternal himself punish us, if we did not do this in the fear that, later, your sons might say to our sons, 'What have you to
- do with the Eternal the God of Israel? The Eternal made 25 the Jordan the boundary between us and you, you Reubenites and Gadites. You have no share in the Eternal.' Your sons would thus make our sons give up the religion of the Eternal. So we thought we would 26 prepare to build an altar for ourselves, not to sacrifice burnt-offerings or any sacrifice at all, but to stand as a witness be- 27 tween us and you, and between our descendants and yours, attesting that we are to worship before the Eternal with our burnt-offerings and recompense-offerings, so that your sons may never taunt our sons in time to come by saying that we have no share in the Eternal. If ever 28 that is said to us or to our descendants in time to come, we thought the answer would be, 'There is the pattern of the altar of the Eternal, the pattern made by our fathers, though not for burnt-offering nor for sacrifice; it stands as a witness between us and you!' Far be it from us to rebel 29 against the Eternal and cease now to follow him by setting up any altar for burnt-offerings, cereal-offerings, or any sacrifice, apart from the altar of the Eternal our God in front of his own tent." When Phinehas 30 the priest and the headmen of the community, the chieftains of the septs of Israel who were with him, heard what the Reubenites, the Gadites, and the Manassites said, they were quite satisfied; Phinehas the 31 son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassites, "Now we know that the Eternal is among us, since you have not broken

faith here with the Eternal. You have delivered the Israelites from the hand of the Eternal.” Then Phinehas the son of Eleazar the priest and the chieftains withdrew from the Reubenites and the Gadites in the land of Gilead to the land of Canaan, and reported the news to the Israelites. The Israelites were satisfied; they blessed God and said no more about making war upon them and destroying the land where the Reubenites and the Gadites lived. The Reubenites and the Gadites called that altar Galed (Witness-heap), “For,” they said, “it is a witness between us that the Eternal is God.”

A long time afterwards, when the Eternal had given Israel rest from all its enemies round about, and when Joshua was old, far advanced in years, he summoned all Israel, their sheikhs, their headmen, their judges, and their officers. “I am an old man,” he said, “well advanced in years. You have seen all that the Eternal your God has done for your sake to all these nations, for it is the Eternal your God who has been fighting for you. Now, I allot you the remaining nations, after those which I have wiped out, and you shall hold the land of these nations from the Jordan to the Mediterranean in the west. The Eternal your God will push them out before you and evict them out of your sight, till you occupy their land, as the Eternal your God promised you. Be firm, then, to carry out and obey all that is written in the law-book of Moses, never swerving from it to the right or to the left, never mixing with those nations that

remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them; be loyal to the Eternal your God as you have been up till now. The Eternal has evicted great, powerful nations in front of you; to this day, not a man has been able to hold his own against you. One of you would often chase a thousand men, for it is the Eternal your God who fights for you, as he promised you. Be careful, then, always to love the Eternal your God. Otherwise, if you turn to ally yourselves with the remnant of nations left beside you, and intermarry with them, and have intercourse with them and they with you, be sure of this, that the Eternal your God will no longer evict these nations before your eyes; they shall be a danger to you, they shall entrap you, they shall be a scourge for your sides and thorns in your eyes, till you perish off this fine country which the Eternal your God has assigned you. I am now going the way of all the earth; but you know in your own minds and souls, all of you, that not one good promise made by the Eternal about you has ever failed; all have been fulfilled, and not one has failed. Well, as all the good promises have been fulfilled to you, of which the Eternal your God told you, so shall the Eternal fulfil all his threats to you till he wipes you off this fine country which the Eternal your God has given you. Whenever you break the compact of the Eternal your God, which he has enjoined upon you, and go to serve other gods, bowing down to them, then

shall the anger of the Eternal blaze against you, till you perish quickly off the fine country which he has given you."

- 24 Joshua gathered all the clans of Israel to Shechem, summoning the sheikhs of Israel and their headmen, their judges, and their officers; they presented
2 themselves before God, and Joshua said to all the people, "This is the message of the Eternal the God of Israel: In days of old your fathers lived east of the Euphrates, Terah, the father of Abraham and the father of Nahor, worshipping
3 other gods; but I took your father Abraham from the other side of the Euphrates, I led him through all the land of Canaan, multiplying his family, and giving him Isaac. To
4 Isaac I gave Jacob and Esau; to Esau I gave mount Seir as his holding, but Jacob and his
5 sons went down to Egypt. I sent Moses and Aaron, and I plagued Egypt with wonders which I wrought among them; afterwards I brought you out,
6 I brought out your fathers from Egypt, and when you reached the sea the Egyptians pursued your fathers with chariots and cavalry as far as the Reed Sea;
7 but when your fathers cried to the Eternal, he put darkness between you and the Egyptians, and brought the sea over them. You saw with your own eyes what I did in Egypt. You lived
8 many days in the desert, but I brought you to the land of the Amorites on the eastern side of the Jordan, and when they fought you I put them into your hands and you occupied their land, till I destroyed them
9 before you. Then Balak the son of Zippor, king of Moab,

made an attack upon Israel; he sent for Balaam the son of Beôr to curse you, but I would
10 not listen to Balaam; he had to bless you instead, and so I saved you from him. You
11 crossed the Jordan and reached Jericho, where the men of Jericho fought you, as did the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I put them
all into your hands. I sent
12 hornets before you to drive out these nations, even the two kings of the Amorites; it was not your sword nor your bow that beat them. I gave you a
13 land on which you had never laboured, you live in towns you never built, and you now eat from vineyards and oliveyards that you never planted. So
14 revere the Eternal and serve him honestly and loyally, put away the gods your fathers served on the east of the Euphrates and in Egypt, and serve the Eternal yourselves. If you are unwilling to serve
15 the Eternal, then choose to-day whom you will serve, either the gods your fathers served on the east of the Euphrates or the gods of the Amorites in whose land you are living. But as for me and my house, we will serve the Eternal." The people re-
16 plied, "Far be it from us to forsake the Eternal and serve other gods! It is the Eternal
17 our God who has brought us and our fathers out of the land of Egypt, out of that slave-pen, who wrought these great portents before our eyes, who preserved us wherever we went and among all the nations through whom we passed. The
18 Eternal drove out all the na-

tions before us, all the Amorites who lived in the land; so we will serve the Eternal, for he is our God." Joshua said to the
 19 people, "You cannot serve the Eternal; he is a dread God, a jealous God, he will not forgive any sinful disloyalty of yours.
 20 If you forsake the Eternal and serve foreign gods, he will turn to do evil to you and consume you after he has been doing you good." "Nay," said the peo-
 21 ple, "but we will serve the
 22 Eternal." So Joshua said to the people, "Hereby you witness against yourselves that you have chosen the Eternal to serve
 23 him. Then put away the foreign gods which are among you and give your hearts to the Eternal the God of Israel."
 24 The people answered, "The Eternal our God will we serve, and we will listen to his voice."
 25 So Joshua made a compact that day with the people, fixing rules and laws for them at Shechem.
 26 Joshua wrote these terms in the law-book of God; he took a large boulder and set it up there under the sacred oak in the sanctuary of the Eternal,
 27 saying to all the people, "This stone shall be a witness against

us, for it has heard all that the Eternal has said to us; so shall it be a witness against you, lest you deny your God." Then 28 Joshua sent the people away home, every man to his own inheritance.

After this Joshua the son of 29 Nun, the servant of the Eternal, died, at the age of a hundred and ten; they buried him in 30 his own estate at Timnath-serah in the highlands of Ephraim, north of mount Gaash.

Israel served the Eternal dur- 31 ing all the lifetime of Joshua and of the sheikhs who survived Joshua and who had known all the deeds done by the Eternal for Israel.

The bones of Joseph, which 32 the Israelites had brought up from Egypt, were buried at Shechem in the piece of ground which Jacob had bought for a hundred ingots from the sons of Hamôr the founder of Shechem and presented to the sons of Joseph as their own.

Eleazar the son of Aaron 33 died also, and they buried him at Gibeath-Phinehas, which had been given to his son Phinehas, in the highlands of Ephraim.

JUDGES

- 1 After Joshua died, the Israel-
ites asked the Eternal which of
them was to march up first and
2 attack the Canaanites. The
Eternal answered, "Judah is to
march up; I hand over the
3 country to him." So Judah said
to his brother Simeon, "March
with me into my allotted terri-
tory, to attack the Canaanites,
and then I will march with you
into your allotted territory."
4 Simeon accompanied him [[and,
when Judah marched up, the
Eternal handed over to them
the Canaanites and the Periz-
zites; they defeated ten thou-
5 sand of them at Bezek]]. At
Bezek they came upon Adoni-
bezek and attacked him, defeat-
ing the Canaanites and the
6 Perizzites. Adonibezek fled,
but they pursued him, cap-
tured him, and lopped off his
thumbs and his great toes.
7 "Seventy chiefs, with their
thumbs and great toes lopped
off, used to pick up their food
under my table," said Adoni-
bezek; "as I did, so has God
done to me in turn." He was
carried off to Jerusalem, and
there he died.
- 19 The Eternal was with the
Judahites; they gained posses-
sion of the highlands, although
they were unable to evict the
dwellers in the plain, who had
21 iron chariots. Neither did the
men of Judah evict the Jebu-
sites who inhabited Jerusalem;
the Jebusites lived among the
men of Judah as they do to this
day in Jerusalem.
- 8 [[The men of Judah attacked
and captured Jerusalem, giving
no quarter and burning up the
9 town. After that, the men of
Judah marched off to attack
the Canaanites who lived in
the highlands, the Negeb, and
the lowlands. Judah marched 10
against the Canaanites who
lived in Hebron (formerly called
Kiriath-arba); they vanquished
Sheshai, Ahiman, and Talmai.]]
Then they marched against 11
the natives of Debir (formerly
called Kiriath-sepher). Caleb
declared, "Whoever attacks 12
Kiriath-sepher and captures it,
I will give him my daughter
Achsah in marriage." Othniel, 13
the son of Caleb's younger
brother Kēnaz, captured it. So
Caleb gave him his daughter
Achsah in marriage. When she 14
arrived, Othniel induced her to
ask her father for a tract of land
as her dowry; so she alighted
from her ass, and, when Caleb
asked her what she wanted, she 15
said to him, "Give me a parting
present; as you have settled me
in the dry south country, let me
have some springs of water."
Then Caleb gave her the up-
per springs and the lower
springs.
- When Hobab the Kenite, the 16
father-in-law of Moses, left
Palmtown to accompany the
men of Judah into the desert of
Judah near Arad, he went on to
settle among the Amalekites.
But Judah accompanied his 17
brother Simeon; they defeated
the Canaanites who inhabited
Zephath, and massacred them.
So the place came to be called
Sacredtown (Hormah). Judah 18
also captured Gaza and its terri-
tory, Ashkelon and its terri-
tory, and Ekron and its terri-
tory; Hebron they assigned to 20
Caleb, as Moses had ordered,

and Caleb ejected from it the three giants.

22 The clansmen of Joseph marched also against Bethel. The Eternal was with them.

23 When the clansmen of Joseph sent men to reconnoitre at Bethel (formerly called Luz),

24 the scouts saw a man leaving the town and caught him; "Come, tell us," they said, "how

25 will treat you well." So he showed them how to get into the town, and they stormed it,

26 giving no quarter. They let the man and his family go free, and he went to the land of the Hittites, where he built a town,

calling it Luz. That is its name to this day.

27 Manasseh did not gain possession of Bethshean and its townships, nor of Taanah and its townships; they did not evict the inhabitants of Dor and its townships, nor of Ibleam and its townships, nor of Megiddo and its townships. The Canaanites

28 When Israel became a power, they forced the Canaanites to slave for them, but they never evicted them entirely.

29 Ephraim did not evict the Canaanites who lived at Gezer; the Canaanites lived among them

30 in Gezer. Zebulun did not evict the inhabitants of Kitron or of Nahalal; the Canaanites lived among them and were

31 turned into labour-gangs. Asher did not evict the inhabitants of Acco or of Sidon or of Ahlab or of Achzib or of Helbah or of

32 Aphek or of Rehob; the Asherites lived among the native Canaanites, who could not be

33 evicted. Naphtali did not evict the inhabitants of Bethshemesh or of Bethanath but lived among

the native Canaanites. The inhabitants of Bethshemesh and Bethanath, however, were turned into labour-gangs.

As for the 34 Danites, they were forced into the highlands by the Amorites, who would not allow them down into the plain.

The Amorites 35 clung to Harheres, Aijalon, and Shaalvim; but, as the clansmen of Joseph prevailed in power, they were turned into labour-

gangs. [[The frontier of the 36 Edomites ran from the Scorpion Pass to Sela and beyond it.]]

Then the angel of the Eternal 2 went from Gilgal up to Bethel, and said: ". . . I brought you out of Egypt into the land I swore to your fathers that I would give you. I said that I would never break my compact with you, and that you must 2 never make terms with the natives—you must pull down their altars. But you have not obeyed my orders. What is this you have done? So I add 3 this word: 'I will not dispossess them to make room for you: they shall be a scourge on your flanks, and their gods shall prove dangerous to you.'" When 4 the angel of the Eternal said this to all the Israelites, the people burst into loud weeping. They called the place Bochim 5 (or Weepers), and there they sacrificed to the Eternal.

* * * *

When Joshua dismissed the 6 people, the Israelites went back, each to his own property, to take possession of the country.

During all the lifetime of Joshua 7 and of the sheikhs who survived Joshua, who had seen all the great work done by the Eternal for Israel, the people continued to serve the Eternal. At the 8 age of a hundred and ten Joshua

the son of Nun, the servant of
 9 the Eternal, died. They buried
 him on his estate at Timnath-
 heres in the highlands of Eph-
 raim, north of mount Gaash.
 10 Then all that generation was
 gathered to their fathers, and
 another generation arose who
 knew nothing about the Eternal
 or the work he had done for
 11 Israel. These Israelites did
 what was evil in the sight of
 12 the Eternal, serving the Baals
 and forsaking the Eternal, the
 God of their fathers, who had
 brought them from the land of
 Egypt, running after other gods
 belonging to the gods of the
 nations around, and bowing
 13 down to them; they vexed the
 Eternal by forsaking the Eternal
 and sacrificing to Baal and
 14 Astartê. So the anger of the
 Eternal blazed against Israel;
 he handed them over to plun-
 derers who plundered them, he
 sold them into the power of
 their enemies around, till they
 could no longer hold their own
 15 against their enemies; wherever
 they marched, the Eternal's
 hand was against them for evil,
 as the Eternal had threatened
 and sworn. They were in a
 16 sore plight. The Eternal raised
 up heroes, who rescued them
 17 from their plunderers; but they
 would not listen even to their
 heroes. Faithlessly they went
 after other gods, bowing down
 to them; they soon swerved
 from the line of their fathers
 who obeyed the commands of
 the Eternal—that was not what
 18 they did. When the Eternal
 raised up heroes for them, the
 Eternal would be with the
 heroes and rescue them from
 the power of their enemies dur-
 ing all the days of the hero; for
 the Eternal was moved to pity

by their groans under the grip
 of their tyrants and oppressors.
 But whenever the hero died, 19
 they would relapse and behave
 worse than ever, running after
 other gods, sacrificing to them
 and bowing before them; they
 would not drop any of their
 practices or stubborn ways.
 So the anger of the Eternal 20
 blazed against Israel; he said,
 "As this nation has violated the
 compact which I enjoined upon
 their fathers and has not listened
 to my orders, I will no longer 21
 evict for them any of the nations
 that Joshua left when he died"
 —his aim being to test Israel 22
 by means of them, to see
 whether or not they would live
 by the rules of the Eternal as
 their fathers did. So the 23
 Eternal left these nations, in-
 stead of evicting them all at
 once[[; he did not hand them
 over to Joshua]]. The following 3
 are the nations left by the Eter-
 nal as a test for all the Israelites
 who had had no experience of
 the war of invasion in Canaan
 —simply for giving lessons in 2
 warfare to these generations of
 Israelites who hitherto knew
 nothing about fighting; there 3
 were the five tyrants of the
 Philistines, all the Canaanites,
 the Phœnicians, and the Hit-
 tites of mount Lebânon, stretch-
 ing from mount Baal-hermon
 to the pass of Hamath. They 4
 served as a test, to show whether
 Israel would obey what the
 Eternal had commanded their
 fathers through Moses.

As the Israelites lived among 5
 the Canaanites, the Hittites,
 the Amorites, the Perizzites, the
 Hivites, and the Jebusites, they 6
 married their daughters, mar-
 ried their own daughters to
 their sons, and sacrificed to

7 their gods. The Israelites did
 what was evil in the sight of the
 Eternal, forgetting the Eternal
 their own God and worshipping
 8 the Baals and sacred poles. So
 the anger of the Eternal flamed
 hot against Israel; he sold them
 into the power of Kushan-rishâ-
 thaim the king of Mesopotamia,
 and for eight years the Israelites
 were subject to Kushan-rishâ-
 9 thaim. Then the Israelites
 cried to the Eternal, and the
 Eternal raised up a champion
 for the Israelites, who rescued
 them; it was Othniel, the son of
 Caleb's younger brother, Kēnaz.
 10 The spirit of the Eternal in-
 spired him; he avenged Israel.
 When he marched out to battle
 the Eternal handed over to him
 Kushan-rishâthaim the king of
 Mesopotamia, till he got the
 upper hand of Kushan-rishâ-
 11 thaim. For forty years the
 land lay safe. Then Othniel
 12 the son of Kēnaz died, and again
 the Israelites did what was evil
 in the sight of the Eternal. So
 the Eternal made Eglon the king
 of Moab gain the upper hand
 over Israel, since they had done
 what was evil in the sight of the
 13 Eternal. Eglon, collecting the
 Ammonites and the Amalekites,
 went and defeated Israel, seizing
 14 Palmtown; and for eighteen
 years the Israelites were subject
 to Eglon the king of Moab.
 15 Then the Israelites cried to the
 Eternal, and the Eternal raised
 up a champion for them: it was
 Ehud the son of Gera, a Benja-
 mite who was left-handed. He
 carried tribute from the Israel-
 ites to Eglon the king of Moab.
 16 On his right thigh under his
 clothes, Ehud hung a dirk which
 he had made, a two-edged
 weapon eighteen inches long.
 17 He presented the tribute to

Eglon the king of Moab (Eglon
 was a very fat man), and when 18
 he had finished presenting the
 tribute, he dismissed the car-
 riers. He himself halted at the 19
 sculptured stones near Gilgal,
 and went back, saying, "I have
 a private message for you, O
 king." "Silence!" said Eglon
 to his attendants, and they all
 left him. Then Ehud went in 20
 to see him, as he sat alone in his
 cool upper room. "I have a
 message from God for you,"
 said Ehud. As Eglon rose from
 his chair, Ehud put out his left 21
 hand, drew the dirk from his
 right thigh, and drove it into
 his belly; the hilt went in after 22
 the blade, and the fat closed
 over the blade, for he did not
 draw the dirk out of his belly.
 Ehud then went out into the 23
 vestibule, shutting the doors
 of the room and locking Eglon
 in. After he had gone, the 24
 king's servants came; they saw
 that the doors of the upper room
 were locked, but they thought
 that he must be relieving him-
 self in the closet of the upper
 chamber. They waited till they 25
 were at their wits' end. As he
 did not open the doors of the
 upper room, they opened them
 with a key—and there lay their
 lord dead on the floor! Mean- 26
 time, as they were waiting,
 Ehud had escaped, past the
 sculptured stones, safe to Seirah.
 When he got there, he sounded 27
 the alarum through the high-
 lands of Ephraim, and the Is-
 raelites accompanied him from
 the highlands as their leader.
 "Follow me down," he cried, 28
 "the Eternal has handed you
 over your enemies in Moab!"
 So they marched after him and
 seized the fords of the Jordan,
 preventing any Moabite from

29 crossing: They slew that day
about ten thousand Moabites,
30 stout warriors, all of them; not
a man escaped. Moab was
subdued that day by Israel,
and for eighty years the land
31 lay safe. After him came
Shamgar the son of Anath, who
killed six hundred Philistines
with an ox-goad; he also rescued
Israel.

4 When Ehud died, the Israel-
ites again did evil in the sight of
2 the Eternal. So the Eternal
sold them into the power of
Jabin the king of Canaan, who
reigned in Hazor; his general
was Sisera, who lived at Haro-
3 sheth-of-the-nations. And the
Israelites cried to the Eternal,
for Jabin had nine hundred iron
chariots, and for twenty years
4 he oppressed Israel cruelly. At
that time Israel was being man-
aged by Debôrah a prophetess,
5 the wife of Lapîdoth, who used
to sit under the Debôrah palm-
tree between Ramah and Bethel
in the highlands of Ephraim,
deciding the cases brought to
6 her by the Israelites. She sent
to summon Barak the son of
Abinoam from Kedesh in Naph-
tali, and told him, "Does not
the Eternal, the God of Israel,
order you to march on mount
Tabor with ten thousand men
from Naphtali and Zebulun,
7 saying, 'I will draw Sisera, Ja-
bin's general, to meet you at
the Kishon wady with his char-
iots and his troops, and put
8 him in your power?'" Barak
said to her, "If you will come
with me, I will go; but if you
will not come with me, I will
9 not." She answered, "I will
certainly come with you. 'Only,
the glory of the expedition will
not be yours; for the Eternal
will sell Sisera into a woman's

hand." Then Debôrah went
with Barak to Kedesh. Barak 10
summoned Zebulun and Naph-
tali to Kedesh; ten thousand
men were at his back, and
Debôrah marched with him.
(Now Heber the Kenite had 11
withdrawn from the Kenites,
the sept of Hobab the father-
in-law of Moses, pitching his
tent as far north as the oak of
Basaanim near Kedesh.) When 12
Sisera learned that Barak the
son of Abinoam had marched
to mount Tabor, Sisera sum- 13
moned all his chariots, nine
hundred iron chariots, and all
his forces, from Harosheth-of-
the-nations to the Kishon wady.
Then said Debôrah to Barak, 14
"Up! this is the day when the
Eternal puts Sisera in your
power! Is not the Eternal
marching in front of you?" So
Barak, with ten thousand men
at his back, charged down from
mount Tabor, and the Eternal 15
routed Sisera and all his char-
iots and all his army before
Barak. Sisera alighted from
his chariot and fled on foot; but 16
Barak pursued the chariots and
the army as far as Harosheth-
of-the-nations, killing the entire
army of Sisera and giving no
quarter; not a single man was
left. Sisera, however, fled on 17
foot to the tent of Jael the wife
of Heber the Kenite; for Jabin
the king of Hazor and the family
of Heber the Kenite were on
friendly terms. Jael came out 18
to meet Sisera, saying, "Turn
in, my lord, turn into my tent;
have no fear!" So he turned
into her tent, and she covered
him up with a rug. He said to 19
her, "Pray give me a little
water, for I am thirsty." So
she opened her skin of milk,
gave him a drink, and covered

20 him up again. He said to her,
 "Stand at the door of the tent,
 and then, if anyone comes and
 asks you if there is a man here,
 21 say no." But Jael the wife of
 Heber the Kenite took a tent-
 peg and a mallet in her hand,
 and, slipping quietly up to him,
 she drove the peg into his temple
 right through to the ground—
 for he was fast asleep and ex-
 22 hausted; so he died. Up came
 Barak in pursuit of Sisera; and
 Jael went out to meet him,
 saying, "Here, I will show you
 the man you are looking for!"
 So Barak went inside her tent,
 and there lay Sisera dead with
 the tent-peg in his temple!
 23 Thus did God that day subdue
 Jabin the king of Canaan before
 24 the Israelites; the Israelites bore
 harder and harder upon Jabin
 the king of Canaan, till they
 finally destroyed Jabin the king
 5 of Canaan. On that day
 Debôrah sang with Barak the
 son of Abinoam:
 2 That Israel's leaders took the lead,
 that the folk came forward freely,
 bless the Eternal!
 3 Listen, O kings,
 O rulers, hear!
 I sing to the Eternal,
 I chant to Israel's God, to the
 Eternal.
 4 At thine advance from Seir, O
 Eternal,
 upon thy march from Edom's
 land,
 earth was shaking,
 the skies quaking,
 clouds dripped water,
 5 mountains streamed,
 in front of the Eternal, Israel's
 God.
 6 In Shamgar's day, the son of
 Anath,
 in the years gone by,
 the caravans had ceased,
 wayfarers kept to the by-roads,

and the hamlets in Israel were 7
 deserted—
 till I arose, Debôrah,
 a matron within Israel.

Not one shield for five towns then! 8
 not a lance for Israel's forty thou-
 sand men!
 But Israel had leaders—my heart 9
 goes out to them—
 folk who came forward!
 Bless the Eternal!

Tell of them, you on your tawny 10
 asses,
 riding on your rugs,
 and you that tramp the roads!
 Far from the whizzing of arrows, 11
 where cattle are watered,
 men tell how the Eternal upholds
 the right,
 upholds it for Israel's hamlets.

Up, O Debôrah, 12
 up, up, with your war-cry!
 To your feet, O Barak son of
 Abinoam,
 and capture your captors!

Out the folk of the Eternal 13
 marched,
 out came all the nobles left,
 out for the Eternal marched his
 folk like heroes,
 wheeling from Ephraim into the 14
 glen—
 "We follow you, Benjamin, your
 clan's men!"
 Out from Machir came com-
 manders,
 adjutants from Zebulun;
 Issachar's chieftains rallied to 15
 Debôrah,
 as Naphtali backed up Barak,
 tearing down at his heels to the
 glen.

But in the shires of Reuben
 were divisions and debates.
 Why did you lounge by shepherd's 16
 cotes,
 with only an ear for pastoral
 notes?
 East of the Jordan the Gileadites 17
 stayed;
 Dan held to his ships;
 Asher sat still by the seaboard,
 clinging to his creeks.

- 18 But Zebulun—the clan risked life
and death
with Naphtali out in the open field!
- 19 On came the kings, came at them,
Canaan's kings came at them,
by Taanak, on Megiddo's streams;
and much they made of it!
- 20 The very stars in heaven were
fighting,
fighting Sisera from their spheres;
21 Kishon's torrent swept the foe off,
Kishon's torrent in their faces!
(Bless the Eternal's power, my
soul!)
- 22 Then thudded hoofs of horses,
as the chargers thundered away.
- 23 Curse Meroz, the Eternal's angel
cries,
blast her burghers with a curse!
They never came to the Eternal's
aid,
to the Eternal's aid, to join the
heroes!
- 24 But blest above women be Jael,
blest above Bedawin women!
- 25 Water he asked, and milk she gave
him,
brought him curds in a lordly
bowl,
- 26 laid her hand upon a tent-pin,
laid her right hand on a mallet,
and pounded Sisera, shattered his
head,
smashed him, crashed his tem-
ple in;
- 27 he sank at her feet, he fell down
dead,
and where he sank he fell—her
victim!
- 28 Out of the window she leans and
peers,
Sisera's mother, out of the lattice:
"Why are his chariots lingering?
Why?
Why is the sound of his wheels so
long?"
- 29 And her ladies (so knowing)
reply—
nay, she answers herself as they
answer—
- 30 "They must be dividing the spoil
they have taken,
a wench or two wenches apiece,
dyed robes for Sisera's share,
and brocade, and brocades, for
my neck!"
- So be thy foes, Eternal, all un- 31
done!
But may thy friends fare like the
rising sun!
- For forty years the land lay
safe. But the Israelites did 6
what was evil in the sight of the
Eternal, and the Eternal handed
them over to Midian for seven
years. Midian gained the 2
upper hand over Israel; it was
to escape Midian that the Israel-
ites made hiding-places among
the mountains, caves, and
strongholds. Whenever Israel 3
had sown their crops, Midian
and Amalek and the Bedawin
would come up raiding, and, 4
entrenching themselves, would
destroy the produce of the
country as far south as Gaza;
they left Israel nothing to live
on neither sheep nor ox nor ass.
For they would come up with 5
their cattle, tents and all,
swarming like locusts; they
and their camels were past num-
bering, and their coming was
the ruin of the country. So 6
Israel was greatly reduced,
owing to Midian. The Israel- 7
ites cried to the Eternal, and,
when the Israelites cried to the
Eternal on account of Midian,
the Eternal sent the Israelites a 8
prophet, who gave them this
message from the Eternal, God
of Israel: "I brought you out
of Egypt, I brought you from
that slave-pen, I rescued you 9
from the power of Egypt and
from the grip of all your oppres-
sors, I dispossessed your foes in
front of you and gave you their
land, and I said to you, I am the 10
Eternal, your God; you must
not revere the gods of the Amor-
ites in whose land you are living.
But you have not heeded what
I said."
- Now the angel of the Eternal 11

came and sat down under the sacred tree at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was beating out some wheat inside the winepress, to save it from Midian; and to him the angel of the Eternal appeared, saying, "You stalwart hero, the Eternal is with you!" "The Eternal with us, my lord?" said Gideon. "Then why has all this happened to us? Where are all his deeds of wonder that our fathers recounted to us? They said, 'Did not the Eternal bring us out of Egypt?' But now the Eternal has thrown us aside, he has abandoned us to Midian!" The Eternal turned to him and said, "Go with this strength of your own, and rescue Israel from Midian. Am I not sending you?" "But, my lord," said Gideon, "how am I to rescue Israel? My sept is the weakest in Manasseh, and I have least weight in my family." The Eternal said to him, "I will be with you, and you shall defeat Midian, every man of them." And Gideon said to him, "If I find favour with you, pray let me have a proof that you are speaking to me; pray do not leave until I come back and offer you my present." "I will wait till you return," he answered. So Gideon went indoors, prepared a kid, and made a bushel of flour into unleavened cakes; the meat he put in a basket, the broth in a pot, and then he brought out the food and presented it to him under the sacred tree. But the angel of God said to him, "Take the meat and the unleavened cakes, and put them on the rock yonder; pour out the broth." He did so; and the angel of the

Eternal, reaching out the tip of the stick in his hand, touched the meat and the unleavened cakes. Then fire spurted out of the rock and burned up the meat and the unleavened cakes. So Gideon realized it was the angel of the Eternal. "Alas! my lord the Eternal!" he cried, "I have seen the angel of the Eternal face to face!" But the Eternal said to him, "All is well, have no fear; you are not to die!" Then the angel of the Eternal vanished from his sight, and Gideon erected an altar to the Eternal on the spot, calling it "Allswell-Eternal." It stands to this day at Ophrah which belongs to the Abiezrites. That very night the Eternal said to him, "Take ten of your servants, and take a seven-year-old bull; pull down the altar of Baal that belongs to your father, cutting down the sacred pole beside it, and then erect an altar in due form to the Eternal your God on the summit of this stronghold, burning the bull in sacrifice with the wood of the sacred pole that you are to cut down." So Gideon took ten of his servants and did as the Eternal told him; but he did it by night; so terrified was he of his father's family and of the townsfolk, that he dared not do it by day. When the townsfolk rose in the morning, there was Baal's altar broken down, the sacred pole cut down, and the bull sacrificed on the altar that had been erected! They said to each other, "Who has done this?" And after making strict inquiry they found that Gideon the son of Joash had done it. So the townsfolk said to Joash, "Bring out your son; he must die. He has broken

down Baal's altar and cut down
 31 the sacred pole beside it." But Joash said to all his opponents, "And are you going to fight Baal's battles? are you to be his champions? Whoever fights for him shall be put to death next morning! If he is a god,
 32 let him fight for himself!" So Gideon was called that day "Jerubbaal" (or Baalfight), meaning, "Let Baal fight with him, since he broke down his altar!"
 33 Then all the Midianites and the Amalekites and the Bedawin mustered, crossed the Jordan, and encamped on the plain of
 34 Jezreël. But the spirit of the Eternal took hold of Gideon; he sounded the alarum, calling
 35 the Abiezrites to arms, sent messengers all through Manasseh, calling them to arms, and also through Asher, Zebulun, and Naphtali, who marched
 36 out to battle. Then Gideon said to God, "If thou art going to rescue Israel by me, as thou
 37 hast said—here I lay a fleece of wool upon the threshing-floor; if dew falls only on the fleece, and all the ground is dry, then I shall be sure that thou art going to rescue Israel by
 38 me, as thou hast said." This did happen. When he rose next morning, he wrung the fleece and squeezed out dew
 39 enough to fill a bowl. And Gideon said to God, "Let not thine anger blaze hotly against me; I will ask only one thing more. Pray let me try one more test with the fleece: pray let the fleece alone be dry, with
 40 dew on all the ground." That night, God did it; the fleece alone was dry, and dew lay on
 7 all the ground. So Jerubbaal (that is, Gideon) and all his

men rose early and encamped beside the spring of Harod, the Midianite camp lying north of Gibeath-Hammôreh on the plain. But the Eternal said to
 2 Gideon, "There are too many men with you, for me to hand over the Midianites; Israel might glory over me by claiming, 'My own hand has won the victory.' Come now, issue this
 3 proclamation to the people, that 'anyone who is terrified and trembling must go home.'" Gideon applied this test, and twenty-two thousand went home, leaving ten thousand.
 4 "There are still too many," said the Eternal to Gideon; "take them down to the water, and let me sift them there; whenever I tell you, 'this man shall go with you,' he is to go with you, and whenever I tell you, 'this man shall not go with you,' he is not to go." So
 5 Gideon took them down to the water. And the Eternal said, "Place on one side everyone who laps up the water with his tongue like a dog, and place on the other side everyone who
 6 kneels down to drink." The men who lapped numbered three hundred; all the others knelt down to drink the water, putting their hands to their lips. Then the Eternal said
 7 to Gideon, "By the three hundred men who lapped I will rescue you and put Midian into your hands; let all the rest go home." So he sent all the
 8 Israelites home, every man of them, keeping only the three hundred, who took the pitchers belonging to the others and their trumpets. Now the camp of the Midianites lay below him in the valley. And that
 9 very night the Eternal said to

him, "Get away down and
 10 attack the camp; I put it in
 your hands. If you are afraid
 to make an attack, steal down to
 the camp with your page Purah,
 11 and listen to their talk; that
 will encourage you to attack
 the camp." So down he stole
 with his page Purah to the out-
 posts of armed sentries round
 12 the camp. The Midianites and
 the Amalekites and all the
 Bedawin were lying along the
 valley in swarms, like locusts,
 and their camels were past
 counting, as numerous as the
 13 sand on the seashore. When
 Gideon arrived, one man was
 telling his comrade a dream.
 "I had a dream," he was saying;
 "there was a barleycake rolling
 into the camp of Midian! It
 reached one tent and knocked
 14 it right over!" His comrade
 replied, "That is the men of
 Israel! God puts Midian and
 all the camp into their hands!"
 15 When Gideon heard the dream
 told and explained, he knelt
 down. Getting back to the
 camp of Israel, he said, "Up to
 your feet! The Eternal puts
 the camp of Midian into your
 16 hands!" Then he divided the
 three hundred men into three
 companies, furnishing them all
 with trumpets and empty pit-
 chers and torches inside the
 17 pitchers. "Watch me," he
 said, "and do as I do; when-
 ever I reach the outskirts of
 the camp, then you must do as
 18 I do; whenever I blow the
 trumpet, I and all my men, blow
 you the trumpet also all round
 the camp, crying, 'For the Eter-
 19 nal and for Gideon!'" So, when
 Gideon and his hundred men
 reached the outskirts of the
 camp at the beginning of the
 middle watch, just when the

guard had been posted, they
 blew their trumpets and
 smashed the pitchers in their
 hands. All three companies 20
 blew their trumpets and shat-
 tered their pitchers, holding
 the torches in their left hand
 and the trumpets in their right,
 and shouting, 'A sword for the
 Eternal and for Gideon!' They 21
 stood where they were, all round
 the camp, and the whole army,
 wakening up, fled with a wild
 cry; when the three hundred 22
 blew their trumpets, the Eter-
 nal set every man's sword
 against his fellow throughout
 all the army, and they fled as
 far as Bethshittah, in the di-
 rection of Sererah, as far as
 the edge of Abel-mehôlah near
 Tabbath. From Naphtali and 23
 Asher and all Manasseh the
 Israelites were summoned to
 pursue Midian, and Gideon 24
 sent messengers all over the
 highlands of Ephraim, saying,
 "Come down against Midian
 and seize the streams as far as
 Bethbârah, seize the Jordan
 against them." So all the men
 of Ephraim mustered, seized
 the streams as far as Bethbârah,
 seized the Jordan also, and cap- 25
 tured the two chiefs of Midian,
 Oreb and Zeêb; Oreb they killed
 at Oreb's Rock, Zeêb at Zeêb's
 winepress, in their pursuit of
 Midian, and they brought the
 heads of Oreb and Zeêb to
 Gideon on the east side of the
 Jordan. The men of Ephraim 8
 then asked him, "What do you
 mean by treating us like this?
 —you never summoned us when
 you started the attack on Mid-
 ian!" Bitterly did they up-
 braid him. But he replied, 2
 "What have I done, after all,
 compared to what you have?
 Surely what Ephraim has

gleaned is richer than the full
 3 vintage of Abiezer. God has
 put the chiefs of Midian into
 your hand, Oreb and Zeëb.
 What have I been able to
 achieve, compared with you?"
 As he said that, their anger at
 4 him melted. When Gideon
 reached the Jordan and crossed
 it, he and his three hundred
 men, they were worn out and
 5 famishing. So he asked the
 men of Sukkoth, "Pray give
 my followers some loaves of
 bread, for they are worn out;
 we are in pursuit of Zebah and
 Zalmunna, the Midianite kings."
 6 "Give bread to your forces?"
 said the headmen of Sukkoth.
 "Are Zebah and Zalmunna al-
 7 ready in your hands?" Gideon
 answered, "Very well, as soon
 as the Eternal has put Zebah
 and Zalmunna into my hands,
 I will trample you naked
 among thorns of the desert and
 8 thistles!" He then marched
 up to Penûel and asked the
 men of Penûel for the same
 food; but they answered like
 9 the men of Sukkoth. So he
 told the men of Penûel, "When
 I come back in triumph, I will
 demolish this hold of yours!"
 10 Zebah and Zalmunna, were at
 Karkor with their troops, about
 fifteen thousand of them—all
 that was left of the nomad
 host; for a hundred and twenty
 thousand warriors had fallen.
 11 Gideon marched up by the
 caravan route east of Nobah and
 Jogbehah, and attacked the
 army, which lay off its guard.
 12 Zebah and Zalmunna took to
 flight, but he pursued them and
 captured Midian's two kings,
 Zebah and Zalmunna, while
 their whole army was panic-
 13 stricken. Then Gideon the son
 of Joash returned from the

battle, from the pass of Heres.
 He caught a lad belonging to 14
 Sukkoth, who, on being ques-
 tioned, wrote down for him a
 list of the headmen of Sukkoth
 and its sheikhs, seventy-seven
 of them; and on reaching the 15
 men of Sukkoth he said, "Here
 are Zebah and Zalmunna! You
 taunted me about them, saying,
 'Give bread to your forces?'
 Are Zebah and Zalmunna
 already in your hands?"
 Whereupon he laid the sheikhs 16
 of the town upon thorns of the
 desert and thistles, and trampled
 down these men of Sukkoth.
 He also demolished the hold of 17
 Penûel and killed the men of
 the town. Then he asked Zebah 18
 and Zalmunna, "Who were the
 men you killed at Tabor?"
 "Men like yourself," they re-
 tortured, "each like a monarch!"
 "They were my own brothers," 19
 he said; "the sons of my mother.
 By the Eternal, if you had
 spared them, I would not be
 slaying you." Then he told 20
 his eldest son Jether to go and
 slay them. But the lad did not
 draw his sword; he was afraid,
 for he was still a lad. "Come 21
 and slay us yourself," said
 Zebah and Zalmunna, "a man
 strikes a man's blow!" So Gid-
 eon went and killed Zebah and
 Zalmunna; he also took the
 collars from their camels.

The Israelites then said to 22
 Gideon, "Rule over us, you and
 your son and your son's son,
 for you have rescued us from
 Midian." But Gideon said to 23
 them, "I will not rule over you,
 nor shall my son rule over you;
 the Eternal shall rule over you."
 Gideon said to them, "But let 24
 me ask a favour; let every man
 of you give me the ear-rings
 from his booty" (they were

gold ear-rings, for the men had
 25 been Ishmaelites). "Gladly,"
 they answered. So they spread
 out a mantle, and every man
 26 threw his ear-rings into it. The
 weight of the golden ear-rings
 which he had asked amounted
 to seventy pounds, in addi-
 tion to the collars and pendants
 and the purple robes worn by
 the kings of Midian and the
 27 collars from their camels. Gid-
 eon made out of this an orna-
 mental idol, which he set up in
 his native town of Ophrah; all
 Israel faithlessly resorted to
 it, until it proved a danger to
 28 Gideon and his house. Thus
 were the Midianites subdued
 by Israel; they never raised
 their heads again. During the
 lifetime of Gideon the land lay
 safe.
 29 Jerubbaal (or, Gideon) the
 son of Joash went to reside in
 30 his own house at Ophrah; he
 had seventy sons of his body,
 31 for he had many wives, and
 his concubine, who lived at
 Shechem, also bore him a son,
 32 whom he called Abimelek. At
 a good old age Gideon the son
 of Joash died, and he was
 buried in the tomb of his father
 Joash at Ophrah, which be-
 33 longs to the Abiezrites. [[No
 sooner had Gideon died than
 the Israelites again went faith-
 lessly astray after the Baals,
 and made Baal-berith their god.
 34 The Israelites forgot the Eter-
 nal, their God who had rescued
 them from all their foes on
 35 every side, and they ill-treated
 the family of Jerubbaal (or Gid-
 eon), after all the good service
 he had rendered to Israel.]]
 9 Abimelek the son of Jerub-
 baal went to his kinsmen at
 Shechem and talked to them
 and to the whole sept of his

mother's family; he said, "Pray 2
 ask all the citizens of Shechem
 whether it is better for them
 to have seventy men ruling
 over them, all the sons of Jerub-
 baal, or to have one man; also
 remind them that I am their
 own flesh and blood." So his 3
 kinsmen repeated all this on
 his behalf to all the citizens
 of Shechem. Their hearts in-
 clined to Abimelek. "He is our
 brother," they said, and they 4
 gave him ten pounds in silver
 from the temple of Baal-berith.
 With this money Abimelek hired
 some worthless and reckless fol-
 lowers; he went to his father's 5
 house at Ophrah and there, on a
 single stone, he murdered sev-
 enty men, his brothers, the sons
 of Jerubbaal. Jotham, the
 youngest son of Jerubbaal, alone
 survived, for he hid himself.
 Then all the citizens of Shechem 6
 and Beth-millo gathered and
 made Abimelek king beside the
 sacred tree at the standing-
 stone in Shechem. When Jo- 7
 tham was told of this, he went
 and stood on the top of mount
 Gerizim, shouting aloud to
 them: "Citizens of Shechem,
 listen to me, that God may
 listen to you! Once upon a 8
 time the trees set out to elect
 themselves a king. They said
 to the olive, 'Reign over us';
 but the olive answered, 'What! 9
 am I to give up my rich oil,
 with which men honour God,
 and sway trees?' Then the 10
 trees said to the fig-tree, 'Come
 you and reign over us.' But 11
 the fig-tree answered, 'What!
 am I to give up my sweetness
 and rare produce, and sway
 trees?' Then the trees said to 12
 the vine, 'Come you and reign
 over us.' But the vine answered,
 'What! am I to give up my 13

juice that gladdens God and
 14 men, and sway trees?" So all
 the trees said to the thorn,
 'Come you and reign over us.'
 15 The thorn said to the trees, 'If
 you are electing me king in good
 faith, come and shelter under
 my shadow; if not, then fire
 shall blaze from the thorn to
 burn up the very cedars of Leb-
 16 anon!' Now then, if you have
 acted in good faith and honour
 by making Abimelek your king,
 if you have acted fairly to Jerub-
 baal and his family and treated
 17 him as he deserved—aye, my
 father fought for you and risked
 his life to rescue you from Mid-
 18 ian, and you have risen against
 my father's family this very day
 and killed his sons, seventy of
 them, on a single stone, and
 elected Abimelek the son of his
 slave-girl king over the citizens
 of Shechem, because he is your
 19 kinsman—if, I say, you have
 acted in good faith and honour
 towards Jerubbaal and his
 family to-day, then I wish you
 joy of Abimelek, and I wish
 20 him joy of you! But if not,
 fire shall blaze from Abimelek
 and burn up the citizens of
 Shechem and Beth-millo; fire
 shall blaze from the citizens of
 Shechem and Beth-millo and
 21 burn up Abimelek." Then
 Jotham ran off and made his
 way to Beër, and there he stayed
 for fear of his brother Abimelek.
 22 For three years Abimelek
 23 held sway over Israel. Then
 God sent an evil spirit to make
 mischief between Abimelek and
 the citizens of Shechem—the
 citizens of Shechem playing
 24 false to Abimelek—that the
 bloody murder of the seventy
 sons of Jerubbaal might be
 avenged upon their brother
 Abimelek who had murdered

them, and upon the citizens of
 Shechem who had aided him in
 the murder of his brothers. The 25
 citizens of Shechem damaged
 him by setting men in ambush
 on the hill-tops, who robbed all
 passers-by along the road. And
 Abimelek was told about it.
Now Gaal the son of Obed moved 26
into Shechem with his kinsmen.
The citizens of Shechem put their
confidence in him, and, after going 27
out into the fields and cutting the
grapes and treading them in the
winepress, they held a festival,
entering the house of their god,
eating and drinking, and reviling
Abimelek. Said Gaal the son of 28
Obed, "Who is Abimelek, that we
of Shechem should be subject to
him? Were not Jerubbaal's son
and his lieutenant Zebul once
subject to the family of Hamôr
the founder of Shechem? Why,
then, should we be subject to him?
Would that I had command of 29
this people! I would get rid
of Abimelek! I would challenge
Abimelek to come out and fight,
with all his troops!" When Ze- 30
bul the governor of the town heard
what Gaal the son of Obed was
saying, his anger blazed; he sent 31
messengers to tell Abimelek at
Arûmah, "Here are Gaal the son
of Obed and his kinsmen at She-
chem, and they are stirring up
the town against you! Now 32
march by night, you and your
men, and lie hid in the open
country; then, in the morning, at 33
sunrise, rise and rush on the town;
when he and his men come out to
face you, you can handle him as
occasion demands." So Abime- 34
 lek and all his men made a night-
 march and lay round Shechem in
 ambush, four divisions of them.
 Now Gaal the son of Obed was 35
 standing at the gate of entry into
 the town, and when Abimelek and

his men left their ambuscade,
 36 Gaal saw them and said to Zebul,
*"Look, there are men coming
 down from the hill-tops!" "It is
 the mountain-shadows," said Ze-
 bul, "they look to you like men!"*
 37 But Gaal said again, *"Look, there
 are men coming down from the
 Height! one division is marching
 by the road from Augur's Oak!"*
 38 Then said Zebul, *"What about
 your boasting now? You said,
 'Who is Abimelek, that we should
 be subject to him?' Are not these
 the very men you scoffed at?
 March out now and fight them!"*
 39 So Gaal marched out, in front of
 the citizens of Shechem; he fought
 40 Abimelek, but Abimelek pursued
 him, and he ran away, while
 many of his men fell down slain
 right up to the gate of the town.
 41 Abimelek remained at Arûmah;
 meantime Zebul drove out Gaal
 and his kinsmen from Shechem.
 42 Next day, the citizens moved
 into the open. Abimelek was
 43 told of it; so he took his men,
 divided them into three compa-
 nies and lay in ambush in the
 open country. He looked out,
 and there were the citizens leav-
 ing the town! So he started up
 44 and attacked them, Abimelek
 and his company dashing for-
 ward to occupy the entrances to
 the town, while the two other
 companies rushed to engage
 45 those who were in the open. All
 that day Abimelek fought
 against the town; he captured
 the town and killed the people
 in it, demolishing the town and
 46 sowing the site with salt. When
 the citizens of Tower-Shechem
 heard this, they all got into the
 crypt of the temple of El-berith.
 47 Abimelek was told that all the
 citizens of Tower-Shechem had
 48 gathered there; so Abimelek and
 all his men marched up to

mount Zalmon, where Abime-
 lek, taking an axe, cut a bundle
 of brushwood and shouldered
 it, telling his men, "Quick, do
 just what you have seen me do!"
 Each man then cut his bundle; 49
 they followed Abimelek, piled
 their bundles at the crypt, and
 set the crypt on fire. Thus
 died all the citizens of Tower-
 Shechem, inside the crypt,
 about a thousand men and wo-
 men.

Marching on Tabez, Abime- 50
 lek invested Tabez and captured
 it. Inside the town there was 51
 a castle, where all the citizens,
 both men and women, fled for
 refuge; they shut themselves in,
 and went up on the roof. When 52
 Abimelek reached the castle, he
 attacked it, and went up to the
 door in order to set it on fire.
 But a woman flung an upper 53
 millstone on Abimelek's head,
 and broke his skull. Hastily he 54
 called to the page who bore his
 armour, "Draw your sword and
 despatch me, lest men say of me,
 'A woman killed him!'" So
 the page ran him through, and
 he died. When the Israelites 55
 saw that Abimelek was dead,
 they each went home. Thus 56
 did God punish the crime of
 Abimelek against his father, in
 murdering his seventy brothers;
 God also punished the citizens 57
 of Shechem for their crime, and
 the curse of Jotham the son of
 Jerubbaal came true for them.

After Abimelek, Tola the son 10
 of Puah and grandson of Dodo,
 a man of Issachar, rose to rescue
 Israel; he resided at Shamir in
 the highlands of Ephraim. For 2
 twenty-three years he governed
 Israel, and when he died, he was
 buried at Shamir. After him 3
 Jair the Gileadite rose; he gov-
 erned Israel for twenty-two

- 4 years. He had thirty sons, who rode on thirty saddle-asses and who possessed thirty towns in the land of Gilead (which are called to this day Havvoth-jair). Jair died and was buried at Kamon.
- 6 The Israelites again did what was evil in the eyes of the Eternal, worshipping the Baals and Astartès, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; they forsook the Eternal and would not worship him. So the anger of the Eternal blazed against Israel; he sold them into the hands of the Philistines and into the hands of the Ammonites for eighteen years.
- 8 They broke and crushed the Israelites, that is, all the Israelites east of the Jordan in the land of the Amorites, which is Gilead. The Ammonites even crossed the Jordan to fight Judah and Benjamin and the house of Ephraim. So Israel was hard put to it. Then the Israelites cried to the Eternal, "We have sinned against thee; we have forsaken the Eternal our God and worshipped Baals!"
- 11 The Eternal answered the Israelites, "When the Egyptians and the Amorites and the Ammonites and the Philistines and the Phoenicians and the Amalekites and the Maonites oppressed you, and you cried to me, did I not rescue you from their power? Yet you have forsaken me and worshipped other gods; therefore I will deliver you no more. Go and cry to the gods you have chosen! Let them deliver you in your hour of woe!" Then said the Israelites to the Eternal, "We have sinned; do to us what thou wilt, only do rescue us this day!" And they put the foreign gods away from them, they worshipped the Eternal, till he could no longer bear the misery of Israel. Now the Ammonites had gathered for war and encamped in Gilead, while the Israelites had mustered and encamped at Mizpah. Every man in the force of Israel said to his fellow, "Who will begin the war against the Ammonites? That man shall be head over all the inhabitants of Gilead."
- Now Jephthah the Gileadite was a stalwart hero; he was the son of a harlot, and Gilead was his father. Gilead's wife had borne him sons, and when his wife's sons grew up they had expelled Jephthah, telling him, "You shall not inherit anything in our father's house, for you are the son of another woman." So Jephthah fled from his brothers, and stayed in the land of Tob, where he gathered round him a number of worthless fellows, who used to go raiding with him. But after a while, when the Ammonites were fighting Israel, the sheikhs of Gilead went to fetch Jephthah from the land of Tob. "Come," they said to Jephthah, "be our commander, that we may fight the Ammonites." But Jephthah said to the sheikhs of Gilead, "Are not you the men who hated me and expelled me from my father's house? Why come to me now, when you are in straits?" The sheikhs of Gilead said to him, "That is why we have come back to you; come and fight the Ammonites, and you shall be our head, the head of all the inhabitants of Gilead." Said Jephthah to the sheikhs of Gilead, "If you take

- me back to fight the Ammonites, and if the Eternal hands them over to me, shall I be your head?" "The Eternal shall be our witness," said the sheikhs of Gilead to Jephthah; "we swear to do as you say." So Jephthah went along with the sheikhs of Gilead; the people appointed him as their head and commander, and Jephthah made all his claims in presence of the Eternal at Mizpah. Jephthah then sent messengers to the king of the Ammonites, saying, "What business have you here, coming to me to attack my country?" And the king of the Ammonites told the messengers of Jephthah, "When Israel came up from Egypt, they took away my land, from the Arnon as far as to the Jabbok and the Jordan. Now, then, restore it peaceably." Then Jephthah sent messengers again to the king of the Ammonites, saying, "This is what Jephthah says: Israel did not take away the land of Moab and the land of the Ammonites. When Israel came up from Egypt, they marched through the desert to the Reed Sea and reached Kadesh. They sent messengers to the king of Edom, saying, 'Pray let us pass through your country'; but the king of Edom would not listen to them. They also sent to the king of Moab, but he would not consent. So Israel halted at Kadesh, and then passed through the desert, round the land of Edom and the land of Moab, keeping east of the land of Moab, till they camped north of the Arnon; they did not enter the territory of Moab, for the Arnon is the boundary of Moab. Israel then sent messengers to Sihon king of the Amorites, the king of Heshbon, saying, "Pray let us pass through your country to our own land." But Sihon refused to let Israel pass through his territory; Sihon gathered all his forces and encamped at Jahaz, where he fought Israel. But the Eternal the God of Israel put Sihon and all his forces into the hand of Israel, who defeated them. Then Israel occupied all the land of the Amorites, the inhabitants of that country; Israel gained possession of all the territory of the Amorites, from the Arnon to the Jabbok, and from the desert to the Jordan. Well, then, the Eternal the God of Israel, dispossessed the Amorites in favour of his people Israel; and are you to claim possession? Is it not for you to claim possession of those dispossessed by your own god Kemôsh, and for us to claim possession of all whom the Eternal our God has evicted in our favour? What! are you any stronger than Balak, son of Zippor, king of Moab? Did he ever quarrel with Israel? Did he ever fight them? Israel has occupied Heshbon and its dependencies, Arôer and its dependencies, and all the towns adjoining the Arnon, for three hundred years. Pray, why have you never recaptured them during all that time? No, I have done no wrong to you; it is you who are injuring me by fighting me! Let the Eternal as Judge decide to-day the issue between Israelites and Ammonites!" However, the king of the Ammonites would not listen to the message which Jephthah sent him. Then the spirit of the Eternal inspired Jephthah; he went across to

Gilead and Manasseh, went over to Mizpah in Gilead, and from Mizpah in Gilead crossed over to meet the Ammonites. Jephthah made a vow to the Eternal. "If thou wilt hand me over the Ammonites," he vowed, "then whoever comes out of my house to meet me when I come back victorious from the Ammonites, he shall be the Eternal's; I will offer him up as a burnt-offering!" So Jephthah crossed to fight against the Ammonites, and the Eternal put them into his hands; he routed them with terrible slaughter from Arôer as far as Minnith, capturing over twenty towns, even as far as Abel-kerâmim. Thus were the Ammonites subdued by the Israelites. Then Jephthah went home to Mizpah. And there was his daughter coming out to meet him with girls dancing to the tambourine! She was the one and only child he had; besides her he had neither son nor daughter. When he saw her, he tore his clothes and cried, "Alas, my daughter, you have struck me down! Low, low have you laid me! For I made my promise to the Eternal, and I cannot go back upon my word!" "My father," she said to him, "if you have made your promise to the Eternal, do to me whatever you have vowed, since the Eternal has given you full vengeance on your foes, upon the Ammonites." She said to her father, "But grant me this: spare me for two months, that I may go and wander free among the hills, bewailing my maidenhood—I and my companions." "Go," he said, and he sent her away for two months. So she went, she and her companions, to be-

wail her maidenhood among the hills. At the end of the two months she returned to her father, and he did to her what he had vowed to do—to her a virgin! It became a custom in Israel for the women to lament the daughter of Jephthah the Gileadite four days every year.

The men of Ephraim gathered and crossed to Zaphon, to ask Jephthah, "Why did you cross to fight the Ammonites without summoning us to go with you? We will burn down your house over your head." But Jephthah said to them, "I and my men were engaged in a sharp struggle, the Ammonites were pressing us hard; we summoned you, but you never rescued us from their power. So when I saw that there was no one to rescue us, I risked my life, I crossed to meet the Ammonites, and the Eternal gave them over to me. Why, then, have you come forward to-day to fight me?" Then Jephthah mustered all the men of Gilead, and fought Ephraim; the men of Gilead routed Ephraim, and Gilead seized the fords of the Jordan to check Ephraim; whenever a fugitive from Ephraim said, "Let me cross," the men of Gilead would ask him, "Are you an Ephraimite?" If he said, "No," they said to him, "Then say, 'Shibboleth'"; if he said, "Sibboleth," if he could not pronounce the word correctly, they seized him and slew him at the fords of Jordan. So perished forty-two thousand men of Ephraim.

Jephthah governed Israel for six years. Then Jephthah the Gileadite died and was buried in his town, at Mizpah belonging to Gilead.

8 After him Ibzan of Bethlehem
 9 governed Israel. He had thirty
 sons, he married thirty daugh-
 ters into other families, and
 brought in thirty daughters of
 other families for his sons. For
 seven years he governed Israel.
 10 Then Ibzan died and was buried
 at Bethlehem.

11 After him Elon the Zebulunite
 governed Israel; he governed
 12 for ten years. Then Elon the
 Zebulunite died and was buried
 at Aijalon in the land of Zebu-
 lun.

13 After him Abdon the son of
 Hillel from Pirathon governed
 14 Israel. He had forty sons and
 thirty grandsons, who rode on
 seventy saddle-asses. He gov-
 erned Israel for eight years.
 15 Then Abdon the son of Hillel
 from Pirathon died, and was
 buried at Pirathon in the land
 of Ephraim, in the Amalekite
 highlands.

13 Again the Israelites did what
 was evil in the sight of the Eter-
 nal, and the Eternal handed
 them over to the Philistines for
 forty years.

2 There was a man of Zorah, be-
 longing to the Danite clan,
 whose name was Manoah. His
 wife was barren, she had borne
 3 no children; but the angel of
 the Eternal appeared to the
 woman and said, "You are bar-
 ren, you have borne no children.
 4 Now, then, pray be careful to
 drink no wine or any liquor and
 5 to eat no unclean food, for you
 are with child and you will bear
 a son, whose head will never
 know a razor; the lad shall be
 consecrated to God from his
 birth, and he will begin the de-
 liverance of Israel from the Phil-
 6 istines." So the woman went
 and told her husband. "A man
 of God came to me," she said;

"his look was like the look of
 the Eternal's angel, awe-in-
 spiring. I did not ask him
 where he came from, nor did
 he tell me his name, but he said 7
 to me, 'You are with child, and
 you will bear a son; now, then,
 drink neither wine nor liquor,
 and eat no unclean food, for the
 lad shall be consecrated to God
 from birth to death.' " Then 8
 Manoah besought the Eternal.
 "O Lord," he said, "pray let the
 man of God whom thou didst
 send come back to tell us how
 we are to train the boy that is
 to be born." God listened to 9
 what Manoah said, and the
 angel of God again came to the
 woman. She was sitting out-
 of-doors; her husband Manoah
 was not with her. So she ran 10
 in a hurry to tell her husband
 that the man of God who ap-
 peared to her the other day had
 just appeared again. Manoah 11
 started to follow his wife, and
 when he reached the man he
 said, "Are you the man who
 spoke to this woman?" He
 answered, "Yes." Then Ma- 12
 noah asked, "When your words
 come true, how is the lad to be
 trained? What is he to be?"
 The angel of the Eternal said to 13
 Manoah, "Let the woman pay
 careful heed to all that I said.
 She must never taste any prod- 14
 uce of the vine, no wine, no
 liquor; she must never eat any
 unclean food. All that I com-
 manded her, she must observe."
 Then said Manoah to the angel 15
 of the Eternal, "Let us press
 you to stay till we prepare a kid
 for you" (for Manoah did not
 realize that he was the angel of
 the Eternal). But the angel 16
 of the Eternal said to Manoah,
 "You may press me, but I will
 not eat your food; if you make

a burnt-offering, offer it to the
 17 Eternal." Manoah said to the
 angel of the Eternal, "What is
 your name?—so that we may
 honour you when your words
 18 come true." "Why ask my
 name?" said the angel of the
 Eternal; "it is not to be
 19 uttered." Then Manoah took
 the kid [[with the offering of
 cereals]] and sacrificed it on the
 rock to the Eternal, who works
 20 wonders, and as the flame rose
 to heaven from the altar the
 angel of the Eternal went up to
 heaven in the flame of the altar.
 Manoah and his wife, who were
 looking on, dropped on their
 21 faces to the ground. (But the
 angel of the Eternal never ap-
 peared again to Manoah and his
 wife.) Then Manoah realized
 that it had been the angel of
 22 the Eternal. And Manoah said
 to his wife, "We are certain to
 die, for it is a god we have seen!"
 23 But his wife said to him, "If the
 Eternal had meant to kill us, he
 would not have accepted a
 burnt-offering from us [[and an
 offering of cereals]], nor would
 he have let us see all this, nor
 would he have told us all this."
 24 The woman did bear a son; she
 called him Samson, and the
 child grew up and the Eternal
 25 blessed him. The spirit of the
 Eternal first began to stir him
 at Mahaneh-Dan, between Zo-
 rah and Eshtaol.
 14 Samson went down to Tim-
 nath, and at Timnath he saw a
 woman belonging to the Philis-
 2 tines. When he came back he
 said to his father and mother,
 "I saw a woman at Timnath
 who belongs to the Philistines;
 3 get her for me as a wife." His
 father [[and mother]] said to
 him, "Is there no woman among
 your own clansfolk or among my

people, that you must go and
 take a wife from the uncircum-
 cised Philistines?" "Get her,"
 said Samson to his father, "get
 her for me; I like her!" (Little 4
 did his father and mother know
 that this was due to the Eternal;
 for the Eternal was seeking some
 occasion against the Philistines,
 who then were in power over
 Israel.) Then Samson went 5
 down to Timnath [[with his
 father and mother]], and there,
 at the vineyards of Timnath, a
 young lion came growling at
 him. The spirit of the Eternal 6
 came over him, and he tore the
 creature in pieces as easily as
 one might tear a kid, though he
 had no weapon in his hands.
 [[But he did not tell his father
 or his mother what he had
 done.]] When he went down, 7
 he talked to the woman, and
 liked her. On his way back, 8
 after a while, he stepped aside
 to look at the carcase of the lion;
 and there was a swarm of bees
 inside the lion's body, and some
 honey! So he scraped it out 9
 into his hands and ate it as he
 went along. When he reached
 his father and mother he gave
 them some of it to eat, but he
 did not tell them that he had
 taken it from the lion's body.
 Then Samson went down to the 10
 woman and held a feast there
 (for so bridegrooms used to do).
 Samson took thirty companions, 11
 who kept beside him. To them 12
 Samson said, "Let me give you
 a riddle; if you can tell me the
 answer during the seven days of
 the feast, I will give you thirty
 fine linen shawls and thirty gala
 robes; but if you cannot tell me 13
 the answer, then you must give
 me thirty fine linen shawls and
 thirty gala robes." "Propound
 your riddle," they said, "let us

14 hear it." So he said to them,
 From the eater came something
 to eat,
 from the strong came something
 sweet.

15 As they could not guess the
 riddle, they said to Samson's
 wife, "Coax your husband to
 give away the answer, or we
 will burn you and your father's
 house. Did you invite us here
 16 to beggar us?" So Samson's
 wife irritated him by weeping
 and crying, "You simply hate
 me, you do not love me; you
 have propounded a riddle to my
 countrymen, and you have
 never told me the answer!"
 "Why," he said, "I have not
 told my father or my mother!
 17 and am I to tell you?" All the
 seven days that the feast lasted,
 she irritated him by weeping.
 At last, on the seventh day, he
 did tell her—she pressed him so
 18 hard. She told the riddle to
 her countrymen, and just as he
 was entering the bridal chamber
 on the seventh day the men of
 the town said to him,

What is sweeter than honey?

'What is stronger than a lion?

He retorted,

Had you not used my heifer for
 your plough,
 You never would have guessed
 my riddle now!

19 The spirit of the Eternal in-
 spired him mightily; he went
 down to Ashkelon, where he
 killed thirty of the citizens,
 plundered them, and handed
 the gala robes to those who had
 guessed his riddle. Then in a
 blazing fury he went away to his
 20 father's house. And Samson's
 wife was given to one of his
 companions, who had been his
 best man.

Later on, during wheat har- 15
 vest, Samson went to visit his
 wife with the present of a kid.
 He said, "I am going into the
 bridal chamber to my wife."
 But her father would not allow
 him to enter; her father said, 2
 "I thought you must hate her,
 so I gave her to your companion.
 But her younger sister is more
 beautiful, is she not? Take her
 instead." Samson said to him, 3
 "I shall be quits with the Phil-
 istines this time; I shall do them
 a mischief." Then Samson 4
 went and caught three hundred
 foxes; turning them tail to tail
 and putting a torch between
 each pair of tails, he lit the 5
 torches and set the foxes loose in
 the fields of the Philistines, till
 both the shocks and the stand-
 ing corn were burnt, and even
 the vineyards and the olive-
 orchards. "Who has done 6
 this?" said the Philistines.
 When they were told it was
 Samson, the Timnite's son-in-
 law, who had done it because
 his wife had been taken from
 him and given to his comrade,
 the Philistines went up and
 burned her and her father's
 house. Samson said to them, 7
 "If this is what you do, I will
 have my revenge on you before
 I am done!" He routed them 8
 headlong with heavy slaughter;
 then he went down and stayed
 at the cliff of Etam, in the
 fissure there. The Philistines 9
 came up and camped in Judah,
 making a raid on Lehi. The 10
 men of Judah said, "Why have
 you come up against us?" "To
 seize Samson," they said; "to
 do to him what he has done to
 us." So three thousand men 11
 of Judah went to the fissure in
 the cliff of Etam and said to
 Samson, "Don't you know the

- Philistines are our over-lords? What is this that you have brought upon us?" "As they did to me," said Samson, "so I did to them." They said to him, "We have come here to seize you and hand you over to the Philistines." "Well," said Samson, "swear to me that you will not murder me yourselves."
- 13 "No," they answered, "we will not kill you; we will simply bind you and hand you over to them." So they tied him fast with two new ropes and brought
- 14 him away from the cliff. When he reached Lehi, the Philistines met him with loud shouts; but the spirit of the Eternal inspired him mightily, the ropes round his arms became like flax that has caught fire, the bonds
- 15 melted off his hands, and catching up the fresh jaw-bone of an ass he felled a thousand men.
- 16 Said Samson,

With the jaw-bone of an ass I
have piled them in a mass!

With the jaw-bone of an ass I
have assailed assailants!

- 17 When he had said this he threw aside the jaw-bone, and so the spot was called Jawbonethrow
- 18 (Ramath-lehi). He was terribly thirsty; so he called to the Eternal, "Thou hast granted thy servant this great victory, and am I now to die of thirst and fall into the hands of the uncircumcised?" Then God split the hollow at Lehi, and water poured from it; when he drank, his spirits rose, and he revived. Hence the spot was named Caller-spring (Enhak-kore); it is at Lehi to this day.
- 20 He governed Israel for twenty years during the period of the Philistines.
- 16 Samson once went to Gaza,

where he saw a harlot and had intercourse with her. When 2 the folk of Gaza learned that Samson had come, they [[surrounded the house and lay in wait for him all day at the gate of the town; they]] kept quiet all the night, saying, "Wait till morning, then we can kill him!" Samson lay till midnight. At 3 midnight he got up, seized the doors of the town-gate and the two door-posts, pulled them up, bar and all, and, after shouldering them, carried them to the hill-top in front of Hebron.

After that he fell in love with 4 a woman in the wady of Sorek, who was called Delilah. The 5 Philistine tyrants went and said to her, "Coax him and find out why he is so strong; find out how we can master him and tie him up to be tortured, and we will each give you a hundred and fifty pounds in silver." So 6 Delilah asked Samson, "Do tell me why you are so strong. How could one tie you up to be tortured?" Samson said to 7 her, "If I am tied with seven fresh bowstrings that have never been dried, my strength will fail, and I shall be like any other man." Then the Phil- 8 istine tyrants brought her seven fresh bowstrings which had never been dried, and with these she tied up Samson. (She had 9 men concealed in the inner room.) She said to him, "The Philistines are on you, Samson!" But he snapped the bowstrings like a strand of tow at the touch of fire. So the secret of his strength was not disclosed. Then said Delilah to Samson, 10 "There, you have cheated me! You have told me a lie! Do tell me how you could be tied up." He said to her, "If I am 11

tied tight with new ropes that have never been used, my strength will fail, and I shall be like any other man." So Delilah took new ropes and tied him; she said, "The Philistines are on you, Samson!" (Men were lying concealed in the inner room.) But he snapped them off his arms as if they had been threads. Then Delilah said to Samson, "You have been cheating me all the time, telling me lies! Tell me how you could be tied up." He said to her, "If you weave the seven plaits of my head into the web of the loom and twist them in with the pin, my strength will fail, and I shall be like any other man."

So, as he slept, Delilah took the seven plaits of his head, wove them into the web of the loom, and twisted them in with the pin. Then she said, "The Philistines are on you, Samson!" He woke up, and pulled out both loom and web. She said to him, "How can you say, 'I love you,' when you do not trust me? Three times already you have cheated me; you have never told me why you are so strong." At last, as she pressed him every day and urged him, he got tired to death and told her all the secret. He said to her, "No razor has ever been used to my head, for I have been consecrated to God from birth. If I am shaved, then my strength will leave me, and I shall be like any other man." When Delilah saw that he had trusted her with all the secret, she summoned the Philistine tyrants, saying, "Come up, this once; he has told me everything." So the Philistine tyrants came, with the money in their hands. She made Sam-

son sleep on her lap, and then called for a man, who shaved off the seven plaits of his head; his strength began to weaken, and then left him. She cried, "The Philistines are on you, Samson!" He woke up, thinking, "I shall get off as I have done over and over again, and shake myself free"—not knowing that the Eternal had left him. The Philistines seized him; they bored out his eyes, and took him down to Gaza, where he was shackled in bronze chains and employed to grind corn in the prison. But no sooner had his head been shaved than the hair began to grow again.

The Philistine tyrants had gathered for a great sacrifice to their god Dagon and for merry-making. "Our god," they said, "has put Samson our enemy into our hands!" They were in high spirits, and shouted, "Call for Samson, that he may make sport for us!" So Samson was called from prison and he made sport before them. Then they put him between the pillars. When the people saw him, they shouted in honour of their god.

Our god has now put
the foe in our hands,
who wasted our lands
and slew us in bands!

Samson said to the lad who held his hand, "Let me touch the pillars that support the house, let me lean against them." Now the building was filled with men and women; all the Philistine tyrants were there, and there were about three thousand men and women on the roof, watching Samson at his sport. Then Samson called upon the Eternal: "Lord

Eternal, O remember me; pray strengthen me, O God, only for this once, to avenge myself upon the Philistines for one of my two eyes!" And Samson grasped the two middle pillars that supported the house; he braced himself against them, holding one with his right hand and the other with his left. "Let us die together, myself and the Philistines!" said Samson, and he pulled with all his might; down fell the temple on the tyrants and on all the people who were inside! So those he killed in death were more than he had killed in life. His kinsmen and all his family came down and took him away to be buried, between Zorah and Eshtaol, in the grave of his father Manoah. He had governed Israel for twenty years. In the highlands of Ephraim there lived a man called Micah. He said to his mother, "The hundred and fifty pounds in silver which were stolen from you, and which with an oath in my hearing you solemnly devoted to the Eternal as your own gift, to make a carved metal idol—I have that money, it was I who took it; I will return it to you now." His mother said, "May the Eternal bless my son!" So he returned the hundred and fifty pounds in silver to his mother. His mother took twenty-eight pounds of it, and gave it to a silversmith who made a carved metal idol. It stood in Micah's house. This man Micah had a shrine; he made an ephôd and household gods, and installed one of his sons as priest. (In those days there was no king in Israel, and everyone did exactly as he pleased.) Now there was a

young man from Bethlehem in Judah, a Levite who belonged to the clan of Judah, residing in the neighbourhood. He had left the town of Bethlehem in Judah to stay wherever he could find a place, and in the course of his wanderings he had reached Micah's house, in the highlands of Ephraim. Micah asked him, "Where do you come from?" He said, "I am a Levite from Bethlehem in Judah, and I am travelling to find some place to stay in." "Stay with me," said Micah, "be my father and priest; I will give you a pound in silver every year, a suit of clothes, and your food." So the Levite agreed to live with the man; he became like one of his own sons. Micah installed the Levite, and the young man became his priest and lived in his house. "Now," said Micah, "I know the Eternal will prosper me, since I have got a Levite as my priest." (In those days there was no king in Israel.) In those days the Danite clan was in search of territory, for up till then no territory had fallen to them among the clans of Israel. So the Danites sent five men out of their whole clan, men of prowess from Zorah and Eshtaol, to explore and examine the country; their orders were to go and examine the country. They reached Micah's house in the highlands of Ephraim, and halted there for the night. When they were near the house, they recognized the voice of the young Levite; they stepped aside and said to him, "Who brought you here? What are you doing in a place like this? What is your business here?" He told them what Micah had done for him; "he hired me and

I became his priest." So they
 5 said, "Pray consult God, that
 we may know whether or not
 our errand will be a success."
 6 The priest said to them, "Go
 and prosper, your errand is
 under the Eternal's favour."
 7 The five men passed on to
 Laish, where they found the
 folk living in perfect security,
 like the Sidonians, quiet and
 unsuspicious; there was no lack
 of anything in the land, and
 they were far from the Phoeni-
 cians and had no intercourse
 8 with Aram. When the scouts
 came back to their kinsmen at
 Zorah and Eshtaol, their kins-
 men asked them for their report.
 9 They said, "Let us be up and off
 to Laish! We have seen the
 country; it is a fine country.
 And you sit idle here! Lose no
 time in entering and occupying
 the country, for God has put
 10 it into your hands. When you
 go, you will find an unsuspicious
 people; besides, the land is large,
 and there is no lack of anything
 11 in that region." So six hundred
 fully armed men of the Danite
 clan set out from Zorah and
 12 Eshtaol. They marched up
 and encamped at Kirjath-jeâ-
 rim in Judah. Hence the name
 of the spot to this day is Dans-
 camp (Mahaneh-Dan); it lies
 13 west of Kirjath-jeârim. From
 this they moved on to the high-
 lands of Ephraim and reached
 14 the house of Micah. The five
 men who had explored the
 country of Laish then said to
 their kinsmen, "Do you know
 there is an ephôd in these build-
 ings, and household gods and a
 carved metal idol? What are
 you going to do? Make up
 15 your minds." They stepped
 aside to the house of the young
 Levite, by Micah's house, and

greeted him. But while the 16
 six hundred armed warriors of
 the Danite clan were standing
 at the gate of the yard, the five 17
 scouts made their way inside
 and took the ephôd, the house-
 hold gods, and the metal idol;
 the priest was standing at the
 gate of the yard with the six
 hundred armed warriors, while 18
 these others entered Micah's
 house and took the carved metal
 idol, the ephôd, and the house-
 hold gods. The priest said to
 them, "What are you doing?" 19
 "Hold your tongue," they an-
 swered, "clap your hand on
 your lips, and come along with
 us; be father and priest to us.
 Is it better for you to be priest
 for one man's household or
 priest for a whole division and
 clan of Israel?" The priest was 20
 glad at heart; he took the ephôd
 and the household gods and the
 carved idol, and accompanied
 the force, which moved away, 21
 putting the children and the
 cattle and the goods in front of
 them. When they had gone 22
 some distance from Micah's
 house, the men in the houses
 near Micah's residence must-
 ered and pursued the Danites.
 They called out to the Danites, 23
 who turned their heads and said
 to Micah, "What ails you, that
 you are up in arms?" He
 answered, "You steal the gods 24
 I made and my own priest and
 off you go! What have I left?
 And then you ask what ails me!"
 The Danites said to him, "Don't 25
 shout to us! Some hot spirit
 in our company might turn on
 you, and you might lose your
 own life and the lives of your
 household!" Then the Danites 26
 went their way, and, as Micah
 saw they were too strong for
 him, he turned home. Taking 27

with them the articles that Micah had made and Micah's private priest, they went to Laish, a people living quiet and unsuspecting; the inhabitants they killed without giving quarter, and the town they burned; 28 there was no one to succour the people, for Laish was far from Sidon (it lies in the valley of Beth-rēhob), and the people had no intercourse with Aram. The Danites rebuilt the town 29 and settled there, calling it Dan, after their ancestor Dan; but Laish was the original name 30 of the town. The Danites set up the carved idol for themselves, and the Danite priests, down to the day when the land was depopulated, were Jonathan the son of Gershom, a grandson of Moses, and his descendants. They maintained 31 the carved idol made by Micah, all the time that the temple of God stood at Shilo.

19 In those days, when there was no king in Israel, a Levite who stayed in the remote highlands of Ephraim took to himself a concubine from Bethlehem in 2 Judah. The concubine in a fit of anger left him for her father's home at Bethlehem in Judah, where she stayed some time, 3 indeed four months. Her husband then went after her to woo her back, taking with him his servant and a pair of asses. When he reached her father's house, the girl's father saw him and came out gladly to meet 4 him. His father-in-law, the girl's father, pressed him to stay; so for three days he remained with him, eating and 5 drinking and lodging there. On the fourth day, as they rose in the morning, he stood up to go, but the girl's father said to his

son-in-law, "Refresh yourself with a bite of food, and then you can leave." So down the two, 6 men sat; they ate and they drank, till the girl's father said to him, "Agree to spend the night here, and enjoy yourself." The man stood up to 7 go, but his father-in-law pressed him, and again he spent the night there. On the morning of 8 the fifth day he got up to go; but the girl's father said, "Do take some refreshment"; so they stayed on till the afternoon, the two men at their food. Then 9 the man rose to leave, with his concubine and his servant. His father-in-law, the girl's father, said to him, "Look, the sun is setting, do stay the night; the day is closing, do stay the night and enjoy yourself. You can get up to-morrow morning for your journey home." How- 10 ever, the man would not stay the night; he started off, and reached a point opposite Jebus (that is, Jerusalem), he and his two saddle-asses and his concubine. As they were near Jebus, 11 and as it was far on in the day, the servant said to his master, "Come on, let us turn into this town of the Jebusites and spend the night there." "No," said 12 his master, "we will not turn into a town of foreigners, who do not belong to Israel; we will keep on to Gibeah." He said 13 to his servant, "Come and let us make for one of these places, Gibeah or Ramah; let us put up there." So they kept on their road. The sun set as they 14 were close to Gibeah, which belongs to Benjamin, and they 15 turned aside to enter Gibeah and spend the night there. He entered and sat down in the open square of the town, but no

one took them into his house to
 16 spend the night. However, an
 old man was coming in from his
 work in the fields at eventide;
 he belonged to the highlands of
 Ephraim, but he was residing in
 Gibeah (the inhabitants being
 17 Benjamites). As he looked up,
 the old man noticed a wayfarer
 in the open square of the town;
 he said, "Where are you going?
 Where have you come from?"
 18 The man said to him, "We are
 on our way from Bethlehem in
 Judah to the remote highlands
 of Ephraim, where I belong; I
 was travelling as far as Bethle-
 hem in Judah, and now I am
 going home. No one offers to
 19 take me into his house. And
 yet we have ample supplies of
 everything, straw and fodder
 for our asses, bread and wine
 for myself and this woman and
 the young man who is with us."
 20 "You are welcome," said the
 old man, "all your needs shall
 be my charge; only, do not
 spend the night in the open."
 21 So he took them home, and fod-
 dered the asses; after they had
 washed their feet, they ate and
 22 drank and were enjoying them-
 selves, when the rascally citizens
 beset the house, pounding on the
 door and shouting to the master
 of the house, the old man,
 "Bring out your visitor, that
 23 we may rape him." The old
 man, the master of the house,
 went outside and said to them,
 "No, my friends, no vice! The
 man has entered my house; do
 not commit this wanton crime.
 24 Look, here is my daughter, a
 virgin, and here is the man's
 concubine! I will bring them
 out; you can ravish them and
 do what you like with them,
 but do not commit so wanton
 a crime against this man."

However, they would not listen 25
 to him. So the man seized his
 concubine and thrust her out
 to them in the street, where
 they violated her all night till
 the morning. At dawn they 26
 let her go, and as morning broke
 the woman made her way to the
 man's house where her master
 was, and lay at the door till
 daylight. When her master 27
 rose and opened the door in the
 morning to go on his way, there
 was his concubine lying at the
 door with her hands on the step!
 "Get up," he said, "let us be 28
 off!" But there was no answer.
 So he lifted her on his ass and
 started home. When he got 29
 home, he took a knife and cut
 up his concubine's body, limb
 by limb, into twelve pieces,
 which he sent all over the terri-
 tory of Israel, telling his mes- 30
 sengers to ask all the Israelites,
 "Was ever such a crime com-
 mitted since the Israelites left
 Egypt? Think over it, and say
 what is to be done." Then all 20
 the Israelites mustered, the
 community gathered to the
 Eternal at Mizpah like one
 man, from Dan to Beërsheba,
 along with the Gileadites. The 2
 leaders of all the nation, from
 all the clans of Israel, came
 forward in the gathering of
 God's people (four hundred
 thousand infantry armed with
 swords), and the Israelites 3b
 asked, "Tell us, how did this
 crime happen?" The Levite, 4
 the husband of the murdered
 woman, said, "I and my concu-
 bine entered Gibeah of Benja-
 min, to stay the night. The 5
 citizens of Gibeah attacked me,
 surrounding the house in the
 night; they meant to kill me,
 and they ravished my concu-
 bine till she died. Then I took 6

and cut up her body, and sent the pieces all over the country occupied by Israel, since the Benjamites had committed a foul and wanton crime in Israel. Men of Israel, you are all here; declare your mind and purpose." The people all started up like one man and said, "Not a man of us will go back to his tent, not a man of us will return home; no, this is what we will do to Gibeah: we will draw lots for an attack upon it; we will choose ten men from every hundred in all the clans of Israel, a hundred from every thousand, and a thousand from every ten thousand, to secure provisions for the army that is to punish Gibeah of Benjamin, as it deserves, for all its wanton crime." Then all the men of Israel mustered their joint forces like one man against the town. The clans of Israel sent messengers all through the clan of Benjamin, saying, "What crime is this that has occurred among you? Come, hand over these rascals in Gibeah, that we may put them to death and so root the crime out of Israel." But the Benjamites would not listen to their fellow-Israelites. *And as the Benjamites heard that the Israelites had marched to Mizpah, they gathered from their towns to engage the Israelites at Gibeah.* Twenty-five thousand swordsmen of the Benjamites mustered that day from the towns, not including the inhabitants of Gibeah, who mustered seven hundred picked men, left-handed warriors, each of whom could sling a stone at a hair and not miss it. The Israelites, apart from the Benjamites, mustered four hundred

thousand swordsmen, all of them warriors; they marched to Bethel to consult God as to which of them was to march up first and attack the Benjamites. "Judah first," said the Eternal. *So the Israelites started next morning and invested Gibeah.* The Israelites marched out to fight Benjamin, and the Benjamites drew up in battle array against them at Gibeah. When the Benjamites issued from Gibeah, they laid low twenty-two thousand Israelites that day. The forces of Israel rallied and again drew up in battle array where they had fought on the first day; and the Israelites went up to Bethel and wept before the Eternal till evening, asking the Eternal, "Shall we again advance to fight our kinsmen, the Benjamites?" "Attack them," said the Eternal. So the Israelites advanced against the Benjamites on the second day, and when the Benjamites marched out from Gibeah to meet them on the second day they again laid low eighteen thousand men of Israel, all swordsmen. Then all the Israelites, all the army, went up to Bethel, where they sat weeping before the Eternal, fasting all that day till evening and offering burnt sacrifices and recompense sacrifices before the Eternal. As the ark of God's compact was there in those days, served by Phinehas the son of Eleazar, a grandson of Aaron, the Israelites asked the Eternal, "Shall we again go out to fight with our kinsmen, the Benjamites, or shall we stop?" "Go and fight," said the Eternal, "for I will put them into your hands to-morrow." *The Israelites laid an ambush all*

- 30 round Gibeah. The men of Israel marched against the Benjamites on the third day, and as before they drew their battle lines against Gibeah.
- 31 The Benjamites sallied out to encounter them, and were drawn away from the town. *The Benjamites started as before to attack the enemy on the roads, one of which runs up to Bethel and the other to Gibeah, killing about thirty Israelites in the open*
- 32 *country. "We are routing them as we did before," said the Benjamites. But the Israelites said, "Let us run away and draw them from the town to the roads."*
- 33 Then the main body of the Israelites moved from their position and formed up at Baaltamar; meantime, ten thousand picked men of all Israel rushed from an ambush west of Geba to a position in front of Gibeah. It was a hard fight. The Benjamites did not realize that disaster was overtaking
- 35 them, but the Eternal routed Benjamin before Israel, and on that day the Israelites laid low twenty-five thousand one hundred men of Benjamin, all
- 36 swordsmen. Then the Benjamites saw that they were routed. *The Israelites gave way before the Benjamites, relying on the men whom they had set in ambush*
- 37 *against Gibeah. The ambushcade hurried to rush upon Gibeah. The men in ambush deployed and massacred all the citizens of the town, giving no quarter.*
- 38 *The arrangement with the army of Israel was that whenever the ambushed party sent up a column of smoke from the town as a signal, the men of Israel were to wheel round. Now the Benjamites had started to attack the*
- men of Israel, killing about thirty of them, and saying to themselves, "We are routing them completely, as in the first battle." But*
- 40 *when the signal began to rise from the town, in a column of smoke, the Benjamites looked back, and there was the whole town going up in flames to the sky! Then*
- 41 *the men of Israel wheeled round, and the men of Benjamin were dismayed; they saw that disaster had overtaken them, so they ran*
- 42 *away from the Israelites in the direction of the desert. But the enemy were at their heels, and the ambushcade from Gibeah were among them killing. Benjamin*
- 43 *was cut to pieces, and chased eastward from Nobah to a point opposite Geba. Eighteen thou-*
- 44 *sand men of Benjamin fell, all of them fighting men. As*
- 45 *they retreated, they ran in the direction of the desert, to the Cliff of Rimmon; five thousand of them were gleaned on the roads, and in the hot chase to Geba two thousand were slain. Thus, twenty-five thousand in*
- 46 *all perished that day, swordsmen of Benjamin, all of them fighting men. Six hundred,*
- 47 *however, made their escape to the desert, to the Cliff of Rimmon, and at the Cliff of Rimmon they held out for four months. Mean-*
- 48 *while the men of Israel turned back to exterminate the inhabitants of Benjamin, destroying man and beast and everything they came across; the towns they set on fire.*
- Now the men of Israel had 21 sworn at Mizpah that none of 1 them would marry his daughter to a Benjamite. But the people 15 were sorry for Benjamin, because the Eternal had made a gap in the clans of Israel. The sheikhs of 16 the community said, "Where are we to get wives for the survivors,

when the women of Benjamin
 17 have been destroyed?" They
 said, "How can we save a nucleus
 for Benjamin, to prevent a clan
 from being wiped out of Israel?
 18 We cannot let them have our
 daughters as their wives" (for
 the Israelites had sworn a curse
 on anyone who gave a wife to any
 19 Benjamite!). But they bethought
 them of the festival of the Eternal
 which was held every year at Shilo
 (north of Bethel, east of the road
 running from Bethel to Shechem,
 20 and south of Lebónah). They
 told the Benjamites to go and
 21 lie hid in the vineyards and watch;
 "When the girls of Shilo come
 out to dance, run out from the
 vineyards, seize each a wife from
 the girls of Shilo, and be off to
 22 the land of Benjamin. If their
 fathers or kinsmen come and com-
 plain to us, we will say, 'Pardon
 the men for carrying off their
 wives by force, for, if you had
 given them the girls, you would
 be guilty of breaking your oath!'"
 23 The men of Benjamin did so.
 They married the same number
 of wives as themselves, from the
 dancers whom they carried off;
 back they went to their own ter-
 ritory, built their towns, and
 2 peopled them. The people went
 to Bethel, where they sat before
 God till evening, wailing and
 3 weeping aloud. "O Eternal,
 God of Israel," they cried, "why
 has this happened to Israel?
 Why is one clan missing from
 4 Israel to-day?" Next day the
 people rose early and built an
 altar there, offering burnt sacri-
 fices and recompense sacrifices;
 then the Israelites asked, "Who
 out of all the clans of Israel has

not attended the assembly of
 the Eternal?" (They had sworn 5
 a solemn oath that anyone who
 did not come up to the Eternal
 at Mizpah was to be put to
 death.) They said, "Which of 8
 the clans of Israel has not come
 up to the Eternal at Mizpah?"
 Now, not a man had come to the 9
 camp, to the assembly, from
 Jabesh in Gilead. So the 10
 assembled nation sent twelve
 thousand of their bravest men
 with orders to "Go and mas-
 sacre the inhabitants of Jabesh
 in Gilead, along with the women
 and children. This is what 11
 you are to do. Every male and
 every woman who has lain with
 a male you are to destroy, but
 spare the maidens." They did
 so. They found four hundred 12
 maidens among the inhabitants
 of Jabesh in Gilead, girls who
 had never had intercourse with
 a man, and these they brought
 to the camp at Shilo in the land
 of Canaan. Now, as the Israel- 6
 ites were sorry for their kinsmen
 of Benjamin, saying, "One clan
 is cut off from Israel to-day!
 What are we to do about wives 7
 for the survivors, since we have
 sworn by the Eternal never to
 let them marry our own daugh-
 ters?" the entire assembly sent 13
 word to the Benjamites at the
 Cliff of Rimmon, announcing
 peace. Whereupon the Benja- 14
 mites returned, and the Israelites
 gave them the women they had
 spared from Jabesh in Gilead—
 although even so they could not
 provide for them all.

In those days there was no 25
 king in Israel, and everyone did
 exactly as he pleased.

RUTH

- 1 In the days when the heroes governed, there was a famine in the land, and a man of Bethlehem in Judah went to reside in the country of Moab, along with his wife and his two sons; 2 the man's name was Elimelek, his wife's name was Naömi, and his two sons were called Mahlon and Kilion, all Ephrathites belonging to Bethlehem in Judah. They went to the country of Moab and remained there. 3 Elimelek, the husband of Naömi died, leaving her with 4 her two sons, who married women of Moab, the one called Orpah and the other Ruth. After they had stayed there for 5 about ten years both Mahlon and Kilion died, so that Naömi was bereft of her two children 6 and her husband. Then, as she heard in the country of Moab that the Eternal had remembered kindly to give his people food, she started home with her daughters-in-law from the country of Moab. She went from the place where she was, along with her two daughters-in-law. But, as they were setting out to go back to the land of Judah, 8 Naömi said to her two daughters-in-law, "You go back, each of you, to her mother's house. May the Eternal treat you kindly as you have treated the 9 dead and myself! May the Eternal let each of you find a settlement in the house of a husband!" Then she kissed them. But they wept loudly 10 and said to her, "No, we will go back with you to your people." Naömi said, "Turn back, my daughters, why will you come with me? Have I any more sons in my womb to be husbands for you? Turn back, 12 my daughters, go your way; I am too old to have a husband. If I were to say that I had hopes of marrying, if I even had a husband this night and bore sons, would you wait on 13 till they had grown up? Would you let that debar you from marrying? No, my daughters, my plight is worse than yours, for the Eternal is against me." Again they wept aloud; Orpah 14 kissed her mother-in-law, but Ruth clung to her. Naömi said, "Look, your sister-in-law is 15 going back to her people and to her gods; turn back after her." But Ruth said, "Entreat me 16 not to leave you and to turn back from following you; wherever you go, there will I go; wherever you stay, there will I stay; your people shall be my people, and your God shall be my God; wherever you die, 17 there will I die, and I will be buried beside you. May the Eternal kill me and worse, if anything but death part you and me." So when Naömi saw 18 she was determined to accompany her, she said no more.
- The two went on till they 19 reached Bethlehem. And the whole town was stirred by their arrival. The women said, "Is this Naömi?" "Call me not 20 Naömi," she said, "call me Mara, for the Almighty has cruelly marred me; I left this 21 place full, and the Eternal has brought me back empty-handed. Why call me Naömi, when the Eternal has turned against me, and the Almighty has afflicted 22 me?" This was how Naömi

came back, with Ruth the Moabitess her daughter-in-law, from the country of Moab; the barley harvest was beginning when they reached Bethlehem.

- 2 Naömi had a kinsman of her husband's, a man of large property, who belonged to the family of Elimelek; his name
 2 was Boaz. Now Ruth the Moabitess said to Naömi, "Let me go to the field and glean among the grain after some man with whom I may find favour." So she said, "Go, my
 3 daughter." And when she went and gleaned in the field behind the reapers, it was her fortune to come upon that part of the field which belonged to Boaz, who was connected with the
 4 family of Elimelek. Just then Boaz came out from Bethlehem, and said to the reapers, "May the Eternal be with you!" They replied, "May the Eternal
 5 bless you!" Then he asked the foreman of the reapers in his service, "Whose girl is this?"
 6 The foreman replied, "It is the Moabitish girl who came back with Naömi from the country
 7 of Moab; she asked to be allowed to glean and gather behind the reapers among the sheaves, and she has been working ever since morning, without stopping for a single
 8 moment." Then Boaz said to Ruth, "Now listen, my daughter. Glean in no other field, never leave this one, but stay
 9 here close to my girls. Keep your eyes on the field they are reaping and follow them up; I have strictly forbidden the young men to molest you. Whenever you are thirsty, go to the cans and drink what the
 10 young men have drawn." Then she fell upon her face, bowing

to the ground; she said to him, "Why have I found favour with you, that you should take notice of me? I am a foreigner." But 11 Boaz replied, "I have been well informed of all you have done for your mother-in-law since your husband died, of how you left your father and mother and your native land and came to a people who were strange to you. May the Eternal reward your 12 services! May you receive a rich recompense from the Eternal, the God of Israel, under whose wings you have sought shelter!" She answered, "I am 13 finding favour with you, my lord, for you have comforted me and spoken kindly to your maid-servant, even though I do not belong to your own maid-servants."

When the time came for the 14 meal, Boaz said to her, "Come here, eat some of our bread, and dip your slice in the vinegar." So she sat beside the reapers, and he handed her roasted grain; she ate till she was satisfied, and had some left over. When she got up to glean, 15 Boaz ordered his young men, "Let her glean even among the sheaves, and never hinder her. Pull out some stalks for her 16 from the bundles and leave them for her to glean; do not check her." So she gleaned in 17 the field till evening. Then she beat out what she had gleaned (it was about a bushel of barley), and took it away with her 18 to the town. She showed her mother-in-law what she had gleaned, and she also produced for her the food she had left over after her hunger had been satisfied. Her mother-in-law 19 asked her, "Where did you glean to-day? Where were you work-

ing? A blessing on the man who took some notice of you!" So she explained to her mother-in-law whom she had been working with. "The name of the man with whom I worked to-day," she said, "was Boaz."

20 And Naömi said to her, "May the Eternal bless him, the Eternal who has not ceased to be kind to the living and to the dead! The man is a relative of our own," added Naömi; "he is one of our near kinsmen."

21 "Yes," said Ruth the Moabitess, "and he told me to keep close to his young men till they had finished his harvesting."

22 But Naömi said to Ruth her daughter-in-law, "My daughter, you had better accompany his girls, so that the reapers may not attack you in some

23 other field." So she kept close to the girls of Boaz as she gleaned, till the barley and the wheat were all harvested. She stayed with her mother-in-law.

3 Then Naömi her mother-in-law said to her, "My daughter, I must see you settled in life,

2 that you may fare well. Now here is our kinsman Boaz, with whose girls you have been working. To-night he is winnowing barley in the threshing-floor.

3 Come, wash and anoint yourself, dress yourself, and go down to the threshing-floor, but do not disclose yourself to the man before he has done eating

4 and drinking. When he lies down, you must note the place; you must slip in, uncover his waist, and lie down there; and then he will tell you what is

5 to be done next." She said, "I

6 will do whatever you say." So she went down to the threshing-floor and did exactly as her mother-in-law had told her.

When Boaz had eaten and 7 drunk, and had a merry time, he went to lie down at the end of the grain-heap. Then she crept in noiselessly, uncovered his waist, and lay down there. At midnight the man started 8 up and bent forward; there was a woman lying at his feet!" "Who are you?" he asked. She 9 replied, "I am Ruth your maid-servant; now spread your robe over your maidservant, for you are a near kinsman." And he 10 said, "May the Eternal bless you, my daughter! This last kindness of yours is more than all you ever did before, for you have not run after the young men, poor or rich. Have no 11 fear, my daughter; I will do all you ask; the folk of my town know you are a woman of worth. It is true I am a near kinsman, 12 but there is a nearer kinsman than myself. Wait over this 13 night, and in the morning, if he does his duty to you as a kinsman, good and well; let him do a kinsman's duty. But if he will not do his duty to you as a kinsman, as surely as the Eternal lives, I will do a kinsman's duty to you. Lie down till morning." So she lay at his 14 feet till morning, and got up before anyone's face could be seen—for Boaz had said, "No one must know that a woman came to the threshing-floor." He told her to bring her mantle 15 and hold it open. So she held it open, and he measured out six pecks of barley for her to carry. Then she went to the town; and when she arrived, her 16 mother-in-law said, "How have you fared, my daughter?" She told her all that Boaz had done about her; "and he gave me 17 these six pecks of barley," she

said, "for he said that I must not go empty-handed to my mother-in-law." Then said Naömi, "My daughter, wait until you see how things go, for the man will not rest till he settles the matter this very day."

4 Boaz had gone up to the town Gate and sat down. And there was the near kinsman of whom Boaz had spoken, passing by! So Boaz cried to him, "Ho, you! step aside and sit down here!" The man stepped aside
2 and sat down. Then Boaz got ten of the sheikhs of the town and bade them sit down also.

3 They sat down, and then he said to the near kinsman, "Naömi, who has come back from the country of Moab, is selling the plot of land which belonged to our kinsman Elime-

4 lek, and I thought I would lay the matter before you. Buy it in presence of those who are sitting here and in presence of the sheikhs of my people. If you will take up the property, take it up; but if you will not take it up, tell me, that I may know how things stand; for there is no one to take it up except yourself, and I come after you." The man said, "I

5 will take it up." Then Boaz said, "When you buy the field from Naömi, you are also buying Ruth the Moabitess, the widow of a dead man, so as to carry on the name of the dead along with his inheritance."

6 But the near kinsman said, 'I cannot take it up, for fear of injuring my own inheritance. Take over my rights yourself. I cannot take up the property.'

7 Now to make any transaction valid, in the matter of taking up property and exchanging

rights, the ancient custom in Israel was that a man drew off his shoe and handed it to the other party; this was how exchanges were attested in Israel. So when the near kinsman said 8 to Boaz, "Buy it for yourself," he drew off his shoe. Then said 9 Boaz to the sheikhs and all the people, "You are witnesses to-day that I have bought from Naömi all that belonged to Elimelek and Kilion and Mahlon. Also I have purchased 10 Mahlon's wife, Ruth the Moabitess, to be my wife, that the name of the dead may be carried on along with his inheritance, lest the name of the dead perish from among his kinsmen and from the Gate of his native place: you are witnesses of this to-day!" And all the people in 11 the Gate and the sheikhs answered, "We are witnesses! May the Eternal make the woman who is coming into your house like Rachel and Leah, who together built up the house of Israel! Prosperity be yours in Ephrathah, and renown in Bethlehem! May your 12 house flourish like the house of Perez, whom Tamar bore to Judah, with the offspring which the Eternal shall give you from this young woman!"

So Boaz took Ruth, and she 13 became his wife; when he went in to her, the Eternal gave her conception, and she bore a son. Then said the women to Naömi, 14 "Blessed be the Eternal! He has this day provided you with a near kinsman. May his name be renowned in Israel! He will 15 revive your life and nourish your old age, for he is born of your daughter-in-law, who loves you, who is better than seven sons to you." Naömi took the 16

17 baby and laid it in her bosom
and nursed it; and the women,
her neighbours, gave it a name.
"A son is born for Naömi,"
they said, and they called its
name Obed. He was the
father of Jesse, the father of
David.

These are the descendants of 18
Perez: Perez was the father of
Hezron, Hezron of Ram, Ram 19
of Amminadab, Amminadab of 20
Nahshon, Nahshon of Salmon,
Salmon of Boaz, Boaz of Obed, 21
Obed of Jesse, and Jesse of 22
David.

1 SAMUEL

1 There was a man of Ramah, a Zuphite from the highlands of Ephraim, whose name was Elkannah—the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph. He was an Ephraimite, and he had two
2 wives, one called Hannah and the other Peninnah; Peninnah had children, but Hannah had
3 no children. Now this man used to go up from his town, year by year, to worship and to sacrifice to the Lord of hosts at Shilo, where Eli and his two sons, Hophni and Phinehas, were priests to the Eternal.
4b He used to give his wife Peninnah and all her sons and daughters shares of the sacrificial meat, but, though he loved
5 Hannah, he gave her only a single share, because the Eternal
6 had shut up her womb. Her rival used to taunt her bitterly, to irritate her, because the Eternal had shut up her
7 womb; and this went on year after year—whenever she went up to the house of the Eternal, she taunted Hannah. One day
4a when Elkanah was sacrificing, Hannah wept and would not
8 eat. So her husband Elkanah said to her, “Hannah, why are you weeping? why are you not eating? why is your heart sad? Am I not more to you than ten
9 sons?” But after they had eaten the boiled flesh and had drunk, Hannah rose and stood before the Eternal where Eli the priest was sitting on his chair at the doorposts of the
10 temple of the Eternal. With a sore heart she prayed to the
11 Eternal, weeping bitterly, and she made this vow: “O Lord of

hosts, if thou wilt indeed look upon the plight of thy servant and remember me and not forget thy servant, but wilt give thy servant a son, then I will give him to the Eternal for the whole of his life; and no razor shall ever touch his head.” Now as she went on praying 12 before the Eternal, Eli noticed her mouth—for Hannah was 13 speaking to herself; only her lips moved, her voice was not heard. Eli thought she was drunk. So Eli said to her, 14 “How long will you go on, you drunken creature? Away with you, go and sleep off your drunkenness.” But Hannah 15 replied, “No, sir, I am a sorely tried woman, I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. Do not take 16 your servant for a depraved woman; it is under my stress of grief and provocation that I have been speaking all the time.” Then Eli answered, “Go 17 and prosper; may the God of Israel grant you what you have asked him!” And she said, 18 “May your servant find favour in your eyes!” So the woman went away; she ate, and her face was sad no longer. In the 19 morning they rose, worshipped before the Eternal, and returned home to Ramah. Elkannah had intercourse with Hannah his wife, and the Eternal remembered her; so Hannah 20 conceived, and at the turn of the year she bore a son, calling his name Samuel or “God-asked.” “For,” she said, “I asked the Eternal for him.” Then Elkanah went up with all 21

his household to offer to the
 Eternal the yearly sacrifice and
 what he had vowed, but Han-
 22 nah did not go up. "Once the
 child is weaned," she told her
 husband, "then I will bring
 him; we shall appear before the
 Eternal, and he shall remain
 23 there for ever." Elkanah her
 husband said to her, "Do what-
 ever you think right; wait till
 you have weaned him, and may
 the Eternal let you carry out
 your purpose." So Hannah
 waited and suckled her son till
 24 she weaned him. Then, after
 weaning him, she took him with
 her, along with a three-year-
 old bullock, a bushel of flour,
 and a bottle of wine; she entered
 the house of the Eternal at
 Shilo, accompanied by the boy,
 25 and, after the bullock had been
 slain, she brought the boy to
 26 Eli. "As sure as you live, sir,"
 she said, "I am the woman who
 stood beside you here, praying
 27 to the Eternal. I prayed about
 this boy, and the Eternal has
 28 granted me what I asked. So
 I have lent him to the Eternal;
 as long as he lives he is loaned
 2 to the Eternal." [[Then Han-
 nah sang this prayer:

My heart thrills over the Eternal,
 my powers are heightened by my
 God,
 my lips exult over my foes,
 for I joy in thy deliverance.
 2 No one is divine like the Eternal,
 no Power is steadfast like our God.
 3 No more of your proud vaunts!
 No mouthing of your taunts!
 For the Eternal is a God who
 knows it all,
 and what men do he judges.
 4 The strong man's bow is broken,
 and the stumbling are braced up;
 5 those who had plenty have to
 work for bread,
 and hungry people have to toil no
 more;

the barren woman has seven chil-
 dren now,
 and the mother of many is pining.
 The Eternal kills, the Eternal life 6
 bestows,
 he lowers to death and he lifts up,
 the Eternal makes poor, the Eter- 7
 nal makes rich,
 he lays low and he raises,
 he lifts the poor out of the dust, 8
 he raises beggars from the rub-
 bish heap,
 seating them next to nobles,
 to give them thrones of splendour.
 [[For the pillars of the earth be-
 long to the Eternal,
 and on them he set the world.]]
 He will guard the steps of his 9
 godly folk,
 but evil men shall perish in the
 dark
 (for no man's strength makes him
 mighty).
 The Eternal will crush his ene- 10
 mies,
 the most High in heaven will
 shatter them
 (the Eternal's judgments shall
 cover the wide world),
 to add power to his king,
 to heighten the strength of his
 anointed one.]]

Then Hannah left him there 11
 before the Eternal, and went to
 Ramah; but the boy ministered
 to the Eternal in presence of
 Eli the priest.

Now the sons of Eli were de- 12
 praved creatures; they cared
 nothing for the Eternal nor for
 the regular dues of a priest.
 Whenever a man offered sacri- 13
 fice, the priest's servant would
 come, as the flesh was being
 boiled, with a three-pronged
 fork in his hand which he 14
 plunged into the pot or kettle
 or basin or dish; whatever the
 fork brought up, the priest took
 for himself. So they treated all
 the Israelites who came to sac-
 rifice at Shilo to the Eternal. In 15
 fact, even before the fat was
 burned, the priest's servant

would come and tell the man who was sacrificing, "Let the priest have some flesh for roasting; he wants raw flesh from
 16 you, not boiled." If the man said to him, "First let the fat be burned, and then take as much as you want," he would answer, "No, you must give it to me at once, or I will take it by force."
 17 The sin of the young men was great before the Eternal, for it meant disdain of what was offered to the Eternal.
 18 Samuel, a boy girl with a linen apron, ministered before
 19 the Eternal, and his mother used to make him a little robe, which she brought to him year by year when she came up with her husband to offer the yearly
 20 sacrifice. Eli would bless Elkanah and his wife, saying, "May the Eternal repay you with offspring from this woman for the loan she has made to the Eternal!" Then they would go
 21 home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.
 22 Now Eli was very old. Whenever he heard how his sons were behaving towards all Israel, and how they lay with the women caretakers at the door of the
 23 Trysting tent, he said to them, "Why are you behaving like this? I hear of it from all the
 24 people. No, my sons, it is no good report that I hear the people
 25 of the Eternal repeating. If one man sins against another man, God will mediate for him, but if a man sins against the Eternal, who can intercede on his behalf?" However, they would not listen to what their father said, for the Eternal was

resolved to slay them. Mean- 26
 time Samuel grew up to be a fine boy in the eyes of the Eternal and of men.

Now a man of God came to 27
 Eli and gave him this message from the Eternal. "Did I not reveal myself to your father's household when they were in Egypt, slaves to the court of the Pharaoh? Did I not choose 28
 him from all the clans of Israel to be my priest, to go up to my altar, to burn sacrifice, and to bear the ephôd in my presence? Did I not assign to your father's household as food all that the Israelites offer by fire? Why, 29
 then, do you cast an envious eye upon my sacrifices and offerings, letting your sons override me and fattening yourselves under my very eyes upon the firstfruits of all that Israel my people offers? Therefore the 30
 Eternal, the God of Israel, declares, I had meant your household and your father's household to live in my favour for ever; but now, says the Eternal, far be that from me; those who honour me I will honour, and those who despise me shall be derided. The day is coming 31
 when I will cut off your offspring and the offspring of your father's household till there is not an old man left in your household; then in your straits 32
 you shall look enviously on all the prosperity I award to Israel. One of your family I will 33
 not cut off from my altar, I will spare him to consume his eyes with longing and to wear out his heart; but the greater part of your household shall die by the sword of men. What is to 34
 befall your two sons Hophni and Phinehas shall be an omen for you; both are to die on the

35 same day. But I will raise up
for myself a faithful priest, who
will do whatever I plan and
desire; I will found a family for
him that lasts; he shall live in
the favour of my anointed king
36 for ever, and any survivor of
your household shall come and
do him obeisance for a pit-
tance of money and a piece
of bread, crying, 'Do put me
in some priestly position that
I may get a bite of food
to eat.'"

3 The boy Samuel was minis-
tering to the Eternal in pres-
ence of Eli. A word from the
Eternal was rare in those days;
2 visions were not common. But
one day, after Eli had laid
down in his place (his eyes had
begun to grow dim, so that he
3 could not see), when the lamp
of God was still burning, and
Samuel was lying in the temple
of the Eternal beside the ark of
4 God, then the Eternal called,
"Samuel! Samuel!" He an-
5 swered, "Here I am," and ran
to Eli, saying, "Here I am; you
called me." But he said, "I did
not call you; lie down again."
6 So he went and lay down. Once
more the Eternal called, "Sam-
uel! Samuel!" Then Samuel
got up and went to Eli; "Here
I am," he said; "you did call
me." But he answered, "I did
not call you, my son; lie down
7 again." Now Samuel did not
yet know the Eternal, and the
word of the Eternal had not
8 yet been disclosed to him. So
when the Eternal called Samuel
again, the third time, he got up
and went to Eli, saying, "Here
I am; you did call me." Eli
now saw that the Eternal was
9 calling the lad; so Eli told
Samuel, "Go and lie down; if
you are called, you must say,

'Speak, O Eternal; thy servant
is listening.'"

Then Samuel
went and lay down in his place,
and the Eternal came and 10
stood, calling as usual, "Sam-
uel! Samuel!" Samuel said,
"Speak, thy servant is listen-
ing"; and the Eternal said to 11
Samuel, "I am about to do a
deed in Israel that will make
the ears of all who hear it ring;
on that day I will execute 12
against Eli all that I have said
about his household from be-
ginning to end. You must tell 13
him that I will punish his house-
hold for ever, because he knew
that his sons were blaspheming
God and yet he did not check
them. Therefore have I sworn 14
to the household of Eli that the
guilt of Eli's household shall
never be expiated, neither by
sacrifices nor by offering." Sam-
uel lay till morning; in the 15
morning he rose and opened the
doors of the house of the Eter-
nal, but he was afraid to let
Eli know the vision. Eli called 16
Samuel, however, and said,
"Samuel, my son." "Here I
am," he said. And he said, 17
"What was it that the Eternal
told you? Come, do not hide it
from me. God kill you and
worse, if you hide from me a
single word of what he told
you!" So Samuel told him 18
everything, and hid nothing
from him. "It is the Eternal,"
said Eli, "let him do what he
thinks good!"

Now Samuel grew up, and the 19
Eternal was with him and let
none of his words prove a fail-
ure; all Israel from Dan to 20
Beërsheba knew that Samuel
was accredited as a prophet of
the Eternal. Once more the 21
Eternal was to be seen at Shilo,
for at Shilo the Eternal re-

4 vealed himself to Samuel, and Samuel's word reached all Israel.

In those days the Philistines mustered to make war on Israel; Israel marched out to fight the Philistines and camped at Helpstone, while the Philistines 2 camped at Aphek. The Philistines drew up in battle array against Israel; it was a stiff fight, but Israel were routed before the Philistines, who slew four thousand of their army in 3 the open country. When the troops returned to their camp, the sheikhs of Israel said, "Why has the Eternal routed us to-day before the Philistines? Let us fetch the ark of our God from Shilo, that he may come among us and rescue us from the power 4 of our enemies." So the people sent to Shilo and brought away the ark of the Eternal (throned on the kherubs), and, along with the ark of God, Eli's two sons 5 Hophni and Phinehas. When the ark of the Eternal reached the camp, all Israel raised a mighty shout, till the earth 6 resounded; and when the Philistines heard the noise of the shout, they said, "What is this noise of mighty shouting in the camp of the Hebrews?" When they learned that the ark of the Eternal had arrived in the 7 camp, the Philistines were afraid. "These are their gods," they said, "who have come to 8 them in camp!" "Woe to us!" they said, "this has never happened before. Woe to us! Who can rescue us from the power of these mighty gods? These are the gods that struck the Egyptians with all manner 9 of plagues and pestilence. But courage, Philistines! Be men, that you may not be slaves to

the Hebrews as they have been slaves to you." So the Philistines fought, and Israel was beaten—every man scurried home, and there was a terrible slaughter, for thirty thousand infantry of Israel fell, the ark 11 of God was captured, and Eli's two sons perished, Hophni and Phinehas. A Benjamite ran 12 from the ranks and reached Shilo on the same day, with his clothes torn and earth scattered over his head. When he arrived, 13 Eli was sitting on his seat beside the gate of the temple, watching the road; his heart was trembling for the ark of God. All the town made an outcry when the man came into the town with the news; and 14 when Eli heard the noise of the outcry, he said, "What is the meaning of this uproar?" The man hurried on his way to tell Eli [[Eli was ninety-eight years 15 old, and his eyes were so dim that he could not see]]. The 16 man said to Eli, "I am the man who has come from the camp; I fled from the ranks to-day." He asked, "And how did things go, my son?" The 17 messenger said, "Israel fled before the Philistines, there was a terrible slaughter of the troops, your two sons are dead, and the ark of God has been captured." When he mentioned 18 the ark of God, Eli fell back from his seat beside the gate; his neck was broken, and he died—for he was old and heavy. He had been over Israel for forty years. His daughter-in-law, the wife of Phinehas, was pregnant and on the point of being delivered; when she heard the news about the capture of the ark of God and the death of her father-in-law and of her 19

husband, she bent forward and bore a child, for her birth-pangs came on her. As she was dying, the women standing round her said to her, "Fear not, you have borne a son." But she said nothing, she never heeded them. So they named the child Ichabod, or Noglory, saying, "The glory is gone from Israel"—on account of the capture of the ark of God, and on account of her father-in-law and her husband.

The Philistines took the ark of God and brought it from Helpstone to Ashdod; then the Philistines took the ark of God and brought it into the temple of Dagon; placing it beside Dagon. But when the folk of Ashdod rose next morning, and went to the temple of Dagon and looked in, there lay Dagon flat on his face on the ground, in front of the ark of the Eternal! They lifted up Dagon and put him in his place again. But when they rose next morning, there lay Dagon flat on his face on the ground in front of the ark of the Eternal—the head and both the hands of Dagon severed on the threshold, and only the trunk of Dagon left! (This is why the priests of Dagon, and all who enter the temple of Dagon, to this day, never step on the threshold of Dagon in Ashdod, but leap over it.)

Then the Eternal laid a heavy hand upon the folk of Ashdod; he wasted them, striking both Ashdod and all its territory with tumours. When the men of Ashdod saw this, they said, "The ark of the God of Israel must not remain among us any longer, for his hand is severe on us and on Dagon our God." So

they sent and summoned all the Philistine tyrants, saying, "What are we to do with the ark of the God of Israel?" They replied, "Let the ark of the God of Israel be brought round to Gath." They brought the ark of the God of Israel round to Gath, but, after they had brought it round, the hand of the Eternal struck that town; there was a terrible panic, for he struck the men of the town, both young and old, till tumours broke out upon them. So they sent the ark of God to Ekron. But when the ark of God came to Ekron, the Ekronites cried out, "They have brought round the ark of the God of Israel to us, to slay us and our people!" So they sent and summoned all the Philistine tyrants, saying, "Send the ark of the God of Israel away back to its own place, that it may not slay us and our people." For there was a deadly panic all over the town; God laid a heavy hand upon them there; the men who did not die were struck down with tumours, and the wail of the town rose up to heaven.

For seven months the ark of the Eternal remained in the land of the Philistines. Then the Philistines summoned their priests and magicians. "What are we to do with the ark of the Eternal?" they asked; "tell us how we should send it to its own place?" And they replied, "If you are sending away the ark of the God of Israel, you must not send it away empty; you must render him some reparation. Then you will be cured, and you will learn why his hand still presses on you." They asked, "What is the rep-

aration we must offer to him?"
 "Five golden tumours," they
 said, "and five golden mice, ac-
 cording to the number of the
 Philistine tyrants, for one
 plague was upon you all and
 5 upon your tyrants. So you
 must make images of your tu-
 mours and images of your mice
 that are spoiling the country,
 and thus do honour to the God
 of Israel; perhaps he will take
 his hand off you and your gods
 6 and your land. Why will you
 stiffen yourselves, as the Egyp-
 tians and the Pharaoh stiffened
 themselves? Was it not only
 after God had made fools of
 them, that they let Israel de-
 7 part? Now then, make a new
 cart and take two milch cows
 which have never been in har-
 ness; fasten the cows to the
 cart, and leave their calves be-
 8 hind them at home; then take
 the ark of the Eternal and
 place it on the cart, putting
 into a box beside it the golden
 objects you are offering by way
 of reparation. Send the cart
 9 away on its journey, and if it
 takes the road in the direction
 of Israel's territory, towards
 Beth-shemesh, then it is the
 Eternal who has inflicted this
 great damage upon us; but if
 not, then we shall understand it
 was not his hand that struck us
 —it was an accident that befell
 10 us." The men did so. They
 took two milch cows and fas-
 tened them to the cart, shutting
 11 their calves up at home, and
 on the cart they placed the ark
 of the Eternal and the box
 with the golden mice and the
 12 images of their tumours. The
 cows made straight along the
 road to Beth-shemesh; they
 kept to the one highroad, low-
 ing as they went, and turning

neither to the right nor to the
 left, while the Philistine tyrants
 followed them up to the frontier
 at Beth-shemesh. The folk of 13
 Beth-shemesh were harvesting
 their wheat in the valley, and
 when they looked up and saw
 the ark they went joyfully to
 meet it. The cart moved into 14
 the field of Joshua the Beth-
 shemeshite and stopped there.
 Now a large altar-stone was
 there; so they split up the
 wood of the cart and offered
 the cows as a burnt-offering to
 the Eternal. [[The Levites took 15
 down the ark of the Eternal
 and the box containing the
 golden objects, and placed them
 on the large altar-stone, and
 the men of Beth-shemesh of-
 fered that day burnt-offerings
 and ordinary sacrifices to the
 Eternal.]] When the five Philis- 16
 tine tyrants saw this, they re-
 turned that very day to Ekron.
 [[These are the golden tumours 17
 which the Philistines gave up as
 reparation to the Eternal; there
 was one for Ashdod, one for
 Gaza, one for Ashkelon, one for
 Gath, and one for Ekron; the 18
 golden mice also corresponded
 to the number of all the Philis-
 tine towns belonging to the five
 tyrants, both fortified towns
 and country villages]]. And
 still to this day the large altar-
 stone, beside which they set
 down the ark of the Eternal,
 stands in the field of Joshua the
 Beth-shemeshite. The sons of 19
 Jeconiah, however, did not re-
 joice along with the men of
 Beth-shemesh when they saw
 the ark of the Eternal; so he
 struck [[fifty thousand and]]
 seventy of them. And the folk
 mourned because the Eternal
 had smitten the folk with a
 heavy slaughter. The men of 20

Beth-shemesh said, "Who can stand before the Eternal, this dread God? Whither can we have him sent, to leave us alone?" So they sent messengers to the inhabitants of Kirjath-jeârim, saying, "The Philistines have brought back the ark of the Eternal. Come down and take it to be with you."

7 The men of Kirjath-jeârim came and took the ark of the Eternal, bringing it to the house of Abinadab on the hill and consecrating Eleazar his son to look after the ark of the Eternal.

2 From the day that the ark of the Eternal remained at Kirjath-jeârim (the days lengthened out into twenty years), all the house of Israel turned after

3 the Eternal. Samuel said to all the house of Israel, "If you are returning with all your heart to the Eternal, then put away from yourselves the foreign gods and the Astartês, set your hearts on the Eternal and worship him alone, and he will rescue you from the power of the Philis-

4 tines." So the Israelites did put away the Baals and the Astartês, and worshipped the

5 Eternal alone. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the

6 Eternal for you." They gathered at Mizpah, drew water and poured it out before the Eternal, and fasted on that day, confessing that they had sinned against the Eternal. (It was at Mizpah that Samuel managed the affairs of Israel.)

7 But when the Philistines heard that the Israelites had gathered at Mizpah, the Philistine tyrants proceeded to attack Israel. On hearing of this, the Israelites were terrified of the Philistines; and the Israelites said to Sam-

uel, "Do not cease crying to the 8 Eternal our God for us, to save us from the power of the Philistines." So Samuel took a suck- 9 ing-lamb and offered it up to the Eternal as a whole burnt-offering; he cried to the Eternal for Israel, and the Eternal answered him, for when the Philistines approached to fight against Israel just as Samuel was offer- 10 ing up the burnt-offering, the Eternal thundered loudly that day against the Philistines and routed them; they were crushed before Israel, and the men of 11 Israel, pouring out of Mizpah, pursued the Philistines and routed them, till the chase passed under Beth-horon. Then 12 Samuel took a stone and erected it between Mizpah and Jeshanah, naming it Helpstone; "This is witness," he said, "that the Eternal has helped us." So the 13 Philistines were subdued; they no longer crossed the frontiers of Israel. Indeed, all the days of Samuel the hand of the Eternal was against the Philistines; the towns which the Philistines 14 had taken from Israel were handed back to Israel from Ekron to Gath, and their territory was also freed by Israel from the power of the Philistines. (Also there was peace between Israel and the Amorites.) Samuel managed the 15 affairs of Israel all the days of his life; he went on circuit 16 every year to Bethel, Gilgal, and Mizpah, deciding the affairs of Israel at all those places, and returning to Ramah, where 17 his home was, where he ruled Israel and where he built an altar to the Eternal.

When Samuel grew old, he 8 made his sons manage Israel; the name of his eldest son was 2

Joel, the name of his second
 3 Beërsheba. But his sons did
 not follow his footsteps; they
 turned aside for money, they
 took bribes and tampered with
 4 justice. So all the sheikhs of
 Israel gathered and went to
 5 Samuel at Ramah, saying, "You
 are old, and your sons are not
 following your footsteps. Now
 appoint a king for us, to rule
 6 us like all other nations." It
 displeased Samuel to hear them
 asking for a king to rule them.
 So Samuel prayed to the Eter-
 7 nal; the Eternal said to Samuel,
 "Listen to the voice of the peo-
 ple, listen to whatever they say
 to you; for it is not you whom
 they have rejected, it is I whom
 they have rejected as their king.
 8 They are treating you exactly
 as they have treated me ever
 since I brought them up out of
 Egypt, forsaking me and wor-
 9 shipping foreign gods. So listen
 to their voice; only, give them a
 solemn warning, and explain to
 them the methods of the king
 who shall reign over them."
 10 Then Samuel called the peo-
 17 ple together to the Eternal at
 18 Mizpah and gave the Israelites
 this message from the Eternal,
 the God of Israel. "I brought
 up Israel from Egypt, I rescued
 you from the power of the
 Egyptians and from the power
 of all the realms that were op-
 19 pressing you; and to-day you
 have rejected your God, who
 has himself saved you from all
 your calamities and distresses;
 you have said no to me and
 8 claimed a king." Then he
 11 added, "Here are the methods
 of the king who shall reign over
 you; your sons he will take and
 place them in his chariots and
 among his horsemen, and to

run before his chariots; he will 12
 put them in command of his
 regiments and companies; some
 will have to plough his ground
 and reap his harvest, to make
 his arms and construct his char-
 iots; your daughters he will 13
 take for perfumers and cooks
 and bakers; he will take the 14
 pick of your fields and vine-
 yards and oliveyards and pre-
 sent them to his courtiers; a 15
 tenth part of your arable land
 and vineyards he will present
 to his officers and courtiers;
 your slaves, male and female, 16
 and the pick of your cattle and
 your asses he will take and use
 for his own ends; a tenth part 17
 of your flocks he will take; and
 you yourselves shall be slaves
 to him. Then you will cry out 18
 on account of the king whom
 you have chosen for yourselves,
 but the Eternal will not answer
 you then." However, the peo- 19
 ple would not listen to the voice
 of Samuel. "No," they said,
 "we must have a king over us,
 to be like all the other nations, 20
 that our king may rule us and
 march in front of us and fight
 our battles." When Samuel 21
 heard all that the people said,
 he repeated it in the hearing of
 the Eternal, and the Eternal 22
 said to Samuel, "Listen to their
 voice and make them a king."
 So Samuel said to the men of
 Israel, "Well then, present your- 10
 selves before the Eternal in your 19
 clans and septs." And Samuel 20
 made all the clans of Israel ap-
 proach; the clan of Benjamin
 was selected by lot, and when 21
 he made the clan of Benjamin
 approach in their families, the
 family of the Matrites was se-
 lected by lot, and when he
 made the family of the Matrites
 approach man by man, Saul the

- son of Kish was selected by lot. But when they looked for him, 22 he was not to be found. So they asked the Eternal again, "Is the man here yet?" The Eternal answered, "He has hidden himself among the baggage." 23 Then they ran and brought him forward, and as he stood among the people he was a head taller than any of them.
- 24 And Samuel told all the people, "Do you see whom the Eternal has chosen? There is not a man like him among all the people!" Then all the people shouted aloud, "Long live the king!"
- 12 Then said Samuel to all Israel, "I have listened to your voice, to whatever you said to me, and I have put a king over 2 you. There, the king marches in front of you; but as for me, I am old and grey-headed, and my sons are grown-up men among you. I have gone in front of you from my youth to 3 this day. Here I am! Testify against me in presence of the Eternal and of his anointed king; whose ox have I seized, whose ass have I seized, whom have I maltreated, whom have I defrauded, from whom have I accepted a bribe or even a pair of sandals? Testify against me, and I will restore it to you."
- 4 They said, "You have never maltreated us, nor defrauded us, nor accepted any bribe from 5 anyone." So he said to them, "The Eternal is witness and his anointed king is witness this day against you, that you have found nothing to accuse me of!" "He is witness," they replied.
- 6 And Samuel said to the people, "The Eternal is witness, he who equipped Moses and Aaron, and brought up your fathers from the land of Egypt! Now stand 7 there, that I may argue with you before the Eternal and recount all the saving deeds done by the Eternal for you and for your fathers. When Jacob went to 8 Egypt, the Egyptians oppressed them, and your fathers cried to the Eternal; then the Eternal sent Moses and Aaron to bring your fathers out of Egypt, and settled them in this place. But 9 they forgot the Eternal their God. So he sold them into the hand of Sisera, commander of the army of Jabin king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, who fought against them. Then they cried 10 to the Eternal, saying, 'We have sinned, for we have forsaken the Eternal and worshipped the Baals and the Astartès; but rescue us from the power of our enemies, and we will worship thee.' So the 11 Eternal sent Jerubbaal and Barak and Jephthah and Samuel, and rescued you from the power of your enemies on every side, till you lived in safety. Yet, when you saw Nahash 12 king of Ammon coming to attack you, you said to me, 'No, we must have a king to reign over us'—though the Eternal your God is your king. See, 13 here is the king you have chosen! See, the Eternal has set a king over you! If you will 14 reverence the Eternal and worship him and listen to his voice and not rebel against the command of the Eternal, if both you and the king who reigns over you are followers of the Eternal your God, well and good. But 15 if you will not listen to the voice of the Eternal, if you rebel against the command of

the Eternal, then shall the hand of the Eternal be against you and your king. Now then, stand and see this wonder which the Eternal is about to perform before your eyes. Is it not wheat harvest to-day? Well, I will call upon the Eternal to send thunder and rain, and you shall know and see what a wicked thing you have done in the sight of the Eternal by asking a king." So Samuel called to the Eternal, and that day the Eternal did send thunder and rain, till all the people were terrified of the Eternal and of Samuel. Then all the people said to Samuel, "Pray to the Eternal your God for your servants, lest we die; for, in addition to all our sins, we have wickedly asked a king." Samuel said to the people, "Fear not; you have done this wrong indeed; only, do not swerve from following the Eternal, but worship the Eternal with all your heart, and never swerve in search of vain idols which cannot profit you nor save you—vain they are! For the sake of his own great credit the Eternal will not abandon his people; for the Eternal has undertaken to make you a people for himself. Besides, for my part, far be it from me to sin against the Eternal by ceasing to pray for you; I will instruct you in the good and right path. Only reverence the Eternal and serve him loyally with all your heart; for you see what a wonder he has performed in your presence. But if you persist in doing wrong, both you and your king will be swept away." Thus did Samuel explain to the people the methods of the kingdom;

he wrote them on a scroll, which he deposited in the presence of the Eternal. Then Samuel dismissed all the people, every man to his house. Saul too went to his house at Gibeah, followed by the brave men of the nation, whose hearts God had touched. But a number of low characters said, "How can this fellow deliver us?" They despised him and they did not offer him any present.

* * *

There was a man belonging to Gibeah in Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becôrath, the son of Aphiah; he was a Benjamite, a man of substance, and he had a son whose name was Saul, a man in the prime of life and stalwart—there was not a man among the Israelites more stalwart than he was; he was a head taller than any of the people. Now some asses of Kish, Saul's father, were lost. So Kish told Saul his son to take one of the servants with him and go off in search of the asses. They made their way through the highlands of Ephraim and through the district of Shalishah, but failed to find them; they made their way through the district of Shaalim, but the asses were not there; they made their way through the district of the Benjamites, but failed to find them. When they reached the district of Zuph, Saul said to his servant who was with him, "Come, let us go back, in case my father ceases to care about the asses and is anxious about us." The servant said to him, "But there is a man of God in this town, a man who is highly respected; whatever he

- says is sure to come true. Let us go there; perhaps he can tell us something about the errand
- 7 we are on." "But suppose we go," said Saul to his servant, "what shall we offer the man? Our sacks are empty of bread, and there is no present to offer the man. What have we got?"
- 8 The servant answered Saul again, "I have ninepence here for you to give the man of God, that he may tell us about our
- 10 errand. "Good," said Saul to his servant, "come and let us go." So they went to the town where the man of God lived.
- 11 As they were climbing the ascent to the town, they met some young girls coming out to draw water, and asked them,
- 9 "Is the seer here?" (Formerly in Israel, when a man went to consult God, he said, "Come, let us go to the seer," for the prophet of to-day used formerly to be called "a seer.") The girls answered, "Yes, there he is in front of you: he has just come into the town this moment, for the people are sacrificing to-day on the height.
- 13 Whenever you enter the town you will find him, before he goes up to the height; for the people will not eat till he comes; he is to bless the sacrifice, and after that the guests partake. Go up, then, for you will meet
- 14 him this moment." So they went up to the town. They had just entered the gate-house, when there was Samuel, coming out in their direction, on
- 15 his way up to the height! (Now, the day before Saul arrived, the Eternal had whispered to Samuel, "About this time to-morrow
- 16 I will send you a man from the district of Benjamin and you shall anoint him to be prince over my people Israel; he is to rescue them from the power of the Philistines, for I have seen the affliction of my people, and their cry has reached me." So,
- 17 when Samuel saw Saul, the Eternal reminded him, "Here is the man of whom I told you, 'this man shall wield authority over my people.'") Saul went
- 18 up to Samuel in the gate-house and said, "Pray tell me where the seer's house is." And Samuel
- 19 answered Saul, "I am the seer. Go up to the height in front of me, for you must eat with me to-day; in the morning I will let you go, telling you all that is in your mind. As for
- 20 your asses that were lost three days ago, do not worry about them; they have been found. But the honours of Israel, to whom do they belong? Are they not for you and for all your father's household?" Saul
- 21 answered, "Am I not a Benjamite, a member of the smallest clan in Israel? Is not my family the humblest of all the septs in the clan of Benjamin? Why, then, do you talk to me in this way?" But Samuel took
- 22 Saul and his servant and brought them into the dining-hall, where he seated them at the head of the guests (who were about thirty in number); then
- 23 Samuel said to the cook, "Bring the portion I gave you, the portion I told you to put aside." So the cook lifted the
- 24 leg and the rump and put them before Saul, and Samuel said, "There, the flesh is put before you! Eat; for we waited for you till the hour appointed, that you might eat along with the guests." So Saul ate with Samuel that day, and after they
- 25 went down from the height to

the town, a couch was spread
 26 for Saul upon the house-top, and he lay down to sleep. At daybreak Samuel called to Saul upon the house-top, "Arise, that I may speed you on your way." So Saul got up, and he and Samuel went out into the street.
 27 They were walking down to the outskirts of the town, when Samuel said to Saul, "Tell the servant to go on ahead; but stop here yourself, that I may unfold to you God's message."
 10 Then Samuel, taking a flask of oil, poured it over his head and kissed him, saying, "Has not the Eternal anointed you to be prince over his people Israel? You shall wield authority over the people of the Eternal and rescue them from the power of their enemies. And this shall be the sign that the Eternal has anointed you to be prince over
 2 his heritage; when you leave me to-day you will find two men near Rachel's tomb on the frontier of Benjamin; they will tell you that the asses you went in search of have been found, and your father has ceased to care about the asses but is anxious about you; he says, 'What am I to do about my son?'"
 3 Then, as you pass forward and reach the oak at Tabor, you will be met by three men going up to God at Bethel, one carrying three kids, one carrying three loaves of bread, and one carrying a bottle of
 4 wine; they will salute you and give you two loaves of bread, which you must accept from
 5 them. After that you will reach God's Gibeah, where the prefect of the Philistines is stationed; and as you approach the town, you will meet a band of dervishes coming down from

the height with lutes, drums, flutes, and lyres playing in front of them while they prophesy; the spirit of the Eternal will 6 then inspire you till you prophesy along with them and become a different man. Now, as these 7 signs befall you, do whatever the occasion demands, for God is with you. [[You must go 8 down to Gilgal before me, and I will come down to join you there, to offer burnt-offerings and sacrifice recompense-offerings; you must wait for seven days till I join you and tell you what to do.]] And after he 9 had turned to leave Samuel, God did change his nature. All these signs occurred, that day. Just as he reached Gibeah, a 10 band of dervishes met him; he prophesied along with them, and when people who knew 11 him of old saw him prophesying along with the dervishes, they all said to each other, "What ever has come over the son of Kish? Saul among the dervishes!" "Among men of no 12 family!" as one local man observed. (So it passed into a proverb, "Saul among the dervishes!") When he had finished 13 prophesying, he went home. Saul's uncle asked him and his 14 servant, "Where have you been?" "In search of the asses," said he, "and when we saw they were not to be found, we went to Samuel." Then 15 Saul's uncle asked, "Now tell me what Samuel said to you." And Saul said to his uncle, 16 "Why, he told us that the asses had been found!" He said nothing about the matter of the kingdom.

About a month later, Nahash 11 the Ammonite marched up and besieged Jabesh-gilead, and the

- men of Jabesh-gilead all said to Nahash, "Make terms with us, and we will be your servants."
- 2 Nahash the Ammonite said to them, "I will make terms with you upon this condition, that I gouge out every man's right eye. So shall I stamp disgrace
- 3 upon all Israel." "Give us seven days respite," said the sheikhs of Jabesh, "that we may send messengers through all the territory of Israel. Then, if there is no one to rescue us,
- 4 we will come out to you." The messengers came to Saul's town of Gibeah and told their story to the people. All the people
- 5 wept aloud; and as Saul was just coming home behind the oxen from the field, he said, "What is the matter with the people, that they are weeping?" So they told him what the men
- 6 of Jabesh said. The spirit of the Eternal inspired Saul mightily, when he heard this; his
- 7 anger blazed up. He took a yoke of oxen, cut them in pieces, and sent them by the hand of messengers all over the territory of Israel, saying, "Whoever does not come forward to follow Saul [[and Samuel]], so shall his oxen be treated!" The terror of the Eternal fell upon the people, and they gathered
- 8 as one man. He numbered them at Bezek, three hundred thousand Israelites and thirty thousand men of Judah; then he
- 9 told the messengers to tell the men of Jabesh-gilead, "You will be delivered to-morrow, when the sun grows hot." The messengers went and told the men of Jabesh, who were delighted;
- 10 they said to Nahash, "We will come out to you to-morrow, and you can do whatever you like to us." But on the morrow Saul
- arranged the people in three columns, and they made their way into the camp during the morning watch and routed the Ammonites till noon-day; the survivors were so scattered that no two men were left together. [[Then said the people to Samuel, "Who says Saul shall not reign over us? Bring such men, that we may put them to death." But Saul said, "Not a
- 13 man shall be put to death this day, for the Eternal has done a saving deed in Israel this day." Then Samuel said to the
- 14 people, "Come, let us go to Gilgal and ratify the kingdom there."]] And all the people
- 15 went to Gilgal, and at Gilgal they made Saul king in presence of the Eternal; there they sacrificed recompense-offerings in presence of the Eternal, and there Saul and all the men of Israel rejoiced exceedingly. [[Saul was . . . years old when
- 13 he began to reign, and he reigned for . . . years over Israel.]] Saul picked three thousand men of Israel; two thousand were with Saul at Michmash and in the highlands of Bethel, one thousand were with Jonathan at Geba in Benjamin; the rest of the people he sent home, each man to his own tent. Jonathan defeated
- 3 the prefect of the Philistines at Gibeah, and the Philistines heard a rumour that "the Hebrews had revolted," while Saul had the alarum sounded throughout all the land, till Israel heard a rumour that Saul
- 4 had defeated the prefect of the Philistines and that Israel was in bad odour with the Philistines. Then the people rallied to Saul at Gilgal. The Philis-
- 5 tines mustered to fight against

- Israel with three thousand chariots, six thousand cavalry, and infantry as numerous as the sand on the sea-shore; they marched up and camped at Michmash, east of Beth-aven.
- 6 And when the men of Israel saw they were in straits (for the people were hard pressed), the people hid in caves and holes and rocks and tombs and
- 7 pits; many crossed the Jordan into the land of Gad and Gilead. [[Saul was still at Gilgal, and the people were trembling and
- 8 deserting him. He waited seven days, according to the time fixed by Samuel; but Samuel did not come to Gilgal, and meantime the people were
- 9 scattering from him. So Saul said, "Bring the burnt-offering and the recompense-offerings here to me!" And he offered
- 10 the burnt-offering. No sooner had he finished offering the burnt-offering than Samuel arrived. Saul went out to meet
- 11 and greet him, but Samuel said, "What have you done?" Saul answered, "I saw the people were scattering from me, and you did not come at the time fixed, and the Philistines were
- 12 massing at Michmash; so I thought, the Philistines will now pounce on us at Gilgal, and I have not appeased the Eternal. Hence I forced myself to offer the burnt-offering."
- 13 "You have done a senseless thing," said Samuel to Saul; "if you had obeyed the command of the Eternal your God, which he commanded you, then the Eternal would have established your kingdom over Israel for
- 14 ever. But now your kingdom shall not stand. The Eternal has discovered a man to his mind, and the Eternal has ap-
- pointed him to be prince over his people, because you have not obeyed what the Eternal commanded you." Then Samuel went on his way from Gilgal.]]
- Saul numbered the people who were left with him, about six hundred men. Saul, Jonathan his son, and the people with them, remained at Geba in Benjamin, while the Philistines camped at Michmash. And raiders issued from the Philistine camp in three columns; one column took the road to Ophrah in the district of Shual, another column went in the direction of Beth-horon, and another column in the direction of the hill overlooking the wady of Hyænas and facing the open country. [[No blacksmith was to be found anywhere in the land of Israel; for the Philistines were afraid of the Hebrews making swords or spears for themselves. All the Israelites went down to the Philistines, each to get his ploughshare, his coulter, his axe, and his mattock sharpened. . . Thus on the day of the battle of Michmash, none of the people with Saul and Jonathan had sword or spear—though Saul and Jonathan had weapons.]] The main body of the Philistines then moved to the pass of Michmash. One day Jonathan the son of Saul said to his young armour-bearer, "Come on, let us cross over to the Philistine garrison on the other side." But he did not tell his father (Saul was on the outskirts of Geba, sitting under the pomegranate-tree beside the threshing-floor; the people with him numbered about six hundred men, and Ahijah the son of Ahitub, the brother of Icha-

bod, the son of Phinehas, the son of Eli, the priest of the Eternal at Shilo, bore the ephôd). Nor did the people know that Jonathan had gone.

4 Now between the passes where Jonathan planned to cross over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other: the name of the one was Bozez, the name of the other

5 Seneh; the one crag rose to the north in front of Michmash, the other to the south in front of

6 Geba. "Come on," said Jonathan to his young armour-bearer, "let us cross over to this uncircumcised garrison; perhaps the Eternal will do something for us, for the Eternal never has any difficulty about delivering his people, by means of many

7 or by means of few." His armour-bearer said to him, "Do whatever you have a mind to; I am with you; your mind is my mind." Then Jonathan said,

8 "Look here, we will cross over and show ourselves to the men.

9 If they say to us, 'Stand where you are, till we get at you!' then we will stand still, we will

10 not go up to them; but if they say, 'Come up to us!' then up we go, for that will be the sign that the Eternal puts them into

11 our hands." So the two of them showed themselves to the Philistine garrison, and the Philistines said, "Look at the mice creeping out of their hiding-holes!" The men of the

12 garrison called out to Jonathan and his armour-bearer, "Come up to us, and we will tell you something!" Then Jonathan said to his armour-bearer, "Climb up behind me, for the Eternal has put them into

13 the hand of Israel." Up Jona-

than climbed on his hands and his feet, his armour-bearer after him; the Philistines fell before Jonathan, his armour-bearer despatched them after him, and in

14 the first attack of Jonathan and his armour-bearer they slew about twenty men. . . A panic

15 spread in the camp, over the open country and among all the troops, till both the garrison and the raiders were panic-stricken; there was an earthquake, and then a divine

access of panic. Saul's sentinels

16 on the outlook at Geba in Benjamin noticed the camp swaying hither and thither, and Saul

17 said to the troops with him, "Search and see who has left us?" When they searched, Jonathan and his armour-bearer were not present. So Saul said

18 to Ahijah, "Bring the ephôd here" (for at that time he bore the ephôd in front of Israel). While Saul was talking to the

19 priest, the tumult in the Philistine camp grew worse and worse. So Saul said to the

priest, "Take your hand off it"; then Saul and all the troops

20 with him mustered and went into battle; every Philistine's sword was turned against his fellow, there was a mighty confusion, and even the Hebrews

21 who had hitherto been on the side of the Philistines and had accompanied them to the camp now turned to side with the Israelites who accompanied Saul and Jonathan. Besides

22 that, as soon as all the men of Israel who were hiding in the highlands of Ephraim heard that the Philistines had taken to flight, they too pursued them in the battle. So the Eternal

23 delivered Israel that day. The battle swept past Beth-horon;

24 all the troops with Saul num-
bered about ten thousand men,
and the fighting spread over
the highlands of Ephraim. And
on that day Saul made a vow
and laid an oath on the troops,
saying, "A curse on any man
who eats any food before even-
ing, till I take vengeance on my
25 enemies!" There was honey on
26 the surface of the ground, but
when the troops came to the
honeycombs no man put his
hand to his mouth, although
the bees had gone; the troops
27 were in terror of the oath. But
Jonathan had not heard his
father laying an oath on the
troops; so he stretched out the
tip of the club in his hand and
dipped it in the honey, and
when he put his hands with
honey to his mouth, his eyes
28 brightened. One of the men
spoke up and said, "Your father
strictly bound the troops by an
oath, saying, 'A curse on the
man who eats any food to-day,'
and the troops agreed to the
29 oath!" Then Jonathan said,
"My father has undone the na-
tion! Look how my eyes have
brightened, because I tasted
30 this morsel of honey! How
much greater then would have
been the slaughter of the Philis-
tines this day, had the troops
only eaten freely of the spoil of
31 their enemies!" From noon to
nightfall they struck down the
Philistines that day, till the
32 troops were exhausted; then the
troops rushed on the spoil,
seizing sheep, oxen, and calves,
and felling them to the earth;
the troops ate them, blood and
33 all. But when Saul was told,
"the troops are sinning against
the Eternal by eating flesh with
the blood in it," he said to his
informants, "Roll a large altar-

stone here." Saul added, "Go 34
through the troops and tell
them that every man is to bring
me his ox or sheep and slay it
here; they are not to sin against
the Eternal by eating flesh with
the blood in it." So all the
troops brought to the Eternal
what each had in his hand, and
slew it there. Thus Saul put 35
up an altar to the Eternal; it
was the first altar that he had
built to the Eternal. Then Saul 36
said, "Let us go down to pursue
the Philistines by night and
harry them till morning; let us
not leave a man of them alive."
The troops said, "As you
please." But the priest said, 37
"Let us consult God here." So
Saul asked God, "Shall I go
down to pursue the Philistines?
Wilt thou hand them over to
Israel?" God did not answer
him that day. So Saul said, 38
"Come here, all you chieftains
of the army, discover and de-
tect the man in whom the sin
lies to-day. By the life of the 39
Eternal, Israel's deliverer,
though it were Jonathan my
son, he shall be put to death!"
Not one of all the troops said a
word. Then he said to all Is- 40
rael, "You stand on one side,
and Jonathan and I will take
the other side." The army said
to Saul, "As you please." Then 41
Saul prayed, "O thou Eternal,
God of Israel, why hast thou
not answered thy servant to-
day? If the sin lies in me or in
Jonathan my son, then, O Eter-
nal, God of Israel, let the lot be
'urim'; but if the sin lies in thy
people Israel, let the lot be
'thummim.'" Saul and Jona- 42
than were taken by the lot; the
army escaped. Then Saul said,
"Throw the lot between me and
Jonathan my son. Whichever

of us the Eternal takes, he shall die." The army said to Saul, "This must not be," but Saul overruled the army, and when the lot was thrown between himself and his son Jonathan, 43 Jonathan was taken. "Tell me," said Saul to Jonathan, "what have you done?" Jonathan told him, "I did taste a morsel of honey on the tip of the club I was carrying. Here I am! I am quite ready to die!" 44 "God kill me and worse, Jonathan," said Saul, "but die you must." However, the army 45 said to Saul, "Jonathan die!—Jonathan who won this great victory for Israel? Never! By the life of the Eternal, not a hair of his head shall fall to the ground, for he has conquered by God's help this day." So the army rescued Jonathan 46 from death. Saul gave up his pursuit of the Philistines, and the Philistines went back to their own land.

47 [[When Saul took the kingdom over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the king of Zobah, and against the Philistines; wherever he turned, he was victorious; he did great exploits, 48 defeating the Amalekites and rescuing Israel from the power of their plunderers.

49 Saul's sons were Jonathan, Ishbaal, and Malchishua; the names of his two daughters were Merab, the elder, and Michal the younger; the name of Saul's wife was Ahinoam, the daughter of Ahimaaz, and the name of his commander-in-chief was Abner 50 the son of Ner, Saul's uncle (Kish, Saul's father, and Ner, Abner's father, were sons of Abiel).]

But all through the reign of 52 Saul there was hard fighting with the Philistines, and whenever Saul saw a man of valour or vigour, he attached him to his retinue.

Samuel said to Saul, "The 15 Eternal sent me to anoint you king over his people Israel. Now listen to the voice of the Eternal's words. This is what 2 the Lord of hosts says: 'I intend to punish Amalek for what he did to Israel, when he opposed them on their way up from Egypt. Go and defeat Amalek; 3 massacre him and all that belongs to him, do not spare him, slay both men and women, child and infant, ox and sheep, camel and ass.'" So Saul summoned the troops, mustering 4 them at Telem, to the number of two hundred thousand infantry and ten thousand men of Judah. When he reached the 5 town of Amalek, he lay in wait in the valley. Then Saul told 6 the Kenites, "Be off, withdraw from the Amalekites lest I destroy you along with them; for you acted kindly to all the Israelites as they came up from Egypt." So the Kenites withdrew from the Amalekites, and 7 Saul routed the Amalekites from Telem as far as to Shur on the east of Egypt; he took Agag king 8 of Amalek alive, and massacred all the people, giving no quarter. But Saul and the troops spared 9 Agag and the best, the fattest, of the flocks and herds, and the lambs, though they destroyed whatever property was common and worthless. Then a message 10 from the Eternal came to Samuel: "I am sorry that I ever 11 made Saul king, for he has given up following me, he has not carried out my orders." Samuel

was angry with the Eternal and
 12 protested to him all night. Then
 in the morning Samuel went to
 meet Saul. Samuel was told,
 "Saul went to Karmel, where he
 has just erected a trophy; he
 has gone down to Gilgal."
 13 When Samuel came to him,
 Saul said, "The Eternal bless
 you! I have carried out the
 14 Eternal's orders." "Then,"
 Samuel asked, "what is this
 bleating of sheep in my ears?
 What is this lowing of cattle
 15 that I hear?" Saul said, "They
 have been taken from the Amalekites; the troops spared the
 best of the sheep and oxen for
 a sacrifice to the Eternal your
 God; the rest we have de-
 16 stroyed." "Silence!" said Samuel,
 "let me tell you what the
 Eternal told me last night."
 17 "Say on," said Saul. And Samuel
 proceeded, "You may think
 little of yourself, but are you
 not at the head of the clans of
 Israel? The Eternal anointed
 18 you king over Israel, and the
 Eternal sent you on a mission,
 saying, 'Go and destroy these
 sinners of Amalekites; fight
 against them till they are wiped
 19 out.' Why, then, have you not
 obeyed the voice of the Eternal?
 Why have you darted on
 the spoil and done wrong in the
 20 eyes of the Eternal?" But Saul
 said to Samuel, "I have obeyed
 the voice of the Eternal. I
 have gone on the mission
 which the Eternal sent me. I
 have caught Agag king of
 Amâlek, and I have destroyed
 21 the Amalekites. But the
 troops took some of the sheep
 and oxen, the best of what
 had been doomed to destruction,
 for a sacrifice to the Eternal
 22 your God." Then Samuel
 said,

Does the Eternal delight in burnt-
 offering and sacrifice
 as he does in obedience to his
 word?

Obedience is better far than sacrifice,
 to heed him better than fat
 flesh of rams.

For rebellion is as bad as the sin 23
 of divination,
 and self-will as bad as the in-
 equity of idols.

Because you have set the Eter-
 nal's word aside,
 he has set you aside from being
 king.

Then said Saul to Samuel, "I 24
 have done wrong: I have broken
 the command of the Eternal and
 your instructions. It was be-
 cause I was afraid of the troops,
 that I did what they demanded.
 Pray pardon my sin, come back 25
 with me that I may worship the
 Eternal." But Samuel said to 26
 Saul, "No, I will not come back
 with you, for you have set aside
 the word of the Eternal, and the
 Eternal has set you aside from
 being king over Israel." As 27
 Samuel turned away, Saul
 caught at the skirt of his robe,
 and it tore. Then Samuel said 28
 to him, "The Eternal has to-day
 torn the kingdom of Israel from
 you, and given it to a neighbour
 of yours who is a better man
 than yourself. The Splendour 29
 of Israel, he will never lie nor
 change his mind; he is not a
 man, to change his mind." "I 30
 have done wrong," said Saul,
 "but pray show me respect be-
 fore the sheikhs of my people
 and before Israel; come back
 with me that I may worship
 the Eternal your God." So 31
 Samuel turned back after Saul,
 and Saul worshipped the Eter-
 nal. Then said Samuel, "Bring 32
 Agag the Amalekite king here
 to me." Agag came to him with

tottering steps; "Death is a
 33 bitter thing," said Agag. But Samuel said, "As your sword has bereaved women, so shall your mother be most bitterly bereaved"; and Samuel hacked Agag to pieces before the Eternal at Gilgal. Then Samuel
 34 went to Ramah, while Saul went home to his native town
 35 of Gibeah. Samuel never saw Saul again before he died, for Samuel grieved over Saul.

Now the Eternal was sorry he had ever made Saul king over
 16 Israel; and the Eternal said to Samuel, "How long are you going to grieve over Saul, when I have set him aside from being king over Israel? Fill your horn with oil; come, I will send you to Jesse the Bethlehemite, for I have looked out a king among
 2 his sons." "How can I go?" said Samuel; "Saul will hear about it and kill me." But the Eternal said, "Take a calf with you and say that you have come to sacrifice to the Eternal. Invite Jesse to the sacrifice—I will tell you what to do—and anoint the man
 4 whom I point out to you." So Samuel did what the Eternal told him, and when he came to Bethlehem, the sheikhs of the town came trembling to meet him; they said, "Does your
 5 visit mean good?" "Yes," he replied, "I have come to sacrifice to the Eternal. Consecrate yourselves and rejoice with me at the sacrifice." He consecrated Jesse and his sons himself, inviting them to the sacrifice; and when they came, and he saw Eliab, he said, "Surely the Eternal's anointed is before
 6 him now!" But the Eternal said to Samuel, "Do not look at his appearance or at the height of his stature; I have passed

him by, for the Eternal does not see as man sees; man looks at the outward appearance, but the Eternal looks at the heart." Then Jesse called Abinadab, and
 8 put him before Samuel; but he said, "The Eternal has not chosen this one either." Then
 9 Jesse made Shammah walk past; but Samuel said, "The Eternal has not chosen this one either." Jesse made seven of his sons
 10 walk past Samuel, and Samuel said to Jesse, "The Eternal has not chosen these." Then Samuel asked Jesse, "Are all your sons here?" He answered, "There is still the youngest, but he is a shepherd with the flock." "Send and fetch him," said Samuel; "we must not sit down to our banquet till he is here." Jesse sent and brought him in;
 12 he was ruddy, a lad with fine eyes and of a handsome appearance. And the Eternal said, "Go and anoint him; this is the man!" So Samuel took
 13 the horn of oil and anointed him among his brothers; and from that day onwards the spirit of the Eternal inspired David strongly. Then Samuel rose and went to Ramah.

Now the spirit of the Eternal
 14 departed from Saul, and an evil spirit from the Eternal scared him. So Saul's courtiers said to
 15 him, "Here is an evil spirit from God scaring you! Let your ser-
 16 vants now before you offer a suggestion: let them discover some skilful player on the lyre; then, whenever the evil spirit overpowers you, he shall play music, and you will get better." Saul answered his courtiers,
 17 "Look me out a man who plays well, and bring him to me." One of the young men put in,
 18 "I have noticed a son of Jesse

the Bethlehemite, who is a skilful player, a brave man, a soldier, quick-witted, a man of good presence, and the Eternal is with him." So Saul sent messengers to Jesse, saying, "Send me your son David, who is with the flock." Jesse took ten loaves of bread, a bottle of wine, and a kid, and sent them by his son David to Saul; and when David came to Saul and presented himself, Saul loved him and made him one of his armour-bearers. Then Saul sent to Jesse, saying, "Let David enter my service; he has won my favour." And whenever the evil spirit from God overpowered Saul, David would take the lyre and play music, till Saul breathed freely; then all would be well, and the evil spirit would depart from him.

17 Now the Philistines mustered their forces for war; they mustered at Sokoh which belongs to Judah, camping between Sokoh and Azekah at Ephesdammim. 2 Saul and the men of Israel mustered and camped in the valley of Elah, where they drew up in battle-array against the Philistines, the Philistines occupying the hills on one side and the Israelites occupying the hills on the other side, with the valley 4 between them. From the ranks of the Philistines a champion walked forward called Goliath of Gath; he was about ten feet 5 high, he had a bronze helmet on his head, and he wore a bronze breast-plate of scaled armour, weighing about two hundred 6 pounds; he had bronze greaves on his legs, and a bronze javelin 7 slung between his shoulders; the shaft of his spear was as large as a weaver's beam, and the head of his iron spear weighed twenty-

five pounds. (His shield-bearer went in front of him.) He stood 8 and shouted to the forces of Israel, "Why form up in line of battle? Am not I a Philistine, and you are slaves of Saul? Choose a man for yourselves, and let him come down to me; if he can fight with me and kill 9 me, then we will be your slaves, but if I overcome him and kill him, then you shall be our slaves and serve us." The 10 Philistine added, "I thus defy this day the forces of Israel! Give me a man, and let us have a fight!" When Saul and all 11 Israel heard these words of the Philistines, they were dismayed and daunted.

[[David was the son of an 12 Ephrathite belonging to Bethlehem in Judah, whose name was Jesse; he had eight sons, and, by the time Saul reigned, he was an old man, too old to enlist with his three eldest sons, who had followed Saul to war. The names of his three sons 13 who had gone to the war were, Eliab the eldest, next to him Abinadab, and thirdly Shammah. David was the youngest; 14 the three eldest had followed Saul.]] David used to go to 15 and fro, attending Saul and pasturing his father's sheep at Bethlehem. For forty days the 16 Philistine champion went forward and took his stand, morning and evening. [[Now Jesse 17 said to his son David, "Take your brothers a bushel of this roasted grain and these ten loaves; quick, carry them to your brothers in the camp. Also, take these ten milk- 18 cheeses to the commander of their regiment. Ask how your brothers are, and bring me news of them. Saul and they and all 19

the men of Israel are in the valley of Elah, fighting the
 20 Philistines." So David got up next morning, and, leaving the flock in charge of a herdsman, he took what Jesse had told him and went as he was bidden. Just as he reached the entrenchment, the army going out to the battle-line was shouting the
 21 war-cry, and Israel and the Philistines drew up in battle-
 22 array, army against army. So David left his packages in the hands of the man who kept the stores, and ran into the ranks, to find out how his
 23 brothers were. As he was talking to them, up came the champion from the ranks of the Philistines; he was a Philistine of Gath, called Goliath. He uttered his usual challenge, and
 24 David heard it. All the men of Israel fled from the man in terror, as soon as they saw him; said the men of Israel, "Have
 25 you seen the man who has come forward? He has come forward to defy Israel! The king will richly endow any man who kills him; he will give him his daughter, and make his father's house-
 26 hold free in Israel." David said to the bystanders, "What shall be done for the man who kills
 yonder Philistine and wipes off the disgrace from Israel? For who is this uncircumcised Philistine, to dare insult the armies
 27 of the living God?" The troops answered him as above, telling him what would be done for the man who killed the Philis-
 28 tine. But Eliab his eldest brother heard him talking to the men, and Eliab's anger blazed against David. "Why have you come here?" he asked. "Whom did you leave in charge of that poor flock in the open

country? I know your forwardness and your self-will; you came to see the battle!" "What have I done now?" said
 29 David; "I merely asked a question." Then turning to another
 30 quarter he made the same inquiry as before, and the troops replied as they had done at first. On hearing what David
 31 said, people repeated it to Saul; then they took and brought him to Saul.] And David said to Saul, "Let not my lord's cour-
 32 age fail him; your servant will go and fight the Philistine." Saul said to David, "You are
 33 not able to attack this Philistine and fight him; you are only a youth, and he has been a warrior from his youth!" But
 34 David said to Saul, "Your servant used to keep sheep for his father, and when a lion or even a bear came and seized a sheep
 35 from the flock, I would be after him, I would strike him, and rescue it from his mouth; if he turned against me, I would catch him by the chin and kill him with a blow. Your servant
 36 has killed both lions and bears. And this uncircumcised Philistine shall fare like one of them, for insulting the armies of the
 living God. The Eternal who
 37 rescued me from the paw of the lion and the paw of the bear," said David, "he will rescue me from the hand of this Philistine." Then said Saul to David, "Go, and may the Eternal be
 with you!" And Saul dressed
 38 David in his own clothing, put a bronze helmet on his head, and clad him in a coat of mail. David buckled his sword over
 39 his coat, and tried to walk, but in vain, for he was not used to such armour. So David said to Saul, "I cannot move with these;

I am not used to them.” And
 40 David put them off; he grasped
 his club, picked five smooth
 stones from the stream and put
 them in the shepherd’s bag that
 served him for a knapsack, took
 his sling in his hand, and went
 41 to meet the Philistine. [[The
 Philistine came on towards
 David, and in front of him
 42 went his shield-bearer.]] But
 when the Philistine looked and
 saw David, he despised him for
 43 his youth. “Am I a dog,” said
 the Philistine to David, “that
 you attack me with a club?”
 And the Philistine cursed David
 44 by his gods. “Come to me,”
 said the Philistine to David,
 “and I will give your flesh to
 the birds of the air and the
 45 beasts of the field.” Then
 David answered the Philistine,
 “You attack me with sword and
 spear and javelin, but I attack
 you in the name of the Lord of
 hosts, the God of the armies of
 Israel, which you have insulted
 46 this day. The Eternal will de-
 liver you into my hands, and I
 will cut off your head and give
 your corpse and the corpses of
 the Philistine host to the birds
 of the air and the wild beasts
 47 of the earth, so that all the
 world may learn that Israel has
 a God, and all here present learn
 that the Eternal does not save
 by sword and spear—the fight
 is in the Eternal’s hands, and
 he will put you in our power.”
 48 Now, when the Philistine
 started to approach and attack
 David, David hurried forward
 49 to meet the Philistine. Putting
 his hand into the bag, David
 took out a stone and slung it,
 striking the Philistine on the
 forehead; the stone sank into
 his forehead, and he dropped
 on his face to the ground.

[[David overcame the Philistine 50
 with sling and stone, stripping
 the Philistine and killing him.
 David had no sword in his
 hand.]] Then David ran and 51
 stood over the Philistine, drew
 his sword from the sheath and
 killed him, cutting his head off.
 When the Philistines saw their
 champion was dead, they ran
 away, and the men of Israel 52
 and of Judah rose with a shout
 and chased the Philistines as
 far as the entrance to Gath and
 the gates of Ekron, till the
 wounded men of the Philistines
 dropped all along the way from
 Shaaraim to Gath and Ekron.
 Then the Israelites came back 53
 from chasing the Philistines
 and plundered their camp.
 David took and brought the 54
 head of the Philistine to Jeru-
 salem, but the armour he kept
 in his tent.

[[When Saul saw David going 55
 out to encounter the Philistine,
 he said to Abner the general of
 the army, “Abner, whose son is
 this lad?” “By your life, O
 king,” said Abner, “I cannot
 tell!” The king said, “Find 56
 out whose son the youth is.”
 So, when David came back 57
 from killing the Philistine, Ab-
 ner took him and brought him
 before Saul with the Philistine’s
 head in his hand. Saul said to 58
 him, “Whose son are you, my
 lad?” David replied, “I am
 the son of your servant Jesse
 the Bethlehemite.” By the 18
 time that David had finished
 talking to Saul, Jonathan’s soul
 was knit to David’s—Jonathan
 loved him as himself. That 2
 very day Saul kept him, and
 would not allow him to return
 to his father’s house; and Jona- 3
 than made a compact with
 David (for he loved him as

4 himself); Jonathan stripped himself of his robe and gave it to David, along with his accoutrements, including his sword and bow and girdle.

5 Saul put him in command of troops, and David went about his business, proving successful in every commission of Saul; he was a favourite with all the people and with Saul's courtiers.]]

6 On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy
7 and cymbals; as they danced, the women sang to each other,

Saul has slain his thousands,
David tens of thousands!

8 This made Saul furious, it irritated him. "They give David tens of thousands," he said, "and I get only thousands! What more can he have, but

9 the kingdom itself?" From that day Saul kept his eye on

10 David. [[Next day an evil spirit from God overpowered Saul, and he raved within his house. David was playing music for him as usual, and Saul had a
11 spear in his hand; he raised the spear, saying to himself, "I will pin David to the wall." But David evaded him twice over.]]

12 Saul was afraid of David, because the Eternal was with him and had departed from Saul;

13 so Saul removed him from his presence and put him in command of a regiment, and he went about his business at the

14 head of the troops. In all his movements David proved skilful and successful, and the Eternal

15 was with him. When Saul saw how skilful and successful he

was, he stood in awe of him. But all Israel and Judah loved 16 David, as they saw him going out and in about his business.

[[Then said Saul to David, 17 "Here is my oldest daughter Merab, I will give her to you in marriage; only be a brave man and fight the battles of the Eternal" (for Saul thought, "Let not my hand strike him down, but the hand of the Philistines"). David said to 18 Saul, "Who am I, who are my folk, what is my father's sept in Israel, that I should be son-in-law to the king?" However, 19 when the time came for Merab, Saul's daughter, to be given to David, she was given in marriage to Adriel the Meholathite.]]

Now Michal, Saul's daughter, 20 was in love with David. When Saul was told this, he was delighted. (Saul thought, "I will 21 give her to him in order to imperil him, that the hand of the Philistines may strike him down. He must make himself my son-in-law now by means of the Philistines!") So Saul ordered 22 his attendants to communicate privately with David and to tell him, "The king is delighted with you, all his courtiers love you; now, then, be the king's son-in-law." Saul's attendants said 23 this in the hearing of David. But David said, "And do you think it an easy matter for a poor man like myself, a man of no position, to become the king's son-in-law?" Saul's attendants 24 then reported what David had said, and Saul replied, "You 25 must tell David that the king does not desire any payment for the bride except a hundred foreskins of the Philistines—for vengeance on the king's ene-

mies!" (Saul's idea was to make David fall by the hand of the Philistines.) When his attendants told this to David, David gladly agreed to be the king's son-in-law. Before the time fixed David went off, he and his men; they killed a hundred of the Philistines, and David brought their foreskins, paying the full toll of them to the king, in order to become the king's son-in-law. So Saul gave him Michal his daughter in marriage. But when Saul saw that the Eternal was with David and that all Israel loved him, Saul was still more afraid of David. [[Saul continued to be hostile to David. The Philistine leaders used to make sallies; and whenever they made sallies, David acted more skillfully and successfully than all the officers of Saul, so that his reputation stood high.]] Saul ordered his son Jonathan and all his officers to kill David. But Jonathan, Saul's son, was greatly delighted with David, and Jonathan told David, "My father Saul means to kill you; now, do take care to-morrow morning, stay in some secret spot and hide yourself. I will go out and stand beside my father in the field where you are lying; I will talk to my father about you, and if I hear anything I will tell you." So Jonathan spoke favourably of David to Saul his father. He said, "Let not the king sin against his servant David; he has not sinned against you, he has acted most loyally to you. He took his life in his hand when he killed the Philistine, and the Eternal won a mighty victory for Israel. You saw that yourself, and you rejoiced.

Why, then, sin against innocent blood by killing David for no reason?" Saul listened to what Jonathan said, and Saul swore, "By the life of the Eternal, he shall not be put to death!" Then Jonathan called David, and Jonathan told him all this; Jonathan brought David to Saul, and he attended him as before.

But, when war broke out again, and David marched off to fight with the Philistines and inflicted heavy losses on them, till they fled before him, an evil spirit from the Eternal overpowered Saul, as he sat in his house, spear in hand. David was playing music, and Saul tried to pin David to the wall with the spear. But David slipped aside from Saul, and he drove the spear into the wall. David fled and made his escape.

That night Saul sent messengers to David's house to watch it, so as to kill him in the morning. But Michal, David's wife, warned him, saying, "If you do not save your life to-night, you will be a dead man to-morrow." Then Michal lowered David out of the window; away he fled and made his escape. Taking their household god, Michal laid it in the bed; she put a wrapper of goat's hair round its head, and covered it with the clothes, and when Saul sent messengers to seize David, she said, "He is ill." Saul sent back the messengers to find David, saying, "Bring him here to me in his bed, that I may kill him!" and when the messengers went in, there was the household god in bed, with the wrapper of goat's hair round its head! Saul said to Michal, "Why have you deceived me

like this, and let my enemy go free?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'"

18 [[When David fled and escaped, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to stay at
19 Naioth. When Saul was informed that David was there,
20 at Naioth in Ramah, Saul sent messengers to seize David; but when they saw the fervour of the dervishes prophesying, with Samuel at their head, the spirit of God came over the messengers of Saul till they too prophesied. On hearing this, Saul
21 sent other messengers, and they too prophesied. A third time he sent messengers, and they too prophesied. Then Saul
22 grew furious; he went himself to Ramah, and when he reached the well at the threshing-floor on the height, he asked, "Where are Samuel and David?" Some one said, "Yonder at Naioth in
23 Ramah." So he started for Naioth in Ramah; the spirit of God came over him too, and on he went prophesying till he reached Naioth in Ramah,
24 where he stripped off his clothes and prophesied before Samuel and lay naked all that day and all that night. Hence the saying, "Saul among the dervishes!"]]

20 Then [[David fled from Naioth in Ramah.]] David went and said to Jonathan, "What have I done? What is my guilt? What wrong have I done to your father, that he
2 is seeking my life?" "Never!" said Jonathan, "you are not to be put to death! My father never does anything, slight or serious, without letting me

know; and why should my father hide that from me? No, no!" But David retorted, 3 "Your father is well aware that I am in favour with you; so he says to himself, 'Jonathan must know nothing of this, in case it hurts him.' But as surely as the Eternal lives, as surely as you live yourself, there is only a step between me and death!" Then Jonathan said 4 to David, "What do you want me to do for you?" David 5 said to Jonathan, "To-morrow is the new-moon festival, but I will not sit at table with the king; you must let me go and hide in the field till evening. If your father misses me, then 6 say, 'David begged leave of me to run to Bethlehem, his town; a yearly sacrifice is being held there for all the clan!' If he 7 says, 'All right,' then your servant is in no danger. But if he is angry, be sure he has resolved upon some mischief. Come now, be kind to your 8 servant, for you took your servant into a sacred compact with yourself. If I am guilty, kill me yourself; why drag me to your father?" "Never!" 9 said Jonathan. "If I find out that my father has resolved on some mischief to you, I will tell you." Then David asked 10 Jonathan, "Who will tell me if your father gives you a rough answer?" [[Jonathan said to 11 David, "Come, let us go out to the field." So they both went out to the field, and Jona- 12 than said to David, "O Eternal, the God of Israel, be witness that I will sound my father to-morrow about this time, and if he is well-disposed to David, then I will send to let you know; and if there is any

13 mischief afoot—may the Eternal
 kill Jonathan and worse,
 if I bring mischief upon you!
 No, I will let you know, that
 you may get away safely. May
 the Eternal be with you as he
 14 has been with my father! If
 I survive it, you will show me
 15 God's own kindness? And if I
 die, you will never cut off your
 kindness from my household?
 No, when the Eternal cuts off
 every one of David's enemies
 from the face of the earth,
 16 Jonathan's name shall not be
 cut off from the household of
 David! And may the Eternal
 17 requite David's enemies!" Then
 Jonathan again swore his oath
 to David, by his love to him;
 for he loved him like himself.]]
 18 So Jonathan said to him, "To-
 morrow is the new-moon festi-
 val, and you will be missed,
 19 your place will be empty. By
 the third day, you will be greatly
 missed. You must go to the
 spot where you hid yon day,
 and sit down there beside the
 20 stone-heap. On the third day
 I will shoot arrows beside it,
 as if I were shooting at a mark;
 21 then I will send the boy to go
 and find the arrows. If I call
 to the boy, 'Look, the arrows
 are on this side of you, pick
 them up,' then come forward;
 all goes well for you, and by the
 life of the Eternal, there is noth-
 22 ing the matter. But if I tell
 the boy, 'Look, the arrows are
 ahead of you,' then be off—the
 23 Eternal sends you away. And
 as for the promise we have
 made, you and I, the Eternal
 is always a witness between you
 24 and me!" So David hid in the
 field. And when the new-
 moon festival came, the king
 25 sat down at table to eat; the
 king sat on his seat as usual,

on the seat beside the wall,
 Jonathan sat opposite him,
 and Abner sat beside Saul; but
 David's place was empty.
 That day, however, Saul said 26
 nothing; he thought something
 had happened to David, or that
 he had not had himself purified.
 But when David's place was 27
 empty on the second day, the
 day after the new-moon festival,
 Saul said to Jonathan his son,
 "Why has not the son of Jesse
 come to table, yesterday or to-
 day?" Jonathan replied to 28
 Saul, "David begged leave of
 me to go to Bethlehem; he said,
 'Pray let me go, for our clan has 29
 a sacrifice in the town, and my
 brothers have ordered me to be
 there; so, if you approve, pray
 let me slip away to see my
 brothers.' That is why he has
 not come to the king's table."
 Then Saul blazed out against 30
 Jonathan. "You son of a run-
 away slave-girl!" he said, "do
 I not know that you are a com-
 panion of the son of Jesse, to
 your own shame and to the
 shame and disgrace of your
 mother? As long as the son of 31
 Jesse lives on earth, neither you
 nor your kingdom will be stable.
 Come, send and bring him to
 me, for he is to die." Then 32
 Jonathan answered his father
 Saul, "Why should he be put
 to death? What has he done?"
 But Saul raised his spear to 33
 strike him; so Jonathan knew
 his father had resolved to put
 David to death. Then Jona- 34
 than rose from table in hot anger
 and refused to eat on the second
 day of the month, because his
 father had insulted him. Next 35
 morning, Jonathan went out to
 the field, at the time he had
 fixed with David; a little lad
 was with him, and he said to the 36

lad, "Run and find the arrows I
 37 shoot." As the lad ran, he shot
 another arrow ahead of him, and
 when the lad reached the place
 where the first arrow lay which
 Jonathan had shot, Jonathan
 called after him, "Isn't the
 38 arrow ahead of you?" "Hur-
 ry," he called after the lad,
 "quick, do not stop!" So Jona-
 than's lad gathered up the
 arrows and came to his master;
 39 the lad knew nothing, it was
 only Jonathan and David who
 understood the meaning of it.
 40 [[Then Jonathan gave his weap-
 ons to his lad, and told him to
 41 carry them to the town. As
 soon as the lad had gone, David
 rose from beside the stone-heap,
 and fell with his face to the
 ground, prostrating himself
 three times; then they kissed
 one another and wept with
 42 one another till . . . And
 Jonathan said to David, "Go
 away safe; as for what we have
 sworn in the name of the
 Eternal, the Eternal will always
 be between me and you and
 between my offspring and your
 offspring.]] So David rose
 and went away, while Jonathan
 went to the town.

21 David then went to Ahimelek
 the priest at Nob. Ahimelek
 came trembling to meet David;
 he said to him, "Why are you
 alone, and nobody with you?"
 2 David said to Ahimelek the
 priest, "The king has ordered
 me on a mission, and told me,
 'No one is to know anything of
 the mission on which I am
 sending you or of my orders to
 you.' I have arranged for the
 young soldiers to meet at a
 3 certain spot. Now then, if you
 have five loaves of bread at
 hand, or whatever you can find,
 4 give it me." The priest replied

to David, "There is no ordinary
 bread at hand, but there is
 consecrated bread. If only the
 young soldiers have kept clear
 of women—" David answered 5
 the priest, "Why, women have
 been kept away from us, as
 always when I am on the march.
 The men's pouches have been
 consecrated, even though this
 is an ordinary mission; how
 much more so will they and
 their pouches be to-day with
 the bread?" So the priest 6
 gave him consecrated bread,
 for the only bread there was
 Presence-bread which had been
 removed from the presence of
 the Eternal to let hot bread be
 placed there the same day.
 (Now one of Saul's servants was 7
 there, that day, detained in
 presence of the Eternal; his
 name was Doeg the Edomite,
 he was the driver of the mules
 that belonged to Saul.) Then 8
 David asked Ahimelek, "Have
 you not a spear or sword at
 hand? I have not brought my
 own sword or my weapon with
 me, for the king's mission was
 urgent." The priest said, 9
 "The sword of Goliath the
 Philistine, whom you killed in
 the valley of Elah, there it is
 wrapped in a cloth, behind the
 ephôd! If you care to take that
 for yourself, take it; there is no
 other here." "There is none like
 it," said David, "give it me!"

[[That day David fled away 10
 in terror of Saul to Achish, king
 of Gath. But the officers of 11
 Achish said to him, "Is this not
 David the king of the land?
 Was it not to this man that they
 sang as they danced?—

Saul has slain his thousands,
 David tens of thousands.

David took their words to heart; 12

he was terribly afraid of Achish king of Gath, so he pretended to them to be insane; they had to hold him as if he was in a frenzy; he thumped on the doors, and let his spittle run down his beard. Then Achish said to his officers, "You see the man is mad. Why bring him to me?"

Am I in want of madmen, that you bring this fellow to rave in my presence? Is this fellow to enter my house?"

So David went away and made his escape to the stronghold of Adullam; when his brothers and all his father's clan heard of it, they went down to him there, and everyone who was in difficulties, everyone who was in debt, everyone who had a grievance, gathered round him; he was their leader, and he had about four hundred men with him. He then moved to Mizpeh in Moab, and said to the king of Moab, "Let me leave my father and mother with you, till I see what God will do for me." So he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold. But the prophet Gad said to David, "Do not remain at Mizpeh; get away to the land of Judah." So David went off to the forest of Hereth.

When Saul heard that David and his men had been discovered (Saul was seated under the tamarisk-tree on the height at Gibeah, spear in hand, with all his officers standing round him), Saul said to his officers who stood round him, "Benjamites, listen! Is the son of Jesse going to give each of you fields and vineyards, or is he going to make you all commanders of regiments and captains of com-

panies—that you have all conspired against me? No one tells me when my son makes a compact with the son of Jesse; no one has pity enough for me to tell me that my son has stirred up my servant to be my enemy, as he is this day!" Then Doeg the Edomite, who was in attendance upon Saul's officers, replied, "I saw the son of Jesse come to Nob, to Ahimelek the son of Ahitub, who consulted the Eternal for him and gave him provisions and the sword of Goliath the Philistine." The king then sent for Ahimelek the priest, the son of Ahitub, and all his father's clan, the priests at Nob. They all came to the king, and Saul said, "Listen to this, O son of Ahitub!" He replied, "Here I am, my lord." And Saul said to him, "Why have you conspired against me, you and the son of Jesse? You gave him bread and a sword, you consulted God for him, that he might rise against me as an enemy, which he does this day." Ahimelek answered the king, "And which of all your officers is equal to David, a trusted officer, the king's son-in-law, captain of your bodyguard, and honoured in your household? Is this the first time I have consulted God for him? No, no; let not the king accuse his servant or any of my father's clan; your servant has not the slightest knowledge of this affair." But the king said, "Die you must, Ahimelek, you and all your father's clan!" And the king said to his escort, "Wheel round and kill the priests of the Eternal; they were in league with David too, they knew he was running away, and they never

told me!" But the king's officers would not lift their hands to strike down the priests of the Eternal. So the king said to Doeg, "Wheel round and strike the priests down." And Doeg the Edomite wheeled round and struck the priests down; he killed that day eighty-five men who wore the linen sacerdotal apron; he also captured Nob, the town of the priests, giving no quarter, but massacring men and women, children and infants, oxen, asses, and sheep. One of the sons of Ahimelek the son of Ahitub escaped, however, a man called Abiathar. He fled to David, and when Abiathar told David that Saul had slain the priests of the Eternal, David said to Abiathar, "I knew that day, since Doeg the Edomite was there, that he would be certain to tell Saul; I am to blame for the death of all your father's clan. Stay with me, do not fear; whoever seeks your life must seek my life; you are in safe keeping with me."

When David was told that the Philistines were attacking Keilah and plundering the threshing-floors, David consulted the Eternal; he asked, "Shall I go and fight these Philistines?" And the Eternal said to David, "Go and fight the Philistines and rescue Keilah." But David's men said to him, "We are afraid here in Judah; how much more, then, if we go to Keilah against the armies of the Philistines?" So David again consulted the Eternal, and the Eternal replied, "March away down to Keilah, for I will put the Philistines into your hands."

So David and his men went to Keilah; they fought the Phil-

istines, carried off their cattle, and inflicted heavy slaughter on them. Thus David rescued the inhabitants of Keilah. When Saul was told that David had gone to Keilah, Saul said, "God has handed him over to me! he has trapped himself by entering a town with gates and bars." So Saul summoned all the people to war, to go down to Keilah in order to besiege David and his men. David knew the mischief that Saul was plotting was against him, so he said to Abiathar the priest, "Bring the ephôd here" (when Abiathar the son of Ahimelek fled to David to Keilah, he came down with the ephôd in his hand). Then said David, "O Eternal, God of Israel, thy servant has heard for certain that Saul intends to come to Keilah, to destroy the town on my account. Will Saul come down, as thy servant has heard? O Eternal, God of Israel, pray tell thy servant!" The Eternal said, "He will come down." Then said David, "Will the burghers of Keilah hand over me and my men to Saul?" The Eternal said, "They will." So David and his men, about six hundred in number, got away from Keilah and roamed at large; and when Saul was told that David had escaped from Keilah he gave up his expedition. David kept to the fastnesses in the desert, and stayed in the highlands; Saul searched for him every day, but the Eternal did not put him into his hands.

Now David was afraid because Saul had come out to seek his life; David was at Horesha in the desert of Ziph, but Jonathan, Saul's son, went away to David at Horesha and encour-

- 17 aged him from God; "Do not be afraid," he said to him, "the hand of Saul my father will never find you; you shall be king over Israel, and I shall be next you; Saul my father knows that well." So they two made a compact before the Eternal; David remained at Horesha, while Jonathan went away home. Then up came the Ziphites to Saul at Gibeah, saying, "Is not David hiding among us, in the fastnesses at Horesha?"
- 20 Come down then, O king, as is your heart's desire, and it will remain for us to put him into the king's hands." "The Eternal bless you!" said Saul, "you have had pity on me. Now go and make further plans, find out and make sure of the spot where his fleeting foot rests, and who has seen him there; for I am told he is very cunning."
- 23 Be on the alert, then, ascertain all the hiding-places where he lurks, and be sure to come back to me; then I will go with you, and, if he is in the country, I will hunt him through all the divisions of Judah." So they started ahead of Saul for Ziph. David and his men were in the steppes of Maon, in the wady of the Arâbah to the south of the Jeshîmon.
- 25 When Saul and his men went in search of him, David got word of it and went down to the crag that is in the steppes of Maon. On learning this, Saul pursued David into the steppes of Maon; Saul moved along one side of the hill, while David and his men were on the other side, David hurrying in alarm to get away, for fear of Saul, and Saul and his men closing in to capture David and his men—when a messenger reached Saul, saying,
- "Hurry back, for the Philistines have made a raid upon the land!" So Saul returned from his pursuit of David and went to fight the Philistines. Hence the spot was called, "the Crag of Escapes." David retired from it and stayed in the fastnesses of Engëdi. Now, after coming back from his pursuit of the Philistines, Saul was told that David was in the steppes of Engëdi. So Saul took three thousand picked men from all Israel and went in search of David and his men to the east of the Wildgoat crags; on his way he came to some sheepfolds, where there was a cave. Saul went inside to relieve himself. Now David and his men were seated in the recesses of the cave; and David's men whispered to him, "Here is the day on which the Eternal promised that he would put your enemy in your power and let you do what you like to him." But he said to his men, "The Eternal forbid that I should do this to my lord, to the Eternal's anointed!—that I should lift my hand against him, when he is the Eternal's anointed!" With these words David restrained his men and would not let them attack Saul. But David got up and secretly cut off the skirt of Saul's robe, though afterwards David reproached himself for having cut off Saul's skirt. Meanwhile Saul left the cave and went on his way. Then David also got up and went out of the cave, calling after Saul, "My lord king!" When Saul looked back, David bowed his face to the ground and did obeisance. David said to Saul, "Why do you listen to men who tell you that David means to injure

10 you? Why, you see for your-
 self to-day that the Eternal
 put you in my power inside the
 cave; but I refused to kill you,
 I had mercy on you; I said, 'I
 will not lift my hand against
 my lord, for he is the Eternal's
 11 anointed.' Yes, my father, look
 here, look at the skirt of your
 robe in my hand! I cut off the
 skirt of your robe instead of
 killing you; and by that you
 may be sure there is neither
 evil nor guilt on my hands; I
 have not sinned against you,
 though you are scheming to
 12 take my life. May the Eternal
 judge between me and you!
 May the Eternal avenge me
 upon you! But my hand shall
 13 never strike you! As the old
 proverb runs, 'Evil men bring
 evil on themselves'; my hand
 14 shall never strike you. Whom is
 the king of Israel after? Whom
 are you chasing? a cur! a flea!
 15 May the Eternal be judge and
 decide between me and you!
 May the Eternal see to it, and
 defend my cause and free me
 16 from your hand!" When
 David had finished saying this
 to Saul, Saul said, "Is that your
 voice, David my son?" And
 17 Saul wept aloud. "You are a
 better man than I am," he said
 to David; "you have done good
 to me, and I have done evil to
 18 you. And to-day you have
 crowned your kindness to me
 by not killing me when the
 Eternal had put me in your
 19 power—for who lets an enemy
 go scot-free, when he has come
 across him? So may the
 Eternal reward you with good
 for this good you have done to
 20 me! Now I know you are
 certain to be king and that the
 kingdom of Israel is to be settled
 21 fast by you. Swear to me, then,

by the Eternal, that you will not
 cut off my offspring when I am
 gone, and that you will not de-
 stroy my name out of my
 father's clan." David swore 22
 this to Saul; then Saul went
 home, while David and his men
 went up to the fastness.

[[When Samuel died, all Israel 25
 gathered to mourn for him, and
 they buried him in his house at
 Ramah;]] David then moved
 down to the steppes of Maon.
 Now there was a man in Maon 2
 whose business was at Karmel,
 a wealthy man with three thou-
 sand sheep and a thousand
 goats. He was shearing his
 sheep at Karmel. (The man's 3
 name was Nabal and his wife's
 name was Abigail; the woman
 was shrewd and handsome, but
 the man was rough and boorish
 —he was a Calebite.) When 4
 David in the steppes heard that
 Nabal was shearing his sheep,
 David sent off ten young men; 5
 David told the young men to go
 up to Karmel, to Nabal, and
 greet him thus in David's name:
 "Brother, may you prosper, may 6
 your household and all your
 belongings prosper! I hear 7
 you have men shearing. Now
 your shepherds have been beside
 us, and all the time they were
 at Karmel we never jeered at
 them, nor did they miss any-
 thing; ask your young men, 8
 and they will tell you that.
 Let my young men therefore
 find favour with you, for we
 come to you on a feast-day;
 give anything you have at hand
 to your servants and to David
 your son." When David's 9
 young men arrived, they said
 all this to Nabal in the name
 of David. But Nabal started 10
 up and answered David's serv-
 ants, "Who is David? Who

- is the son of Jesse? There are plenty of slaves nowadays all running away from their masters! And I am to take my bread and my wine and the meat I have killed for my own shearers, and give it to men from—I know not where?”
- 11 Then David's young men turned away and went back to tell him all this. “Every man buckle on his sword,” said David to his men. They buckled on their swords, David also buckled on his sword, and about four hundred men followed David, while two hundred remained with the stores. Now one of the shepherd lads had told Abigail the wife of Nabal that “David sent messengers from the steppes to greet our master, and he railed at them.
- 12 But these men were very good to us; we were never jeered at, we never missed anything, when we were beside them, in the fields; all the time we were tending the sheep beside them, they were a protection to us, night and day. Now make up your mind, consider what you should do, for there is trouble brewing against our master and all his household—such an ill-tempered creature he is, no one can say a word to him!”
- 13 Then Abigail quickly took two hundred loaves, two bottles of wine, five roasted sheep, two bushels of parched grain, a hundred bunches of raisins, and two hundred fig-cakes; she put them on asses, and told her young men to go on in front of her, and she would follow (but she did not tell her husband
- 20 Nabal). She was riding on her ass down the side of the hill, when she met David and his men also coming down in her direction. David had been saying, “So it was all for nothing that I guarded that fellow's goods and chattels in the steppes! Not one of his belongings went a-missing, and he has returned me evil for good! God kill David and more than kill him, if I leave the fellow a single male alive by to-morrow morning!” But when Abigail saw David, she hurriedly alighted from her ass, fell on her face before David, and bowed to the ground; she fell at his feet saying, “On me, my lord, on me let the guilt fall! Let your maid-servant address you, pray listen to the words of your maid-servant. Ah, my lord, pay no heed to that worthless creature Nabal—he is like his name. ‘Nabal,’ ‘Churl,’ is his name, and churl is his nature! Your humble servant never saw the young men of my lord, whom you sent—no, my lord, by the life of the Eternal, by your own life, she did not! Now, as the Eternal has kept you from the guilt of bloodshed, from taking revenge with your own hands, may your enemies and those who try to harm my lord fare like Nabal! Here is a present which your servant has brought to my lord; let it be handed to the young men who follow my lord. Pray forgive aught that your humble servant has done amiss; for the Eternal will assuredly found a lasting family for my lord, since my lord is fighting the battles of the Eternal: no evil is to be found in you ever since you were born. Men may rise to pursue you and seek your life, but my lord's life shall be wrapt up safe among the living in care of the Eternal

your God; as for the lives of your enemies, he will fling them away, like stones out of a sling.

30 When the Eternal has done to my lord all the good he has promised, when he has made

31 you prince over Israel, then you will have no qualms of conscience; my lord will not reproach himself for needless bloodshed, for taking his own revenge, and when the Eternal has prospered my lord, pray remember your humble servant."

32 David said to Abigail, "Blessed be the Eternal, the God of Israel, for sending you to meet

33 me this day! Blessed be your tact, blessed be yourself, for saving me this day from the guilt of bloodshed and from

34 avenging myself! For as sure as the Eternal, the God of Israel, lives, who has kept me from harming you, unless you hurried to meet me, Nabal would not have had a single male left

35 him by the morning!" Then David accepted the present she had brought him; he said to her, "Go up to your home in peace; I have listened to your plea and granted your

36 request!" Now when Abigail reached Nabal, there he was, banqueting in his house like a monarch; Nabal was in high spirits, for he was quite drunk, so that Abigail did not tell him anything at all till daybreak.

37 In the morning, when Nabal had recovered from his wine, his wife told him all this, and his spirits sank, he became

38 motionless like stone. Ten days later the Eternal struck

39 Nabal, and he died. When David heard that Nabal was dead, he said, "Blessed be the Eternal, who has avenged my insult upon Nabal and kept his

servant back from evil! The Eternal has made Nabal's evil-doing fall back on his own head." Then David sent an offer of marriage to Abigail, to make her his wife. And when 40 David's servants came to Abigail at Karmel, and said to her, "David has sent us to you that he may make you his wife," Abigail rose and bowed her face 41 to the ground, saying, "Your humble servant here is a slave, ready to wash the feet of my lord's servants!" Then Abigail 42 rose quickly and mounted an ass, followed by five maids in waiting; she followed David's messengers and became his wife. David also took Ahinoam of 43 Jezreël, and they both became his wives (for Saul had given 44 his daughter Michal, David's wife, to Palti, the son of Laish, who belonged to Gallim).

Then the Ziphites came to 25 Saul at Gibeah saying, "Is not David hiding on the hill of Hachilah, overlooking the Jeshimon?" So Saul started 2 and went down to the desert of Ziph, accompanied by three thousand picked men of Israel, to search for David in the desert of Ziph. Saul camped on the 3 hill of Hachilah, overlooking the Jeshimon. David was keeping to the desert, and when he saw that Saul was pursuing him into the desert, David sent 4 out spies and discovered that Saul had reached . . . So 5 David started and reached the spot where Saul had camped. David took a look at the spot where Saul was lying, with Abner, son of Ner, the commander of his army; Saul was lying inside the entrenchment, with the troops posted round him. Then David asked Ahi- 6

melek the Hittite and Abishai, the son of Zeruiah, Joab's brother, "Who will come down with me to Saul, to the camp?" Abishai said, "I will go down
 7 with you." So David and Abishai made their way into the lines by night, and there lay Saul asleep inside the entrenchment, his spear fixed in the ground at his head, and Abner and the troops lying round him!
 8 Then said Abishai to David, "God has put your enemy into your power to-day; do let me pin him to the ground with his own spear! Just one stroke! I will not need to strike him
 9 twice!" But David said to Abishai, "Do not murder him; for who can lay hands upon the Eternal's anointed and be
 10 innocent?" David added, "By the life of the Eternal, the Eternal shall strike him, his day of death shall come, or he shall go into battle and be swept
 11 away. The Eternal forbid that I should raise my hand against the Eternal's anointed! But take the spear at his head and the jug of water, and let us be
 12 off!" So David took the spear and the jug of water from Saul's head, and they went off; no one saw them, no one knew anything, no one awoke, they were all asleep, for a deep sleep from the Eternal had overcome them.
 13 Then David went across and stood on the top of a hill at some distance, with a wide
 14 space between; and David called to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner replied, "Who is that calling?"
 15 And David said to Abner, "Are you not a champion? Who in Israel is like you? Why then have you not kept guard over

your lord the king? Some one got in to murder the king your lord! This is a bad business. 16 By the life of the Eternal, you deserve to die for failing to keep guard over your lord, over the Eternal's anointed! Look here, see where the king's spear is, and the jug of water that was beside his head!" Then Saul 17 recognised David's voice; he said, "Is that your voice, my son David?" David said, "It is my voice, my lord, O king." And he went on: "Why is my 18 lord pursuing his servant? What have I done? What guilt stains my hands? Pray 19 let my lord listen to what his servant says. If it is the Eternal who has roused you against me, may he be propitiated by an offering! But if it be men, a curse on them in the presence of the Eternal!—for they have banished me this day from all contact with the Eternal's own land, bidding me go and worship other gods. Oh, may my blood not fall to the 20 ground far from the Eternal's presence!—for the king of Israel is out to seek my life, like a vulture hunting a partridge on the hills." Then Saul said, "I 21 have done wrong; come back, David my son, I will never hurt you again, since you held my life sacred this day. I have acted senselessly, I have gone far astray." David answered, 22 "Here is the king's spear; let one of the young men come across and fetch it. May the 23 Eternal reward each of us for his honesty and fidelity! The Eternal put you in my power to-day, and I refused to raise my hand against the Eternal's anointed. Now, as I set great 24 store by your life to-day, so

may the Eternal set great store
by my life and rescue me from
25 all distress!" Then said Saul
to David, "A blessing on you,
David my son! You will do
great things, and you are sure to
win." So David went away and
Saul returned home.

27 David said to himself, "I shall
be killed by Saul some day; the
only thing for me is to escape to
the land of the Philistines; then
Saul will despair of searching
for me any longer within the
boundaries of Israel, and I shall
2 escape from his grasp." So
David started across country,
he and the six hundred men
who were with him, and they
went to Achish the son of
3 Maoch, king of Gath. David
stayed with Achish at Gath,
he and his men, every man with
his household, and David with
his two wives, Ahinoam the
Jezreelitess, and Abigail the
Karmelitess who had been Na-
4 bal's wife. When Saul was told
that David had fled to Gath, he
searched for him no longer.
5 Then said David to Achish,
"If you will grant me a favour,
let me settle in one of the towns
in the open country, that I may
stay there. Why should your
servant live in the royal town
6 beside you?" Then Achish gave
him Ziklag; that is why Ziklag
belongs to the kings of Judah
7 to this very day. The length
of time that David stayed at
Ziklag in the open country of
the Philistines was a year and
8 four months. Now David and
his men made raids upon the
Geshurites, the Gizrites, and
the Amalekites, who inhabit
the country stretching from
Telam in the direction of Shur,
towards the land of Egypt.
9 When David conquered a coun-

try he left neither men nor
women alive; he seized sheep,
oxen, asses, camels, and cloth-
ing, and made his way back
to Achish. Achish would ask, 10
"Where have you been raiding
to-day?" David would answer,
"Against the southern part of
Judah," or "against the south-
ern tract of the Jerahmeélites,"
or "against the southern tract
of the Kenites." David never 11
left a man or woman alive, to be
brought to Gath, "in case," he
thought, "they may betray us."
So David acted, such was his
practice all the time he stayed
in the country of the Philistines;
and Achish trusted David, 12
thinking that as he had brought
himself into bad odour with
Israel his own people, he would
always remain his vassal. Dur- 28
ing these days the Philistines
mustered their forces for war,
to fight against Israel, and
Achish said to David, "Be
sure of this, you must march
out with me in the army, you
and your men." "Very well," 2
said David to Achish, "you will
now learn what your servant
can do." So Achish said to
David, "Then I make you cap-
tain of my bodyguard for life."
The Philistines mustered all 29
their forces at Aphek, the Israel-
ites camping beside the foun-
tain at Jezreél. The Philistine 2
tyrants were marching past
by companies and regiments,
David and his men in the
rearguard with Achish, when 3
the Philistine authorities asked,
"Who are these Hebrews?"
Achish said to the Philistine
authorities, "This is David, a
servant of Saul king of Israel,
who has been with me here for
two years; I have never found
anything wrong with him from

the time he joined me up till
 4 now." But the Philistine au-
 thorities were angry with him;
 the Philistine authorities said
 to him, "Send the man back,
 make him return to the post
 you assigned him; he must not
 march down with us to battle,
 lest he thwart us when we are
 at war. How could this fellow
 best appease his master? Surely
 by letting him have the heads
 5 of our men there! Is this not
 the David of whom they sang
 to each other as they danced?—

Saul has slain his thousands,
 David tens of thousands!"

6 So Achish called David. "By
 the life of the Eternal," he said
 "you are an honest fellow, and
 to my mind it is right that you
 should share all my enterprises
 in war, for I have never found
 anything wrong with you from
 the time you came to me up till
 now. But the tyrants do not
 7 approve of you. So go back,
 and go peaceably, not to dis-
 please the Philistine tyrants."
 8 "But what have I done?" said
 David to Achish. "What fault
 have you found with your
 servant all the time I have been
 in your service down to this
 day, that I may not go and
 fight against the enemies of my
 9 lord the king?" Achish an-
 swered David, "I know, you
 are as blameless to my mind as
 an angel of God. But the
 Philistine authorities have de-
 clared that you must not accom-
 10 pany us to battle. So rise in the
 morning, you and the servants
 of your lord who came with you,
 and be off to the place I assigned
 you; harbour no evil design, for
 to my mind you are honest; but
 as soon as you get up in the
 morning, as soon as it is light, be

off." So David made an early 11
 start in the morning, he and his
 men, to return to the land of
 the Philistines. The Philistines
 marched up to Jezreël.

Now by the time David and 30
 his men reached Ziklag on the
 third day, the Amalekites had
 raided the Negeb and Ziklag;
 they had stormed Ziklag and
 burned it down, taking prisoners 2
 the women and all in the town,
 young and old. Instead of kill-
 ing anyone, they carried them
 off and made away. So when 3
 David and his men reached the
 town, there it lay, burned down;
 their wives, their sons, and their
 daughters had been taken pris-
 oners! David's two wives had 5
 also been taken prisoners, Ahi-
 noam the Jezreëlites and Abi-
 gail, once wife of Nabal the
 Karmelite. Then David and his 4
 men wept aloud, till they could
 weep no more. David was in 6
 serious difficulties; the men
 spoke of stoning him, for their
 soul was sore, every man for his
 sons and daughters. But David
 relied on the Eternal his God
 and took courage. He said to 7
 Abiathar the priest, the son of
 Ahimelek, "Bring me the ephôd
 here." So Abiathar brought the
 ephôd to David, and David con- 8
 sulted the Eternal; he asked,
 "Shall I pursue these raiders?
 Shall I overtake them?" The
 answer was, "Pursue them;
 you will be sure to overtake
 them, you will be sure to effect
 a rescue." So David went off, 9
 he and the six hundred men
 who were with him; they
 reached the wady of Besor,
 where those who had to be left
 behind remained; two hundred 10
 were left behind, too tired to
 cross the wady of Besor. Mean-
 time David and four hundred

men went on with the pursuit.
 11 The troops found an Egyptian
 in the prairie, and when they
 12 took him to David, they gave
 him food to eat and water to
 drink, they gave him a piece of
 fig-cake and two clusters of
 raisins; after eating, he revived,
 for he had neither eaten bread
 nor drunk water for three days
 13 and three nights. Then David
 said to him, "To whom do you
 belong? Where do you come
 from?" He said, "I am an
 Egyptian lad, the servant of an
 Amalekite; my master aban-
 doned me because I turned ill
 14 three days ago. We raided the
 southern tract of the Kerêthites,
 the southern tract belonging to
 Judah, and the southern tract of
 Caleb; we also burned down
 15 Ziklag." David said to him,
 "Will you take me down to
 these raiders?" He said,
 "Swear by God that you will
 neither kill me nor hand me
 over to my master, and I will
 take you down to these raiders."
 16 When he took David down,
 there they were, scattered over
 all the country, eating and
 drinking and making merry over
 the enormous spoil they had
 taken from all the land of the
 Philistines and from the land of
 17 Judah! David harried them
 from twilight to evening, in
 order to wipe them out; not a
 man escaped, except four hun-
 dred youths who rode on camels
 18 and got clear away. David re-
 covered all whom the Amale-
 kites had captured; he rescued
 19 his own two wives. None was
 missing, young or old, sons or
 daughters, nothing of the spoil
 or of anything that had been
 captured; David brought it all
 20 back. He also captured all the
 flocks and herds, and the people

drove them in front of him,
 shouting: "This is David's
 spoil!" Then David came to 21
 the two hundred men who had
 been too tired to follow him, so
 that he had to leave them be-
 hind at the wady of Besor; they
 came forward to meet David
 and the troops with him, and
 on drawing near they saluted
 the company. But the scoun- 22
 drels and low creatures in David's
 company all declared, "Since
 they did not march along with
 us, we will not give them any
 of the spoil we have recovered
 —except that every man can
 have his wife and children to
 take home with him." David 23
 said, "You must not do this,
 brothers, after what the Eternal
 has done for us, preserving us
 and handing over the invaders
 to us. Who would obey such an 24
 order? No,

As is the share of the fighting man,
 So is the share of the man who
 stays by the stores;

they shall share alike." From 25
 that day on, he made this a rule
 and precedent for Israel; it is so
 to this day. On arriving at 26
 Ziklag, David sent some of the
 spoil to the sheikhs of Judah,
 according to their towns, saying,
 "Here is a present for you, from
 the spoil of the enemies of the
 Eternal"; he sent this present 27
 to those in Bethûel, to those in
 Ramoth of the Negeb, to those
 in Jattir, to those in Arôer, to 28
 those in Siphmoth, to those in
 Eshtemoa, to those in Karmel, 29
 to those in the towns of the
 Jerahmeêlites and the Kenites,
 to those in Hormah, to those in 30
 Beêrsheba, to those in Ether, to 31
 those in Hebron, and to all the
 places where David and his men
 had been accustomed to stay.

28 When Samuel had died, all
 3 Israel had mourned for him and
 buried him in his own town of
 Ramah. Now Saul had cleared
 the mediums and wizards out of
 4 the country. But when the
 Philistines mustered and went
 into camp at Shunem, and when
 Saul mustered all Israel to en-
 5 camp at Gilboa, Saul was afraid,
 and, his heart trembling with
 terror at the sight of the Philis-
 6 tine army, he consulted the
 Eternal, but the Eternal would
 not answer him either by dreams
 or by the sacred lot or by
 7 prophets. Then Saul said to his
 courtiers, "Find me a witch,
 that I may go and consult her."
 His courtiers said, "There is a
 8 witch at Endor." So Saul, dis-
 guising himself and changing
 his clothes, went with two men
 to the woman by night; he said
 to her, "Inquire for me as a
 medium; bring me up the ghost
 of some one whom I name to
 9 you." The woman said to him,
 "You know what Saul has done,
 cutting mediums and wizards
 out of the country! Why, then,
 are you laying a trap for my life,
 to have me put to death?"
 10 Then Saul swore to her by the
 Eternal, "By the life of the
 Eternal, this will not involve
 11 you in any guilt!" So the
 woman said, "Whom shall I
 bring up for you?" "Bring up
 12 Samuel," he said. The woman
 looked at Saul and screamed;
 the woman said to Saul, "Why
 have you deceived me? You
 13 are Saul!" The king said to her,
 "Have no fear; what do you
 see?" The woman said to Saul,
 "I see a god coming up out of
 14 the earth." He said to her,
 "What is he like?" She said,
 "It is an old man coming up;
 he is covered with a mantle."

So Saul knew it was Samuel;
 he bowed with his face to the
 ground and did obeisance.
 Then Samuel said to Saul, 15
 "Why have you disturbed me by
 bringing me up?" Saul an-
 swered, "I am in deep trouble;
 the Philistines are attacking me,
 and God has abandoned me;
 he answers me no more, either
 by prophet or by dreams; so I
 have called you to tell me what
 to do." But Samuel said, "Why 16
 ask me, when the Eternal has
 abandoned you to side with
 your rival? [[The Eternal has 17
 treated you as he declared by
 me that he would; the Eternal
 has torn the kingdom out of
 your hand and given it to
 David, your neighbour. It is 18
 because you did not obey the
 voice of the Eternal, because
 you did not carry out his fierce
 anger against Amâlek, that the
 Eternal has done this to you
 to-day. And the Eternal will 19
 put Israel along with yourself
 into the power of the Philis-
 tines.]] To-morrow you shall
 fall, with your sons at your side,
 and the Eternal will put the
 army of Israel into the power of
 the Philistines." Saul was over- 20
 come and fell at full length on
 the ground, aghast at what
 Samuel said; there was no
 strength in him, for he had eaten
 nothing all day and all night.
 So the woman went up to Saul, 21
 and, seeing he was in agony, she
 said to him, "Your servant has
 done what you said; I have
 taken my life in my hands and
 done what you told me. Now 22
 do what your servant tells you;
 let me put a bite of food before
 you, that you may eat it and get
 strength for your journey."
 But he refused; he said, "I will 23
 not eat." However, his at-

tendants as well as the woman urged him, and he listened to them; he got up from the ground
 24 and sat on the couch. The woman hurried to kill a fatted calf which she had in the house; she also kneaded some flour, baking unleavened cakes with
 25 it. She put the food before Saul and his attendants; they ate it, rose, and went away that night.
 31 When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount
 2 Gilboa. The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and
 3 Malchishua, Saul's sons. Saul himself was hard pressed in the fight; the archers got at him, and he was badly wounded by
 4 the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not, he was terrified. So Saul took his own sword and fell on
 5 it. And when his armour-bearer saw that Saul was dead, he also fell on his sword, and died with
 6 him. Thus Saul, his three sons, his armour-bearer, and

all his men, died together on the same day. When the men 7 of Israel on the opposite side of the valley and the folk on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and occupied them. Next day, 8 when the Philistines went to strip the slain, they found Saul and his three sons lying dead on mount Gilboa. So they cut off 9 Saul's head and stripped off his armour, sending messengers all round the Philistine country to carry the good news to their idols and people. His armour 10 they placed in the temple of Astartê; his body they exposed on the walls of Beth-shan. But 11 when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the braves 12 set out to march by night, and took the bodies of Saul and his sons from the walls of Beth-shan; when they reached Jabesh, they lamented over them there; then they buried their 13 bodies under the tamarisk-tree at Jabesh, fasting for seven days.

2 SAMUEL

- 1 After the death of Saul, when David had come back from slaying the Amalekites and had been
2 for two days at Ziklag, on the third day a man came from Saul's camp with his clothes torn and earth scattered on his head. When he reached David, he fell to the ground and did
3 obeisance. David said to him, "Where do you come from?"
4 "I have escaped from the camp of Israel," said he. Then David asked him, "Tell me, how did things go?" He replied, "The troops ran away from the fight, many of the troops have fallen, and Saul and his son Jonathan
5 are also dead." [[David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?"
6 And the young man who told him said, "I happened to be on mount Gilboa, and there was Saul leaning on his spear! The chariots and cavalry were close
7 upon him. When he looked behind him, he saw me and called to me. I answered, 'Here I am.' He said to me, 'Who are you?' I said to him, 'I am an
8 Amalekite.' Then he said to me, 'Stand over me and despatch me, for it is dizziness that has seized me—I am quite un-
9 wounded!' So I stood over him and killed him, for I was sure he could not live after he had fallen. I took the crown from his head and the armlet from his arm, and I have brought them here to my lord.]]"
10 Then David caught his clothes and tore them; so did all the
11 men with him; they lamented and wept and fasted till evening for Saul and his son Jonathan and the army of Judah and the house of Israel, because they had fallen by the sword. [[Da- 13
vid said to the young man who told him, "Where do you come from?" "I am the son of a resident alien," he said, "an Amalekite." And David said 14
to him, "Why were you not afraid to lift your hand to destroy the Eternal's anointed?" Then David called one of the 15
young men and said, "Go up to him and strike him down." Then he felled the Amalekite, so that he died. "Your blood 16
be on your own head," said David; "your own lips have borne witness against you, when you said, 'I slew the Eternal's anointed!'"] Then David sang 17
this dirge over Saul and his son Jonathan (it is written in the 18
Book of Heroes); he said:
O Judah, to your crying!
O Israel, to your grief and woe!
On your battle-fields the slain are 19
lying,
and heroes, alas! fallen low.
Tell it not in Gath, 20
proclaim it not in Ashkelon's streets,
lest the daughters of the Philis-
tines rejoice,
lest the daughters of the uncircumcised exult.
Dew never fall on you, hills of 21
Gilboa,
rain never reach you, O death's own field!
For there a hero dropped his shield,
Saul's shield, the armour of the anointed.
From the blood of the slain, 22
from the flesh of the mighty,
never did Jonathan's bow turn back,
nor the sword of Saul unsated.

23 Saul and Jonathan, loved and lovely,
never divided in life or in death!—
swifter than eagles, stronger than lions!

24 Daughters of Israel, wail for Saul,
who decked you in scarlet and jewels,
who adorned your robes with gold!

25 Alas for heroes fallen low
in the thick of the fray!

26 Jonathan slain on the field of battle,
my heart is sore for you,
O Jonathan, my brother!
You were my dear delight,
your love for me was a wonder,
far
beyond a woman's love.

27 Alas for heroes fallen low,
for weapons that once felled the foe!

2 After this David asked the Eternal, "Shall I go up to one of the towns of Judah?" The Eternal said to him, "Go up." Then David said, "Where shall I go up?" "To Hebron," the

2 Eternal answered. So David went up, along with his two wives, Ahinoam the Jezreelitess and Abigail who had been the wife of Nabal the Karmelite.

3 David also took the men who were with him, every man and his household, and they stayed

4 in the citadel of Hebron; then the men of Judah came and anointed David there as king

5 over the house of Judah. When David was told that it was the men of Jabesh-gilead who had buried Saul, he sent messengers to the leading men of Jabesh-gilead, saying, "The Eternal's blessing be on you for having done this kindness to your lord

6 Saul in burying him! So may the Eternal be kind and true to

you! And I will be good to you for having done this. Courage 7 then, be brave! Saul your lord is dead, but the house of Judah has anointed me to be their king."

Now Abner the son of Ner, 8 commander of Saul's army, had taken Saul's son Ishbaal across to Mahanaim, where he made 9 him king over Gilead, the Asherites, Jezreël, Ephraim, and Benjamin, in fact over all Israel. Only the house of Judah adhered to David. [[Ishbaal, Saul's son, 10 was forty years old when he began to reign over Israel, and he reigned two years. The time 11 during which David reigned at Hebron over the house of Judah was seven years and six months.]] Then Abner the son 12 of Ner and the adherents of Ishbaal the son of Saul marched from Mahanaim to Gibeon; Joab the son of Zeruiah and 13 David's adherents also marched out, and met them at the reservoir of Gibeon. The two parties sat down, one on the one side of the reservoir and the other on the other side. Then Abner said to Joab, "Let the 14 young men get up and have a fight before us." "Very well," said Joab. So the young men 15 got up and were numbered off, twelve for Benjamin and Ishbaal the son of Saul, and twelve adherents of David. Each caught 16 his opponent by the head and stabbed him in the side, so that they all dropped together. Hence the spot was called "The Field of Sides" (it is at Gibeon). That day the fight that 17 followed was very fierce, but Abner the son of Ner and the men of Israel were beaten by the adherents of David. The 18 three sons of Zeruiah were there,

Joab, Abishai, and Asahel. Asahel was swift-footed as a wild
 19 deer; so Asahel chased Abner, and as he ran he never turned to right or left in his pursuit of
 20 Abner. Then Abner glanced behind him and said, "Is that you, Asahel?" "Yes," he answered.
 21 So Abner said to him, "Turn to your right or to your left, catch one of the young men and take his spoil." But Asahel would not turn aside
 22 from his chase. Then Abner again said to Asahel, "Turn aside from following me; why should I strike you down? How could I look your brother Joab
 23 in the face after that?" But he would not turn aside. So Abner gave him a backward stroke in the belly, the spear came out at his back, and he dropped dead on the spot.
 [[Everyone who came to the spot where Asahel had dropped
 24 dead, stopped there.]] But Joab and Abishai pursued Abner, and, as the sun was setting, they reached the hill of Ammah east of the road through the
 25 open country of Gibeon, where the Benjamites gathered behind Abner in a solid phalanx drawn up on the top of the hill of Ammah.
 26 Abner called to Joab, "Is the sword to devour for ever? Do you not know the outcome will be bitter? How long will it be before you order the troops to give up pursuing their fellow-countrymen?" "By God's life!"
 27 said Joab, "unless you had said the word, not one of the men would have stopped pursuing his fellow till morning." Then Joab sounded the trumpet, and all the troops stopped; they pursued Israel no longer, they
 28 fought no more. All that forenoon Abner and his men made

their way through the wady of Arâbah, crossing the Jordan and passing right through the ravine till they reached Mahanaim. Joab returned from his
 30 pursuit of Abner, and, when he had mustered all the troops, nineteen of David's adherents were missing, besides Asahel, whereas David's adherents had
 31 killed three hundred and sixty men of Benjamin and of Abner's army. Asahel they lifted, and
 32 buried him in his father's grave at Bethlehem. Then Joab and his men marched all night, and the day dawned on them at Hebron. The war between
 3 Saul's house and David's house went on; but David grew stronger and stronger, while the house of Saul became weaker and weaker.

Sons were born to David at 2 Hebron: his eldest was Amnon, son of Ahinoam the Jezreelitess; his second was Chileab, son of 3 Abigail who had been the wife of Nabal the Karmelite; his third was Absalom, son of Maakah, the daughter of Talmai the king of Geshur; his fourth 4 was Adonijah, son of Haggith; his fifth was Shephatiah, son of Abital; and his sixth Ithream, 5 son of Eglah. . . These were born to David at Hebron.

During the war between the 6 house of Saul and the house of David, Abner strengthened his position in the house of Saul. Thus, Saul had a concubine 7 called Rizpah, the daughter of Aiah, and Abner took her. Ishbaal said to Abner, "Why have you gone in to my father's concubine?" But Abner was fu- 8 rious at what Ishbaal said. "Am I the mere head of a cur?" he asked, "I with all my good service to the house of Saul

your father, to his kinsfolk and his friends, I who have saved you from the grasp of David, that you find fault with me
 9 now about a wench? God kill Abner and worse, if I do not help David to what the Eternal
 10 swore to give him! I will transfer the kingdom from Saul's house, and set up David's throne over Israel and Judah,
 11 from Dan to Beêrsheba!" Ishbaal dared not say another word to Abner; he was afraid of him.
 12 But Abner sent messengers to David at Hebron, saying, "Make a pact with me, and you will get my help in bringing over all
 13 Israel to your side." "Very well," said David, "I will make a pact with you. Only, I make one demand upon you: never appear in my presence unless you bring Saul's daughter, Michal, when you come to see
 14 me." Thereupon David sent messengers to Ishbaal, Saul's son, saying, "Hand me over my wife Michal, whom I bought for a hundred Philistine foreskins."
 15 Ishbaal sent and took her away from her husband Paltiel the son of Laish. Her husband followed her, crying all the way, as far as Bahurim; then Abner said to him, "Back you go!" And back he went.
 17 Now Abner had been in communication with the sheikhs of Israel saying, "You have long wanted David as your king;
 18 now act! The Eternal has promised David, 'By the hand of my servant David I will rescue my people Israel from the power of the Philistines and from the power of all their ene-
 19 mies!'" Abner also talked to the Benjamites, and then Abner went away to Hebron to tell David all that Israel and the

whole house of Benjamin had determined to do. When Abner 20 came to David at Hebron, accompanied by twenty men, David held a feast for Abner and his men. Abner said to 21 David, "I will be off to rally all Israel round my lord the king, that they may make a compact with you, and that you may reign as far as you please." So David dismissed Abner, who went off in peace. Just then 22 the followers of David came in with Joab from a raid, bringing rich spoil with them. Abner was not with David at Hebron, for David had dismissed him, and he had gone in peace. But 23 when Joab and all his force arrived, and when Joab was told that Abner the son of Ner had come to the king, and that the king had dismissed him in peace, Joab went and said to 24 the king, "What is this you have done? Here Abner came to you! Why have you dismissed him, and let him get clean away? You know quite 25 well that Abner the son of Ner only came to deceive you, to note your movements, to find out all you were doing!" Then 26 Joab left David, and sent messengers after Abner, who brought him back from the well at Sirah. (David knew nothing of this.) But when Abner came back to 27 Hebron, Joab took him apart to the side of the town-gate for a quiet talk, and stabbed him there in the belly. So he died for shedding the blood of Asahel, Joab's brother. When David afterwards heard of it, he said, "I and my kingdom are for ever innocent before the Eternal of the murder of Abner the son of Ner. May the doom 29 fall on Joab's head and on all

his father's clan! May Joab's house never lack some one with a running issue, or some leper, or some effeminate creature, or a murdered victim, or a poverty-stricken waif!" [[But Joab and his brother Abishai had murdered Abner because he killed their brother Asahel in the battle at Gibeon.]] Then David ordered Joab and all his troops to tear their clothes, put on sackcloth, and wail in front of Abner's body. King David followed the bier. So they buried Abner at Hebron; the king wept aloud at Abner's grave, and all the troops wept. The king also sang this dirge for Abner:

Was this how Abner had to die,
as dies a godless wretch?
Your hands no man did tie,
none chained your feet!—and
then,
as falls a godless wretch,
you fell to ruthless men!

All the troops wept over him again. And when all the troops went to urge David to take food before the day closed, David swore, "God kill me and worse if I taste bread or anything till sunset!" All the troops marked this, and it pleased them; like all that the king did, it pleased all the troops; all the troops and all Israel were then convinced that the king had nothing to do with the murder of Abner the son of Ner. The king said to his officers, "Do you not know that a prince, a great man, has fallen in Israel to-day? Yet, though he was a royal relative and officer, these sons of Zeruiah were too much for him. May the Eternal requite the wrongdoer for the wrong he did!"

4 When Saul's son, Ishbaal, heard that Abner had died at

Hebron, he lost heart, and all the Israelites were alarmed. He had two men who were captains of guerilla bands, one called Baanah and the other Rechab, sons of Rimmon the Beërothite, who belonged to the Benjamites (Beëroth is included in Benjamin, but the Beërothites fled to Gittaim, where they are resident aliens to this day). [[Jonathan, Saul's son, had a son whose feet were lame. He was five years old when the news came from Jezreël about Saul and Jonathan; so his nurse caught him up and fled. But as she hurried, he fell and became lame. His name was Mephibosheth.]] Well, the sons of Rimmon the Beërothite, Rechab and Baanah, went about midday to the house of Ishbaal, where he was taking his siesta at noon. The doorkeeper of the palace, who had been cleaning wheat, was drowsy and asleep; so Rechab and his brother Baanah slipped into the palace, and stabbed Ishbaal to death as he lay in bed within his chamber; after beheading him, they took his head and made their way all night through the wady of Arābah. They brought Ishbaal's head to David at Hebron, saying to the king, "Here is the head of Ishbaal the son of your enemy Saul, who sought your life! This day has the Eternal avenged my lord the king on Saul and his offspring!" But David said to Rechab and his brother Baanah, the sons of Rimmon the Beërothite, "By the life of the Eternal, who has rescued me from every strait!—when a man told me, 'Saul is dead!' supposing he had brought good news, I seized him and killed him at Ziklag; that was the reward I gave him for

- 11 his good news! And now, when scoundrels have murdered an honest man in bed within his own house, how much more shall I requite you murderers and wipe you off the earth?"
- 12 Then David gave orders to his young men, who killed them, cut off their heads and feet, and hung them up beside the reservoir at Hebron. Ishbaal's head they took and buried in Abner's grave at Hebron.
- 5 [[Then all the clans of Israel came to David at Hebron and said, "Here we are, your own
- 2 bone and flesh! In bygone days, when Saul was king, it was you who led Israel out and in; the Eternal said to you, 'You shall shepherd my people Israel, you shall be prince
- 3 over Israel!'"] Then all the sheikhs of Israel came to the king at Hebron, and king David made a compact with them at Hebron in presence of the Eternal, and they anointed David
- 4 king over Israel. [[David was thirty years old when he began to reign, and he reigned for
- 5 forty years. He reigned over Judah at Hebron for seven years and six months, then in Jerusalem he reigned over all Israel and Judah for thirty-three years and six months.]]
- 17 When the Philistines heard that David had been anointed king over Israel, all the Philistines marched up in search of David. But David heard of it and went down to his stronghold. Meantime the Philistines had gone raiding through the
- 19 valley of Ephraim. So David asked the Eternal, "Shall I attack the Philistines? Wilt thou put them into my hands?" The Eternal said to David, "Attack them, I will certainly put the
- Philistines into your hands." Then David went to Baal-perazim and broke them there. "The Eternal has broken my foes down before me like water bursting a dam!" said David, and he called the spot Baal-perazim (or "lord of bursts"). The Philistines left their gods
- 21 behind them there, and David and his men carried them off. Back came the Philistines to
- 22 the attack, and went raiding through the valley of Rephaim. When David consulted the Eter-
- 23 nal, he was told, "You must not march against them; get round to the rear of them and attack them in front of the balsam-trees. Whenever you hear a
- 24 sound of movement among the tops of the balsam-trees, be quick, and attack, for the Eternal will have gone in front of you to rout the Philistine army." David did as the Eter-
- 25 nal ordered him, and routed the Philistines from Geba as far as to Gezer. Again the
- 21 Philistines were at war with Is-
- 15 rael. When David went down with his troops to camp at Gob and fought the Philistines, up
- 16 started . . . a descendant of the giant-race; his bronze helmet weighed over twelve pounds, he carried a club, and he meant to kill David. How-
- 17 ever, Abishai, the son of Zeruiah, came to the rescue and struck the Philistine down dead. Then David's men swore, "You must never again go into battle with us; you must not let Israel's lamp be extinguished!"
- After this there was another
- 18 fight with the Philistines at Gob where Sibbechai the Hushathite killed Saph, a descendant of the giant-race. There
- 19 was another fight with the

Philistines at Gob, when Elhanan the son of Jair, the Bethlehemite, killed Goliath the Gittite, whose spear had a shaft like a weaver's beam.

20 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the giant-race, 21 defied Israel; but David's nephew Jonathan, the son of 22 Shimei, killed him. These four were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

6 Then David again mustered 1 all the picked men of Israel, 5 thirty thousand of them, and 6 the king and his men went to Jerusalem against the Jebusites, the natives of the country. They told David, "You will never get in here, blind men and cripples could drive you off!" They thought David 7 would never get in. But David did capture the stronghold of Sion (which is David's burg). 8 David's orders for the day were, "Whoever strikes down a Jebusite is liable to death! David has no feud with 'blind men and cripples'!" (Hence the injunction, "blind men and cripples shall not enter the temple.") 9 David took up his residence in the stronghold; he called it "David's burg," and built a wall round the town, starting from the Millo rampart, and also round his own residence. 10 David became greater and greater, for the Eternal, God of hosts, was on his side; and when Hiram the king of 11 Tyre sent messengers to David with cedar logs, carpenters, and masons, who built a palace for 12 him, David realized that the

Eternal had set him to be king over Israel and had exalted his kingdom for the sake of his people Israel.

After David came from Hebron, he took more concubines and wives in Jerusalem, and more sons and daughters were born to David. The following 14 are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. 16

Then David and all the troops 6 with him started for Baal-judah 2 to bring up the ark of God, which belongs to the Lord of hosts who sits enthroned upon the cherubs. They placed the 3 ark of God on a new cart, and brought it from the house of Abinadab on the hill, with Uzza and Ahio, the sons of Abinadab, leading the cart, Uzza walking 4 beside the ark while Ahio went in front. David and all the 5 house of Israel were dancing lustily before the Eternal and singing with lutes, with lyres, with drums, with rattles, and with cymbals. But when they 6 reached the threshing-floor of Nachon, Uzza put out his hand to the ark of God and caught hold of it, because the oxen were slipping; then the anger of 7 the Eternal blazed out against Uzza. God struck him down on the spot . . . and he died on the spot beside the ark of God. David was angry because the 8 Eternal had broken out upon Uzza, and he called the spot Perez-uzza or "Breaking of Uzza"—as it still is called to this day. David was afraid of 9 the Eternal that day; he said, "How can the Eternal's ark ever come to me?" So David 10 was unwilling to take the Eter-

nal's ark into David's burg; he took it aside to the house of
 11 Obed-edom the Gittite. In the house of Obed-edom the Gittite the Eternal's ark remained for three months, and the Eternal blessed Obed-edom and all his
 12 household. Now when king David was told that the Eternal had blessed the household of Obed-edom and all that belonged to him, on account of the ark of God, David went and brought the ark of God up from Obed-edom's house to David's
 13 burg joyfully; as soon as the bearers of the Eternal's ark had gone six steps, he sacrificed an
 14 ox and a fatling; David whirled before the Eternal with all his might in the dance, wearing only a linen kilt round his middle; this was how David and all the
 15 house of Israel brought up the Eternal's ark with shouts and
 16 blasts of the trumpet. As the Eternal's ark entered David's burg, Saul's daughter Michal looked out of the window; and when she saw king David leaping and whirling about in the dance before the Eternal, she despised
 17 him in her heart. After bringing in the ark of the Eternal, they put it in its place, inside the tent pitched for it by David; David sacrificed burnt-offerings and recompense-offerings before the Eternal, and, when he had finished sacrificing the burnt-offerings and recompense-offerings, he blessed the people in the name of the Eternal of hosts
 19 and distributed food among all the people, among the whole multitude of Israel, both men and women, giving each a cake of bread, a slice of meat, and a bunch of raisins. Then the people all went home. David went
 20 home to greet his family. But

Saul's daughter Michal came out to meet David, saying, "Fine honour did the king of Israel gain to-day, exposing himself before women, before his own menials, as any loose fellow would expose himself indecently!" David said to 21 Michal, "It was in the Eternal's presence that I was dancing! Blessed be the Eternal, who chose me rather than your father or any of his family, appointing me prince over Israel the people of the Eternal! When 22 I sport in the Eternal's presence, I count myself too humble for that honour!—I am not honouring myself! And I am to seek honour from the menials you mention—from slave-girls like these?" So, to the day of her 23 death, Saul's daughter Michal had no children.

After the king had taken up 7 residence in his palace, and the Eternal had given him rest from his enemies all round, the king 2 said to the prophet Nathan, "Here I stay in a house of cedar, while God's ark is inside the curtains of a tent!" Nathan 3 said to the king, "Go and do whatever is in your mind, for the Eternal is with you." But 4 that very night the word of the Eternal came to Nathan: "Go 5 and give my servant David this message from the Eternal. 'Are you to build me a temple to stay in? I have never stayed in a 6 temple, not from the day that I brought the Israelites out of Egypt down to this day; I have always had my Dwelling in a tent. Wherever I moved with 7 all the Israelites, did I ever ask a single one of Israel's leaders, whom I ordered to rule my people Israel, why they had not built me a house of cedar?' No, 8

- give my servant David this message from the Lord of hosts: 'I took you from the pasture-land, from tending sheep, that you should be prince over my people, over Israel; I have been with you wherever you went, to cut off all your enemies before you; and I will make you famous like the great men upon earth; I will fix a place for my people Israel and plant them firm within their place, till they are never unsettled again—violent men shall no longer distress them as they have done in bygone days, ever since I had to raise up champions for my people Israel: I will give them rest from all their enemies.' The Eternal also tells you that the Eternal will build up a house, a family for you. 'When all your days are done and you sleep with your fathers, I will raise your offspring, born of your body, and establish their dynasty. [[Your son shall build a temple for my name, and I will establish his royal throne for all time.]]
- To them will I be a father, to me they shall be sons; when they go astray, I will punish them as men are punished, with the stripes of the sons of Adam;
- but I will not withdraw my kindness from them, as I withdrew it from him who was before you;
- your house and your kingdom shall stand secure before me for all time, for all time shall your throne be established."
- Thus did Nathan speak to David, in terms of all these words and of all this vision. Then king David went in and sat down before the Eternal, saying, "Who am I, O Lord Eternal, and what is my house, that thou hast brought me thus far, Lord Eternal? And thou hast reckoned this a small favour! Thou hast gone on to speak of thy servant's house for ages to come, and shown me a long line of generations. What more need David say to thee? Thou knowest thy servant; thou hast promised to glorify thy servant, and from thine own heart hast thou acted in letting thy servant see all this great future. Great thou art, O Lord Eternal, for there is none like thee, there is no god save thee, that we have ever heard of. And what other nation on earth is like thy people Israel? What nation did a god go and redeem to be a people for himself, to win a name for himself, by doing great and terrible exploits on their behalf, by driving out a people and their gods before his own people? Yet thou hast established thy people Israel to be thine own people for ever; and thou, O Eternal, hast become their God. Now, O Lord Eternal, confirm for ever thy promise to thy servant and his house, and do as thou hast said, that thy renown may be great for ever, when men say, 'The Lord of hosts is God over Israel,' the family of thy servant David being established before thee. O Lord of hosts, God of Israel, thy servant has ventured to offer this prayer to thee because thou hast revealed to thy servant that thou wilt build him up a family. Lord Eternal, thou art God, thy words are true, and thou hast made this kind promise to thy servant! May it please thee to bless the family of thy servant, that it

may continue in thy presence always! For thou hast said the word, O Eternal. May the family of thy servant be blessed for ever with thy blessing!"

8 After this David defeated the Philistines and subdued them; he took the supreme power from
2 the Philistines. When he defeated Moab, he arranged the natives in lines, making them lie down on the ground; two lines of them were put to death, and one line spared alive. This made the Moabites subject to David; they brought him tribute.
3 Then David defeated Hadadezer the son of Rehob, king of Zobah, as he went to set up his trophy of victory on
4 the Euphrates; from him David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses except enough for a
5 hundred chariots. When the Aramæans of Damascus came to the aid of Hadadezer king of Zobah, David killed twenty-
6 two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him
7 victory. David took the golden shields worn by Hadadezer's officers and brought them to
8 Jerusalem; king David also took a large quantity of bronze from Tibhath and Beërothai, towns
9 belonging to Hadadezer. And when Toû the king of Hamath heard that David had defeated all the forces of Hadadezer,
10 Toû sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Ha-

dadezer had been at war with Toû. Hadoram brought with him silver, gold, and bronze ware, which king David dedi- 11 cated to the Eternal along with the silver and gold he had dedicated as spoils from all the nations he had subdued, from Edom, Moab, the Am- 12 monites, the Philistines, and Amâlek, besides the spoil of Hadadezer son of Rehob, king of Zobah. David thus won a 13 name for himself. On returning, he killed eighteen thousand Edomites in the wady of Salt, and posted garrisons all over 14 Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory.

David reigned over all Israel; 15 David himself administered justice and the law to all his people, Joab the son of Zeruïah was in 16 command of the army, Jehoshaphat the son of Ahilud was chancellor, Abiathar the son of Ahimelek (the son of Ahitub) and Zadok were his priests, 17 Sousa was secretary, Benaïah 18 the son of Jehoiada was in command of the foreign body-guard, and David's sons were priests.

Then David asked, "Is any- 9 one left of Saul's family, that I may be kind to him for the sake of Jonathan?" Now there 2 was a retainer belonging to Saul's household, Ziba by name; so they called him to David, and the king said to him, "Are you Ziba?" "I am at your service," he replied. The king 3 said, "Is there no one belonging to Saul's family, that I may show him God's kindness?" Ziba said to the king, "There is a son of Jonathan still alive, who is lame." "Where is he?" 4 said the king; and Ziba told the

king, "He is in the house of
 Machir the son of Ammiel, at
 5 Lo-dēbar." So king David sent
 to fetch him from the house of
 Machir the son of Ammiel at Lo-
 6 dēbar. When Mephibosheth
 the son of Jonathan, the son of
 Saul, came to David, he fell on
 his face and did obeisance.
 "Mephibosheth!" said David.
 He answered, "Here is your
 7 servant!" Then David said to
 him, "Have no fear; I will cer-
 tainly be kind to you for the
 sake of your father Jonathan;
 I will restore to you all the
 ancestral land of Saul, and you
 shall always have a place at my
 8 table." Mephibosheth did obei-
 sance, saying, "What is your ser-
 vant, that you should look at
 9 such a cur as myself?" But the
 king called to Ziba, Saul's re-
 tainer, "I have assigned to your
 master's son all the property of
 10 Saul and his whole family. You
 must work the land for him,
 you and your sons and your
 servants, and bring in the prod-
 uce, that your master's son
 may have food to eat—though
 Mephibosheth, your master's
 son, shall always have a place
 at my table." (Ziba had fifteen
 11 sons and twenty servants.) So
 Ziba said to the king, "Your
 servant will do exactly as my
 lord the king has given orders
 to his servant." Thus Mephib-
 osheth had his place, like one
 of the king's sons, at David's
 12 table (Mephibosheth had a
 young son, called Mica), and all
 who stayed in Ziba's house were
 13 Mephibosheth's servants. As
 Mephibosheth had always a
 place at David's table, though
 he was lame, he resided at
 Jerusalem.

10 It was after this that the
 king of the Ammonites died, and

his son Hanun reigned instead
 of him. David thought, "I will 2
 be kind to Hanun the son of
 Nahash, as his father was kind
 to me." So David sent some of
 his officers to condole with him
 over his father's death. But
 when David's officers reached
 the land of the Ammonites, the 3
 Ammonite princes said to
 Hanun their lord, "Do you
 imagine David is paying respect
 to your father in sending you
 this message of sympathy? Has
 not David sent you his officers
 in order to explore the town, to
 spy it out, and overthrow it?"
 Then Hanun seized David's 4
 officers, shaved off one side of
 their beards, cut their robes in
 two, as far as the waists, and
 sent them off. When David 5
 heard this, he sent to meet the
 men—for they were terribly
 ashamed. "Stay at Jericho,"
 said the king, "till your beards
 grow; then come home." When 6
 the Ammonites found they were
 in bad odour with David, the
 Ammonites sent and hired the
 Aramæans of Beth-rēhob and the
 Aramæans of Zobah, twenty
 thousand infantry, as well as the
 king of Maakah with a thousand
 men, and the men of Tob
 amounting to twelve thousand
 men. On hearing this, David 7
 despatched Joab and all the
 army with the veterans. The 8
 Ammonites marched out and
 formed up at the entrance to
 the town, while the Aramæans
 from Zobah and Rēhob, with the
 men of Tob and Maakah, posted
 themselves apart in the open
 country. Joab, seeing that he 9
 was threatened both in front
 and in the rear, selected all the
 picked men of Israel and arrayed
 them against the Aramæans; the 10
 rest of the troops he put in

charge of his brother Abishai, arraying them against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your aid. Courage! let us play the man for our people and the ark of our God! And may the Eternal do what he deems right!" Then Joab and his force moved forward to engage the Aramæans, who fled before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before Abishai, and got inside the town. So Joab returned from his attack upon the Ammonites and came to Jerusalem. [[When the Aramæans saw they had been defeated by Israel, they mustered; Hadadezer also sent and brought out the Aramæans from across the Euphrates, and they all went to Helam, headed by Shobak the general of Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and went to Helam. The Aramæans drew up for battle against David and fought with him, but the Aramæans fled before Israel; David destroyed seven hundred chariots and forty thousand infantry, and he struck down Shobak the general of their army, so that he died on the spot. Then all the kings who were subject to Hadadezer, seeing that they were defeated by Israel, made peace with Israel and became subject to them. After this, the Aramæans were afraid to help the Ammonites.]] Next spring, at the season when the first messengers of David had' started, David despatched Joab and his troops (the whole army of Is-

rael), who devastated Ammon and besieged Rabbah. David, however, remained at Jerusalem.

One afternoon David got up from his siesta and took a walk on the roof of the royal palace. From the roof he saw a woman bathing. She was a very beautiful woman to behold, and David sent to make inquiries about her. Some one said, "That must be Bathsheba, daughter of Eliam, the wife of Uriah the Hittite!" So David sent messengers to take her; she came to him and he lay with her (as she was cleansed from her impurity); then she went home. When the woman conceived, she sent and told David, "I am with child." So David said to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David, and when Uriah came to him, David asked how Joab was, and the army, and how the war was going; then said David to Uriah, "Go home and enjoy yourself." So Uriah left the king's house, and a share of food from the king was sent after him. But Uriah slept at the gate of the king's house, along with all his lord's courtiers; he would not go down to his own house. When David was told that Uriah had not gone down to his house, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" But Uriah said to David, "The ark and Israel and Judah are inside tents; my master Joab and my lord's officers are camping in the open; and am I to go to my house and eat and drink and lie with my wife? By the life of the Eternal, and by your own life, I cannot!"

12 Then David said to Uriah, "Stay on here to-day, and I will dismiss you to-morrow." So Uriah remained in Jerusalem that day.

13 Next day, on David's invitation, he ate and drank in David's presence till David made him drunk; but in the evening he went to his couch beside the courtiers of his lord, he did not

14 go down to his own house. In the morning David wrote a letter to Joab and sent it by Uriah.

15 In the letter he wrote, "Put Uriah in the front line, where the fight is hardest, and then retire, leaving him in the lurch to be struck down and killed."

16 So, in beleaguering the town, Joab put Uriah where he knew

17 brave men were engaged. And when the townsfolk sallied out to fight with Joab, some of David's troops fell, and Uriah the

18 Hittite also fell. Then Joab sent to tell David all about the fighting; he ordered the messenger,

19 "When you have finished telling the king about the fighting, if the king's anger is stirred,

20 if he asks you, 'Why did you go so near the town to fight? Did you not know they would shoot

21 from the wall? Who killed Abimelek the son of Jerubbaal? Did not a woman fling a millstone on him from the wall, so that he died at Thebez? Why did you go near the wall?'—then you must say, 'Your servant Uriah the Hittite is dead also!'"

22 So Joab's messenger went to the king at Jerusalem. When he told David all the news of the fighting, as Joab had ordered him, David was furious with Joab; he said to the messenger, "Why did you go close up to the town to fight? Did you not know they would shoot you from the wall? Who

killed Abimelek the son of Jerubbaal? Did not a woman fling a millstone from the wall, so that he died at Thebez? Why did you go close up to the wall?" Then the messenger

23 said to David, "Because the men had made a sally and attacked us in the open; we drove them back to the entrance of the gate, and then the archers

24 shot from the wall at your troops; some of the king's soldiers died, and your servant Uriah the Hittite is dead also."

David said to the messenger,

25 "Tell Joab, 'Let not this vex you; the sword slays one as well as another. Press your attack on the town and storm it'; tell Joab that, to encourage him."

When Uriah's wife heard that

26 her husband Uriah was dead, she wailed for her husband; but,

27 when the mourning was over, David sent and had her brought to his house; she became his wife and she bore him a son. Now what David had done displeased the Eternal, and the

12 Eternal sent Nathan to David. Nathan went to him and said, "There were two men in one town, a rich man and a poor

2 man. The rich man had many

3 sheep and cattle; the poor man

3 had nothing but a single ewe lamb which he had bought; he fed it, and it grew up with him and his children, it used to eat his own morsels and drink from his cup and nestle in his bosom, just like a daughter. Now a

4 traveller came to visit the rich man, and the rich man spared his own sheep and cattle when he had to make provision for the traveller who had come to visit him; he took the poor man's lamb and prepared that for his visitor." David's anger

5

6 blazed furiously against the man. "By the life of the Eternal!" he said to Nathan, "the man who did that deserves to die; he must give back seven
 7 lambs, because he spared what belonged to himself!" Nathan said to David, "You are the
 8 man! Here is what the Eternal, the God of Israel, says: 'I anointed you king over Israel, I rescued you from the power
 9 of Saul, I gave you your master's house and let you embrace your master's wives, I gave you the house of Israel and of Judah; if all that is not enough, I would
 10 add as much again! Why have you defied the Eternal by doing evil in his sight? You have had Uriah the Hittite put to death by the sword, you have taken his wife to be your wife, and had him slain by the sword of
 11 the Ammonites. Therefore the sword shall never depart from your house, because you have defied me and taken the wife of Uriah the Hittite to be your
 12 wife.' Here is the Eternal's sentence: 'I will stir up evil against you out of your own household, I will take your wives from under your eyes and let your fellow have them; he shall lie with your wives in
 13 the sight of this sun; for you did it secretly, but I will do this in front of all Israel and in sight of the sun.'" David said to Nathan, "I have sinned against the Eternal." And Nathan said to David, "The Eternal has taken away your sin, you are not
 14 to die; but, since you scorned the Eternal by doing this, the child born to you must die."
 15 Then Nathan went home. And the Eternal struck the child that Uriah's wife had borne to
 16 David; the child fell ill, and

David implored God for the boy, fasting and lying indoors on the ground all night. The 17 sheikhs of his household stood over him to raise him from the ground, but he would neither get up nor eat with them. On 18 the seventh day the boy died. David's courtiers were afraid to tell him that the boy was dead; they argued, "When the boy was still alive, we spoke to him, and he would not listen to us. How can we tell him that the boy is dead? He will do something desperate to himself!" But when David noticed 19 the courtiers whispering together, David saw that the boy was dead. So David asked his courtiers, "Is the boy dead?" "He is dead," they answered. Then David got up from the 20 ground; he washed and anointed himself, and after changing his clothes he went to the house of the Eternal and worshipped; after that, he went home, asked for food, which they set before him, and ate it. His courtiers 21 said to him, "What is the meaning of this? You fasted and wept for the boy, when he was still alive; and when the boy died, you got up and took food!" He replied, "When the 22 boy was still living, I did fast and weep; I thought, 'Who knows if the Eternal may not have mercy and allow the boy to live?' But now that he is 23 dead, why should I fast? Can I bring him back again? No, I am going to him, but he will never come back to me." Then 24 David consoled his wife Bathsheba; he went in to her and lay with her, and she bore a son whom he named Solomon. As the Eternal loved him, he 25 sent a message by the prophet

Nathan, and, by order of the Eternal, the child was called Jedidiah, or "Loved by the Eternal."

26 [[Joab attacked Rabbah, that belonged to the Ammonites, and captured the fort protecting
27 the water-supply. Then Joab sent messengers to tell David, "I have attacked Rabbah, I have captured the fort protect-
28 ing the water-supply; now muster the rest of the troops, besiege the town and capture it, lest I capture the town myself and have it called after me."
29 So David mustered all the rest of the troops, went and attacked
30 Rabbah, and captured it. He took the golden crown from the head of Milkom the idol, weighing about a hundred pounds; it contained a jewel, which was placed on David's
31 head. He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and iron axes and made them labour at brick-making. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.]]

13 After this, David's son Amnon fell in love with a beautiful sister of David's son Absalom,
2 whose name was Tamar. Amnon was so upset by his passion for his sister Tamar, that it made him ill—for she was a virgin, and it seemed to Amnon impossible to get hold of her.
3 But Amnon had a friend called Jonadab, the son of David's brother Shimeah. Jonadab was
4 a shrewd fellow; he said to Amnon, "Why are you so ill, my prince, morning after morning? Will you not tell me?" Amnon said to him, "I am in

love with Tamar, the sister of my brother Absalom." So 5
Jonadab said to him, "Lie down on your bed, and pretend to be ill. When your father comes to see you, say to him, 'Let my sister Tamar come and give me something to eat; let her prepare the food before my eyes, that I may see what it is and eat from her hand.'" Then 6
Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Let my sister Tamar come and make one or two cakes, the shape of a heart, before my eyes, that I may eat them from her hand." So 7
David sent home for Tamar, bidding her go to her brother Amnon's house and prepare some food for him. Tamar went 8
to her brother Amnon's house, where he was lying in bed; she took and kneaded some dough, made some cakes while he looked on, and baked the cakes. Then she called the attendant, 9
who dished the cakes before Amnon. But he would not eat them. "Let everyone leave me," said Amnon. So they all withdrew. Then Amnon said to 10
Tamar, "Bring the food into the bedroom, that I may take it from your own hand." Tamar took the cakes she had made, and brought them to her brother Amnon inside his bedroom. As 11
she brought the food to him, he caught hold of her and said to her, "Come, lie with me, my sister!" "No, my brother," 12
she answered, "do not violate me; this sort of thing is not done in Israel; do not be so profligate! Where could I carry 13
my shame? And you, you would be like a profligate creature! Pray speak to the king;

he will not prevent you mar-
 14 rying me." But he would not
 listen to her; being stronger
 than she was, he overpowered
 15 her and lay with her. Then
 Amnon hated her fiercely; the
 hate he now felt for her was
 greater than the love he had
 felt for her. "Begone!" said
 16 Amnon to her. But she said to
 him, "No, my brother; to send
 me away, this is a fouler wrong
 than the first wrong you did
 me." But he would not listen
 17 to her; he called his attendant
 and said, "Put out this wench,
 and bolt the door behind her!"
 So the attendant put her out,
 and bolted the door behind her.
 18 Tamar was wearing a robe with
 long sleeves (for this used to be
 19 the dress of princesses); she
 flung ashes on her head, tore
 the robe with long sleeves that
 she was wearing, laid her hand
 on her head, and went off crying
 20 aloud. Her own brother Absa-
 lom said to her, "So your
 brother Amnon has been with
 you? Hush, my sister! he is
 your brother; do not take the
 wrong to heart." Then Tamar
 lived on in the house of her
 brother Absalom, all forlorn.
 21 When king David heard about
 it all, he was furious, but he
 would not punish Amnon his
 son; he loved him, because he
 22 was his eldest son. As for
 Absalom, he said not a word to
 Amnon, good or bad; he hated
 Amnon, because he had violated
 his sister Tamar.
 23 Two years later, Absalom
 had men shearing sheep at Baal-
 hazor near Ephraim, and Absa-
 lom invited all the king's sons;
 24 Absalom went and said to the
 king, "Your servant has men
 shearing sheep; let the king and
 all his officers come with your

servant." But the king said to 25
 Absalom, "No, my son, not all
 of us; we might be a burden to
 you." Absalom pressed him,
 but he would not go; he simply
 gave him his blessing. Then 26
 Absalom said, "Well, if not, let
 my brother Amnon come with
 us." "Why should he go with
 you?" said the king. But Ab- 27
 salom pressed him, till he let
 Amnon and all the king's sons
 go with him. Absalom made 28
 a feast like a royal feast for
 them, and ordered his servants,
 "See to it, when Amnon's spirits
 are flushed with wine, as soon
 as I tell you to 'strike Amnon,'
 see and kill him. Have no fear;
 have not I ordered you? Cour-
 age, be brave!" So Absalom's 29
 servants did to Amnon what
 Absalom had ordered. Where-
 upon all the king's sons got up
 and, mounting their mules, fled.
 While they were on the road, 30
 news reached David that Absa-
 lom had murdered all the king's
 sons, and that not one was left.
 The king rose and tore his 31
 clothes; then he threw himself
 on the ground, while all his
 courtiers standing by tore their
 clothes. But Jonadab, the son 32
 of David's brother Shimeah, de-
 clared: "Let not my lord imag-
 ine that all the young men, the
 king's sons, are murdered; Am-
 non alone is dead, for ever since
 Amnon violated Absalom's
 sister Tamar, there has been a
 scowl on the face of Absalom.
 Let not my lord the king take 33
 it to heart, as if all the king's
 sons were dead; Amnon alone
 is dead, the rest of his brothers
 are safe." Just then the senti- 34
 nel raised his eyes, and there he
 saw a crowd of people coming
 down the descent on the Beth-
 horon road! So the sentinel 35

went and told the king, "I see men coming down from the Beth-horon road along the hill."

"There!" said Jonadab to the king, "the king's sons are coming; it is just as your servant
36 said." He had no sooner ended than the king's sons arrived and wept aloud; the king also wept bitterly, and so did all his courtiers.

King David lamented for his
37 son day after day. Meantime Absalom fled to Talmai the son of Ammihud the king of Geshur,
38 where he remained for three
39 years. Then king David's heart yearned for his son Absalom, since he was now consoled for
14 the death of Amnon. And when Joab the son of Zeruah noticed

that the king's mind was favour-
2 ing Absalom, Joab sent to Tekoa and fetched a clever woman, saying to her, "Pretend to be a mourner, put on mourning garments, do not anoint yourself with oil but make yourself like a woman who has mourned
3 many a day for the dead; then go in to the king, and say this
4 to him" (and Joab put the words in her mouth). So the Tekoite woman went to the king, fell on her face to the ground, and did obeisance. "Help, king, help!" she cried.

5 The king said to her, "What ails you?" She replied, "Truly I am a widow, my husband is
6 dead. Your servant had two sons, and the pair of them quarrelled in the field, where there was no one to interfere; the one knocked the other down and
7 killed him. And now the whole clan has risen against your servant; they insist, 'Give up the man who killed his brother, that we may put him to death in recompense for the life of his

brother whom he killed'—and that will finish off the pair! In this way they will extinguish the only coal remaining on my hearth, and my husband will be left with neither name nor kin on earth. That is why I
15 have come to make this appeal to the king, because the people terrified me; so your servant thought, 'I will speak to the king; perhaps the king will do what his servant asks. The
16 king will listen, and rescue his servant from the power of the man who is trying to sweep me and my son out of the Eternal's heritage.' Your servant thought 'The word of my lord the king
17 will set my mind at rest, for my lord the king is like God's own angel, able to distinguish right from wrong.'"

The king said, 8 "Go home, and I will issue orders about your case." Said 9 the Tekoite woman to the king, "My lord the king, the guilt be on me and on my father's house! The king and his throne shall be guiltless." The king said, "Who-
10 ever brings a charge against you, fetch him here and he shall never touch you again!" She
11 said, "Let the king swear by the Eternal thy God that the avenger of blood is not to destroy, that they are not to massacre my son!" "By the life of the Eternal!" he said, "not a hair of your son's head shall fall to the ground." Then
12 the woman said, "Pray let your servant say one word to my lord the king." "Say on," he replied. So the woman said, 13 "And why are you acting against God's people in the very same way? In issuing this decision for me, the king convicts himself by refusing to take his own banished back again. We
14

men and women die; we are like water spilt upon the ground, which never can be gathered up again. But if a man devises means for restoring a banished person, God will not take away
 18 that man's life." Then the king charged the woman, "Do not conceal from me," he said, "what I ask you." The woman
 19 said, "Let my lord the king say on." "Was Joab working with
 20 you in all this?" the king asked. "As sure as you are alive, my lord the king," said the woman, "I cannot get away from what
 21 my lord the king has said: your servant Joab did order me, he did put all these words in the
 22 mouth of your servant. It was to change the position of affairs that your servant Joab acted
 23 thus. My lord the king is wise, wise like God's own angel; he knows all things on earth!"
 24 Then the king said to Joab, "Hereby I grant this, your request; go and bring back the
 25 young man Absalom." Joab fell on his face to the ground and did obeisance, blessing the king. "To-day," said Joab, "your servant knows he has
 26 your approval, my lord, O king, since the king has granted the request of his servant." Then Joab went off to Geshur. He brought Absalom back to Jeru-

salem, but the king said, "Let him live apart in his own house; he is not to see my face." So Absalom lived apart in his own house; he did not see the king's face. [[No one in all Israel was so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was not a blemish on his body. When he shaved his head—and he used to cut his hair at the end of every
 year (he cut it because he felt it heavy)—he would weigh his hair, which scaled four pounds, by the royal standard of weights. Absalom had three 27 sons born to him, and one daughter called Tamar—she was a beautiful woman.]] For 28 two years Absalom resided in Jerusalem without seeing the face of the king. Then Absa- 29 lom sent for Joab, that he might send Joab to the king, but Joab would not come. He sent a second time, but Joab would not come. So he said to his serv- 30 ants, "There is Joab's field, close to mine, and he has barley in it; go and set it on fire." Then Joab's servants came to him with their clothes torn, saying, "Absalom's servants have set the field on fire." Joab got up 31 and went to Absalom in his house. "Why have your servants set my field on fire?" he asked. Absalom said to Joab, 32 "I sent for you, telling you to come here that I might send you with this message to the king, 'Why have I come from Geshur? better be there still!' Come, let me see the king's face: if I am guilty of anything, he can kill me!" So Joab went and 33 told the king, and he summoned Absalom, who went to the king and bowed with his face to the ground before the king; then the king kissed Absalom.

Later on Absalom procured a 15 chariot and horses, with fifty men to run in front of him. Absalom also used to rise early and stand at the entrance to the city gate; and, whenever any man came with a case for the king to decide, Absalom would summon him, saying, "What town do you belong to?" When the man replied, "Your servant belongs

to such and such a clan of Israel," Absalom would say,
 3 "Your case is good and just, but no one has been deputed
 4 by the king to hear you." Absalom would add, "O that I were appointed judge in the land, so that anyone with a case or plea might come to me! I would see that he got justice!"
 5 Also, whenever a man approached to do obeisance, he would put out his hand and
 6 catch him and kiss him. Absalom did all this to the Israelites who came to the king for justice, and in this way Absalom beguiled the men of Israel.
 7 Four years later Absalom said to the king, "Pray let me go to Hebron and pay a vow I made
 8 to the Eternal. When I was staying at Geshur in Aram, your servant made this vow: 'If the Eternal does restore me to Jerusalem, I will offer worship to the Eternal at Hebron.'" The king said to him
 9 "Go with my blessing." So Absalom went off to Hebron,
 10 sending emissaries all over the clans of Israel with this message, "As soon as you hear the bugle blow, shout 'Absalom is king at
 11 Hebron!'" Now Absalom was accompanied by two hundred men from Jerusalem, who had been invited by him as his guests; they went in all innocence, knowing nothing what-
 12 ever about the business. But during the coronation-sacrifices Absalom summoned Ahithophel the Gilonite, David's counsellor from Giloh, and the conspiracy grew stronger, the number of people who joined Absalom in-
 13 creased. Then a messenger reached David, saying, "The heart of the Israelites has gone
 14 after Absalom." David said to

all his officers round him in Jerusalem, "Let us be up and off; else we shall never escape from Absalom! Quick, away, in case he overtakes us rapidly and ruins us by sacking the city!" The king's officers an- 15
 swered the king, "Your servants are ready to do whatever our lord the king decides." So the 16
 king went away, with all his household, leaving the concubines to look after the palace. The king and all his attend- 17
 ants halted at the last house on the road, while all the troops 18
 marched past him, along with all the foreign body-guard and the six hundred men who fol-
 lowed Ittai the Gittite. "Why 19
 are you coming with us?" said David to Ittai the Gittite; "go back and stay with the king, for you are a foreigner, an exile from your own land. You only 20
 arrived the other day; and am I to make you wander about with us to-day, when I know not where I am going? Go back and take your fellow-countrymen with you; and may the Eternal prove kind and loyal to you!" But Ittai answered the 21
 king, "As surely as the Eternal lives, as surely as my lord the king lives, wherever my lord the king may be—for death or life—there must your servant be." So David said to Ittai, "Pass 22
 forward, then," and Ittai the Gittite passed forward, he and all his men and all the children that were with him. All the 23
 country wept aloud as they passed. In the Kidron-ravine the king halted while all the troops marched past him on the road. With them were Zadok 24
 and Abiathar, who carried the ark of God; they set it down till the troops had all passed out

25 of the city. But David said to Zadok and Abiathar, "Take the ark of God back to the city. If I find favour with the Eternal, he will bring me back to let me see the ark and its abode; but if he says, 'I take no pleasure in you,' then here I am, let him do what he likes to me!" Then the king added, to Zadok and Abiathar, "Come, go back to the city in peace with your two sons, Ahimaaz your son, Zadok, and Jonathan the son of Abiathar; I intend to wait at the fords of the Desert, till you let me hear some news." So Zadok and Abiathar carried the ark of God back to Jerusalem, and remained there. Then David mounted the ascent of Olivet, weeping as he went, his head shrouded and his feet bare. All the troops with him also had their heads shrouded, and mounted the ascent weeping as they went. When David was told that Ahithophel was among the conspirators with Absalom, David said, "O Eternal, turn Ahithophel's advice into folly!" On reaching the summit where God was worshipped, Hushai the Archite came to meet David with his tunic torn and with earth scattered over his head. "If you go with me," said David, "you will only be a burden to me; but if you go back to the city and say to Absalom, 'My lord king, I will be your servant; once I was your father's servant, now I will be yours,' you can help me to baffle the policy of Ahithophel. Have you not Zadok and Abiathar the priests with you there? Whatever news you get from the king's palace, tell it to Zadok and Abiathar the priests; they have got two sons with them,

Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; you can send me any news you hear by them." So Hushai, David's friend, went to the city, entering Jerusalem just as Absalom arrived.

David was a little beyond the summit when Ziba the servant of Mephibosheth met him with a pair of asses saddled, carrying two hundred loaves of bread, a hundred bunches of raisins, a hundred fruit-cakes, and a bottle of wine. "What are you doing with these?" said the king to Ziba. Ziba answered, "The asses are for the king's household to ride on, the bread and fruit are food for the troops, and the wine is to be drunk by any who faint in the desert." "And where is your master's son?" said the king. Ziba said to the king, "He is staying yonder at Jerusalem; he thinks the house of Israel will give him back his father's kingdom to-day." So the king said to Ziba, "All is now yours that belonged to Mephibosheth!" Ziba said, "I bow in humble gratitude. May I continue to find favour with you, my lord king!"

When king David reached Bahurim, out came a man belonging to Saul's own clan, called Shimei, the son of Gera, and as he came he cursed; he flung stones at David, at all his officers, at all the troops, and at all the veterans right and left of the king. As he cursed he shouted, "Begone, begone, you bloody rascal! The Eternal has avenged all the blood of Saul's house on you!—Saul, in place of whom you reigned! The Eternal has handed the kingdom to your son Absalom! There you are, undone, because you

have been a bloody creature!"

- 9 Then Abishai the son of Zeruiah said to the king, "Why is this curse to curse my lord the king? Let me step across and cut his head off." But the king said, "You sons of Zeruiah, what have you and I in common? Let him curse; if the Eternal has told him to curse David, who can say, 'Why have you done this?'"
- 11 And David said to Abishai and all his officers, "Look at my own son, born of my body! If he is seeking my life, how much more may this Benjamite! Let him alone! let him curse away! The
- 12 Eternal has told him to! Perhaps the Eternal may look upon my grief and repay me with kindness for his cursing of me to-day." So David and his men
- 13 went along the road, while Shimei kept up with him along the side of the hill, cursing as he went and flinging stones and
- 14 dust at him. Then the king and all the troops with him reached the Jordan, where he refreshed himself.
- 15 Absalom came to Jerusalem with all the men of Israel, and Ahithophel accompanied him.
- 16 Then David's friend, Hushai the Archite, went to Absalom. "Long live the king!" said Hushai to Absalom. "Is this the affection you have for your friend?" said Absalom to Hushai; "why did you not accompany your friend?" "No, no," said Hushai to Absalom, "I am for the man whom the Eternal and this people and all Israel have chosen; I stay with him!"
- 19 Besides that, whom should I serve? Should it not be his son? As I served your father, so I will serve you."
- 20 Absalom then said to Ahithophel, "Give us your advice

about what we should do." Ahithophel said to Absalom, 21 "Go in to your father's concubines whom he left to look after the palace; then all Israel will hear that you are in bad odour with your father, and that will strengthen the hands of all your adherents." So they pitched a 22 bridal tent for Absalom on the top of the palace, and before the eyes of all Israel Absalom went in to his father's concubines. In those days the advice 23 offered by Ahithophel was regarded as though one consulted an oracle of the Eternal—so highly was Ahithophel's advice esteemed both by David and by Absalom. Ahithophel also said 17 to Absalom, "Let me pick out twelve thousand men, and I will be off to-night in pursuit of David; I will surprise him when 2 he is tired and weak, I will throw him into a panic, and all who are with him will run away; then I will strike down the king alone, and bring all his troops 3 back to you like a bride returning to her husband. You only need one man's life, in order to have all the troops at peace." This advice pleased Absalom 4 and all the sheikhs of Israel. But 5 Absalom said, "Call Hushai the Archite too; let us hear what he has to say." When Hushai 6 came to Absalom, Absalom said to him, "This is what Ahithophel says. Shall we take his advice? If not, speak yourself!" Then Hushai said to Absalom, 7 "This time Ahithophel's advice is not good." Hushai added, 8 "You know your father and his men are old soldiers and as fierce as a bear in the open, robbed of her cubs. Besides, your father is an old campaigner; he will not spend the night be-

9 side the troops, he will have hid himself by this time in a cave or somewhere else. When he attacks your troops and some of them fall at the first onset, the rumour will spread, 'Absalom's followers are being slain!' and even a hero with a heart like a lion in your force will collapse; for all Israel knows that your father is a brave fellow, and that his supporters are heroes.

11 No, my advice is to have all Israel mustered from Dan to Beersheba, and let your majesty

12 march along with them; then we will come upon him in some place where he has been discovered, we will drop on him noiseless as dew falls on the ground, and of him and his supporters

13 not a soul will be left alive. If he retires into a fortified town, all Israel will bring ropes to that town, and we will pull it down into the valley, till not so much

14 as a pebble of it is left." Then Absalom and all the men of Israel said, "The advice of Hushai the Archite is better than the advice of Ahithophel." For the Eternal had determined to defeat Ahithophel's good advice, so that the Eternal might bring ruin upon Absalom.

15 Then Hushai told Zadok and Abiathar the priests, "Ahithophel gave such and such advice to Absalom and the sheikhs of Israel, and I gave such and such

16 advice. Quick now; send and tell David not to stay at the fords of the Desert to-night, but to be sure to cross over, lest the king and all the people with him

17 are destroyed." Now Jonathan and Ahimaaz were waiting at Enrogel; a slave-girl was to go and report to them, and they were to go and report to king David (for they must not be seen

entering the city). However, a lad saw them, and he told Absalom. Whereupon they both made off quickly and got inside the house of a man at Bahurim, who had a well in his courtyard. They got down into the well, and his wife spread a cloth over the mouth of the well and strewed fruit on the top of it. This was known to none. When Absalom's soldiers came to the house and asked the woman, "Where are Ahimaaz and Jonathan?" the woman said to them, "Over the water!" They looked for the pair, but finding no trace of them, they went back to Jerusalem. As soon as they had gone, the pair got out of the well and went to tell king David. "Up," they said to David, "be quick and cross the water"—telling him what Ahithophel had advised against him. Then David and all the troops with him rose and crossed the Jordan; by morning, not one was left who had not crossed the Jordan.

When Ahithophel saw that his advice had not been followed, he saddled his ass and started home to his own town; then, after leaving directions about his family, he strangled himself, and so died. He was buried in his father's grave.

David reached Mahanaim, and Absalom crossed the Jordan, accompanied by all the men of Israel (Absalom put Amasa in command of the army, in place of Joab. Amasa was the son of a Jezreelite called Jether, who had married Jesse's daughter, Abigail, the sister of Joab's mother Zeruiah); Israel and Absalom camped in the land of Gilead. When David reached Mahanaim, Shobi the son of Nahash, from Rabbah of the

Ammonites, Machir the son of Ammiel, from Lo-dëbar, and Barzillai the Gileadite, from Roglim, brought couches, rugs, bowls and pottery, wheat, barley, meal, roasted grain, beans, lentils, honey, and curds, with sheep and calves, as food for David and his men; they thought, "the men will be hungry and tired and thirsty in the desert."

18 Then David mustered the troops with him, appointing commanders of regiments and captains of companies. David divided the troops into three columns, one commanded by Joab, one by Joab's brother Abishai, the son of Zeruiah, and one by Ittai the Gittite. The king said to the troops, "I will go with you myself." "You shall not," the troops replied; "if we run away, or if half of us die, that will not matter to anybody; but you—you are equal to ten thousand of us! Besides, the right thing for you is to send us reinforcements from the town."

4 Then the king said to them, "I will do what you think best." So the king stood beside the gate, while all the troops marched out in their companies and regiments. The king's orders to Joab, Abishai, and Ittai were, "Pray be gentle, for my sake, with young Absalom!" All the troops heard the king giving all the generals these orders about Absalom. Then the troops took the field against Israel. The battle was fought in the jungle of Ephraim, and the army of Israel were defeated there by David's forces; the slaughter that day was heavy, twenty thousand of them fell. The battle spread over the country, and the jungle devoured more than the sword that day.

Absalom happened to come across David's bodyguard; Absalom was riding his mule, and as the mule passed below the thick boughs of a great oak, his head caught fast in the oak, and he hung in the air, while the mule under him darted forward. A man saw this and told Joab, "I saw Absalom hanging in an oak!" Then Joab said to the man who told him, "You saw him? And why did you not fell him on the spot? I would have given you ten silver pieces and a belt for that!" The man said to Joab, "Supposing I had a thousand silver pieces paid into my hand, I would not lay a finger on the king's son. We heard the king ordering you and Abishai and Ittai, 'Pray be careful of young Absalom, for my sake!' Supposing I had treacherously taken his life, the king would have word of it—nothing escapes him—and you would have left me to my fate." Joab said, "I have no time to put off with you!" He caught up three spears and stabbed them into the heart of Absalom; he was still hanging alive in the heart of the oak when Joab's ten young armour-bearers gathered round and struck down Absalom till he died. Then Joab blew the trumpet, and the troops came back from their pursuit of Israel; for Joab held back the troops. They took and flung Absalom into the deep pit within the jungle, and piled a great cairn of stones over him. Meantime all Israel scurried home. (Absalom had already during his lifetime, erected a pillar for himself in the King's dale; he thought, "I have no son to keep up the memory of my name," so he called the pillar after his own

name. That is why it is called to this day, "Absalom's monument.") Ahimaaz the son of Zadok said, "Let me run and carry news to the king that the Eternal has taken vengeance on his enemies." But Joab said to him, "You must not carry news to-day; some other day you can carry news, but not to-day, for the king's son is dead." Then Joab told a negro slave, "Go and tell the king what you have seen." The negro bowed before Joab and ran off. But Ahimaaz the son of Zadok said to Joab, "Come what may, do let me run after the negro." "My son," said Joab, "why will you run? You will not get any payment for your news." "Come what may," he said, "I am going to run." "Well, run," said Joab, and Ahimaaz ran by way of the Jordan valley; he outran the negro. David was sitting between the gates. The sentinel had gone up to the roof of the gateway at the wall, and when he raised his eyes, there was a man running alone! So the sentinel shouted to tell the king. "If he is alone," said the king, "he has good news to tell." He was coming on and getting near, when the sentinel saw another man running. So the sentinel shouted down into the gate-house, "Here is another man running alone!" The king said, "He is bringing good news too." The sentinel said, "I notice that the first man runs like Ahimaaz the son of Zadok." "A good man," said the king, "he comes with good news!" Then Ahimaaz came up and said to the king, "Hail!" He bowed before the king, face to the ground, and said, "Blessed be the Eternal your God, who has

handed over the men who rebelled against my lord the king!" The king said, "Is young Absalom all right?" Ahimaaz replied, "When Joab sent your servant off, I noticed a great uproar, but I do not know what the matter was." The king said, "Step aside, and stand here." So he stepped aside and stood still. Whereupon the negro cried, "News for my lord the king! The Eternal this day has avenged you on all who rose against you!" The king said to the negro, "Is young Absalom all right?" And the negro answered, "May the enemies of my lord the king and all who rise to harm you fare like that young man!" The king was deeply moved. He wept as he went up to the chamber above the gateway, and as he wept he cried, "O my son Absalom! my son, my son Absalom! O that I had died instead of you, Absalom, my son, my son!"

Now Joab was told that the king was lamenting and weeping for Absalom. Indeed, the victory that day was turned into mourning, for when all the troops heard that the king was bewailing his son the troops stole into the town like soldiers ashamed of having run away in a battle, while the king kept his face shrouded, and cried aloud, "O my son Absalom! Absalom, my son, my son!" So Joab went to the king in the palace and said, "You have disgraced to-day all the troops who saved your own life and the lives of your sons, your daughters, your wives and your concubines—you with your love for your enemies and your hatred for those who love you! You have made it clear to-day that officers

and soldiers are nothing to you!

I see plainly that if Absalom were alive to-day and we were all dead, you would be quite satisfied! Come, get up and go out, to reassure your troops. I swear by the Eternal that if you do not, you will not have a man left on your side to-night. And that will be worse for you than all the evil that has befallen you from your youth till now."

8 So the king got up and seated himself in the gateway; and when all the troops heard that the king was sitting in the gateway, all the troops came into the king's presence.

As for Israel, every man had
9 scurried home; all over the clans of Israel there was grumbling, for everyone said, "The king rescued us from the power of our enemies, he saved us from the power of the Philistines, and now he has left the country in order to shake himself clear of
10 Absalom! And Absalom, whom we anointed to reign over us, has died in battle. Why delay, then, to bring the king back?" This talk of all the Israelites
11 reached the king. So king David sent word to Zadok and Abiathar the priests, "Ask the sheikhs of Judah, 'Why are you the last to bring the king back
12 to his palace?' And tell Amasa, 'Are you not my own bone and flesh? God kill me and worse, if you are not commander of my army ever after this, in place of
13 Joab!'" Then Amasa swayed the hearts of all the men of Judah like one man, till they sent this message to the king, "Come back, with all your followers."

15 The king came back; he reached the Jordan, and Judah

went to Gilgal to meet the king and escort him across the Jordan. Shimei the son of Gera, 16 the Benjamite from Bahurim, also hurried down with the men of Judah to meet the king, accompanied by a thousand men of Benjamin. (Ziba the retainer of the house of Saul, and his fifteen sons and twenty servants, had dashed down to the Jordan before the king, and 18 crossed the ford to bring over the king's household and do whatever the king wished.) And as the king was about to cross the Jordan, Shimei fell before him and said to the king, 19 "Let not my lord hold me guilty; do not remember what your servant said so wrongly the day my lord the king left Jerusalem; let not the king bear it in mind. Your servant knows that he 20 sinned; so here I have come down to-day, the first of all the house of Joseph, to welcome my lord the king." Abishai the 21 son of Zeruiah retorted, "Is not Shimei to be put to death for cursing the Eternal's own anointed?" But David said, 22 "You sons of Zeruiah, what have you and I in common? Will you thwart me this day? Shall anyone be put to death in Israel to-day? Do you not know I have royal power this day in Israel?" Then the king 23 said to Shimei, "You shall not die"; the king swore it to him.

Saul's grandson Mephibosheth also went down to welcome the king; from the day the king left to the day he came back in safety, Mephibosheth had neither pared his toe-nails nor trimmed his moustache nor washed his clothes, When he 25 came to Jerusalem to welcome the king, the king asked him,

26 "Why did you not leave along with me, Mephibosheth?" "My lord king," he replied, "my servant played me false; your servant did tell him to saddle an ass for me to ride off with the king—for
 27 your servant is lame. He slandered your servant to my lord the king. But my lord the king
 28 is like God's own angel; do as you think right, for though all my father's household deserved no more than death at my lord the king's hands, you put your servant among those who had a place at your own table. What further right have I to appeal
 29 to the king?" "Why will you talk on?" said the king; "I have decided you and Ziba are to divide the property." "Rather let him have it all," said Mephibosheth to the king, "since my lord the king has come back in safety!"
 31 Then Barzillai the Gileadite came down from Roglim and went with the king to escort him as far as the Jordan. Barzillai was a very aged man, eighty years old; he had supplied the king with food while he lay at Mahanaim, for Barzillai was a
 33 very wealthy man. So the king said to Barzillai, "Cross with me and I will provide for your old age in Jerusalem at my side."
 34 But Barzillai said to the king, "How many years have I to live, that I should go up with
 35 the king to Jerusalem? I am now eighty years old. Have I a taste for pleasures? Can your servant taste what he eats and drinks? Can I still hear the voice of singing men and women? Why, then, should your servant be a burden to my lord
 36 the king? Your servant only meant to go a little distance with the king. Why should the

king offer me this reward? Pray 37 let your servant return, that I may die in my own town, near the grave of my father and mother. But here is your servant Kimham! let him cross along with the king, and treat him as you think right." The 38 king answered, "Kimham shall cross along with me, and I will treat him as you think right; whatever demand you make upon me, I will do it for you." Then all the troops went across 39 the Jordan, but the king stood still; the king kissed Barzillai and bade him goodbye. Then 40 the king passed over the Jordan to Gilgal, accompanied by Kimham. All the people of Judah marched with the king, and half the people of Israel. Then all 41 the men of Israel went and said to the king, "Why have our kinsmen, the men of Judah, appropriated you? Why have they brought the king and his household over the Jordan, when all David's men are his people?" The men of Judah 42 all retorted to the men of Israel, "Because the king is near of kin to us. Why should you be angry over this? Have we been feeding off the king's table? Have we seized anything for ourselves?" The men of Israel 43 answered the men of Judah, "We have ten shares in the kingdom, and we, not you, are the oldest. Why have you disparaged us? Were we not the first to speak of bringing back the king?" The words of the men of Judah, however, were more heated than the words of the men of Israel. And a wretch 20 happened to be there, called Sheba the son of Bichri, a Benjamite; he blew a trumpet blast, shouting,

We have no share in David,
we have no part in Jesse's son:
every man to his tent, O Israel!

- 2 Then all the men of Israel withdrew from David; but the men of Judah stuck to their king all the way from the Jordan to Jerusalem.
- 3 When David reached his palace at Jerusalem, the king took the ten concubines whom he had left to look after the palace, and put them under guard; he made provision for them, but he never went in to them, and they were shut up till the day of their death—widows of a living husband.
- 4 Then the king said to Amasa, "Summon the men of Judah before me, and be here in three
- 5 days." Amasa went to summon the men of Judah, but he delayed longer than the time allotted him. So David said to
- 6 Abishai, "Sheba the son of Bichri will be doing us more harm than Absalom; take your lord's men and pursue him, lest he gets into fortified towns and
- 7 gives us trouble." Abishai marched off, followed by Joab, the foreign body-guard, and all the veterans; they marched from Jerusalem to pursue Sheba
- 8 the son of Bichri; but when they were at the great boulder in Gibeon, Amasa appeared before them, at the head of his troops. Now Joab wore his military dress with a sword-belt outside, in which his sword rested on his hips like a dagger; as he went forward his left hand rested on
- 9 it. Joab said to Amasa, "Are you well, my brother?" Then Joab took Amasa's beard in his right hand, as if to kiss him,
- 10 and, as Amasa was not on his guard against the sword in Joab's hand, he stabbed him in

the belly and with one mortal blow made his bowels gush out on the ground. Then Joab and Abishai went on with their pursuit of Sheba the son of Bichri; but one of Joab's soldiers was 11 posted beside Amasa to announce, "Whoever sides with Joab, whoever is for David, let him follow Joab." Meantime 12 Amasa lay wallowing in his blood on the highroad, and everyone who passed by saw him and stopped; so the soldier carried him off the highroad into the field and covered him with a garment. Once he had 13 been removed from the highroad, all the troops went on after Joab in pursuit of Sheba the son of Bichri, who had gone 14 to all the tribes of Israel and had been treated with contempt; he had reached Abel in Beth-maachah, followed by all the Bichrites. In Abel of Beth- 15 maachah his pursuers besieged him; a mound of earth was erected round the town, the same height as the outworks, and all Joab's troops were engaged in undermining the inner wall, when a quick-witted 16 woman called out of the town, "Listen, listen! tell Joab to come here; I want to speak to him." So Joab approached her. "Are you Joab?" the woman asked. "Yes," he said. Then she said 17 to him, "Listen to what your humble servant says." Joab said, "I am listening." She 18 said, "Long ago they used to have a saying, 'Ask in Abel, and your difficulty is ended.' We 19 are peaceful and faithful members of Israel, and you seek to destroy us, a town and a capital in Israel! Why will you consume the Eternal's own heritage?" "Far be it," said Joab, 20

“far be it from me to consume
 21 or destroy! That is no aim of mine. But a man from the highlands of Ephraim called Sheba the son of Bichri has rebelled against the king, against David; only hand him over and I will withdraw from the town.” The woman said to Joab, “His head shall be flung over the wall
 22 to you.” Then the woman went into the town and spoke in her shrewd way to all the citizens; they cut off the head of Sheba the son of Bichri and flung it out to Joab, who blew the trumpet till the troops all retired from the town. Every man hurried home; Joab went back to the king at Jerusalem.

23 Joab was in command of all the forces of Israel, Benaiah the son of Jehoiada was in command of the foreign body-guard,
 24 Adoram was in charge of the labour-gangs, Jehoshaphat the son of Ahilud was chancellor,
 25 Sheva was the secretary, Zadok and Abiathar were the priests,
 26 and Ira the Jairite was also a priest to David.

27 For three years during the reign of David a famine came, year after year. When David consulted the oracle of the Eternal, the Eternal said, “The guilt of blood lies on Saul and his house, for having slain the
 28 Gibeonites” (the Gibeonites did not belong to Israel but to the survivors of the Amorites; still, the Israelites had sworn an oath to them, though Saul had tried to kill them in his zeal for the Israelites and for the Judahites).
 29 So the king summoned the Gibeonites and asked them, “What am I to do for you? How am I to make some expiation, that you may bring a blessing upon
 30 the Eternal’s heritage?” The

Gibeonites said to him, “There is no question of silver or gold between us and either Saul or his house. And it is not for us to have any man in Israel put to death.” “Then what do you think I should do for you?” he said. So they said to the king, 5
 “The man who consumed us and planned to exterminate us from all the territory of Israel—let seven of his sons be handed 6
 over to us, and we will hang them up before the Eternal at Gibeon on the hill of the Eternal.” The king replied, “I will let you have them.” The king 7
 spared Mephibosheth, the son of Saul’s son Jonathan, owing to the oath of the Eternal that bound David and Saul’s son Jonathan; but he took Armoni 8
 and Mephibosheth the two sons of Rizpah, Aiah’s daughter, whom she had borne to Saul, and also the five sons of Merab the son of Barzillai the Meholathite; these he handed over 9
 to the Gibeonites, who hung them on the hill before the Eternal. The seven of them perished together, put to death in the early days of harvest. Then 10
 Rizpah, Aiah’s daughter, spread sackcloth on the rocks for herself to lie upon, from the early days of harvest till the rains fell from the sky upon the bodies; she would not let the wild birds settle on them by day, nor the wild beasts by night. When 11
 David was told what Rizpah, Aiah’s daughter, a concubine of Saul, had done, he went and 12
 took the bones of Saul and his son Jonathan from the citizens of Jabesh-gilead, who had stolen them from the citizens of Bethshan, where the Philistines had hung them on the day the Philistines killed Saul at Gilboa; he 13

took away the bones of Saul and his son Jonathan, and collected the bones of the seven
 14 who had been hanged, burying the bones of Saul and his son Jonathan, along with the bones of the seven who had been hanged, in the grave of Saul's father Kish at Zeba within the territory of Benjamin. All these orders of the king were carried out, and after that God was propitiated over the land.
 24 The Eternal was again roused to anger against Israel; he incited David to harm them, by saying, "Go and number Israel
 2 and Judah." So the king told Joab and the leaders of the army, who were with him to go all over the clans of Israel, from Dan to Beërsheba, and number the people, that he might know their total. Joab said to the
 3 king, "May the Eternal your God let my lord the king live to see him making the nation a hundred times as large as it is to-day! But why should my lord the king set his heart on
 4 this project?" However, the king's orders overbore Joab and the leaders of the army. So Joab and the leaders of the army went out from the king's presence to number the people
 5 of Israel. Crossing the Jordan, they started their work from Arôer and from the town in the middle of the wady, in the direction of the Gadites, and on as
 6 far as Jazer; then they went to Gilead and to the land of the Hittites in the direction of Kadesh; then they reached Dan, and from Dan they worked
 7 round towards Sidon; they went to the fortress of Tyre, and to all the towns of the Hivites and the Canaanites, and then passed into the south country of Judah,

to Beërsheba. Having gone all
 8 over the land, they returned to Jerusalem at the end of nine months and twenty days. Joab
 9 reported to the king the total number of the people who had been registered; in Israel there were eight hundred thousand
 10 braves who carried swords, while the men of Judah numbered five hundred thousand.

But, after he had numbered
 10 the people, David felt remorse. David said to the Eternal, "I have sinned greatly in what I have done. O Eternal, pray take away the sin of thy servant, for I have done a senseless deed!" But when David rose in
 11 the morning, the Eternal's word had come to the prophet Gad, David's seer, saying, "Go and
 12 tell David that this is what the Eternal says: 'I offer you three things; choose one of them to befall you.'" So Gad went and
 13 told David, "Are three years of famine to befall you in your land? Or, are you to fly for three months before your foes, while they pursue you? Or, are there to be three days of pestilence in your land? Think over it, and reflect what answer I am to take to him who sent me."
 14 "I am in a terrible difficulty," said David to Gad; "however, let us fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So David chose the pes-
 15 tilence. And when the wheat was being harvested, the plague began among the people, and slew seventy thousand of the people from Dan to Beërsheba; but when the angel put out his
 16a hand to destroy Jerusalem, David saw the angel who was striking down the people, and
 17 said to the Eternal, "I have

sinned, I have acted perversely; but these poor creatures, what have they done? Let thy hand be against me and against my father's house." Then the Eternal changed his mind about the punishment, and said to the angel who was destroying the people, "Enough! hold your hand!" The Eternal's angel was beside the threshing-floor of Araunah the Jebusite. So Gad went that day to David and said to him, "Go up and erect an altar to the Eternal at the threshing-floor of Araunah the Jebusite." David went up as Gad had told him, in obedience to the Eternal, and when Araunah looked out and saw the king with his courtiers moving towards him, Araunah went out and bowed before the king with his face to the ground.

21 "Why has my lord the king come to his servant?" said Araunah. "To buy your threshing-floor," said David, "in order to build an altar to the Eternal, that the plague may be averted from the people." Then Araunah said to David, "Let my lord the king take whatever he sees fit and offer it up; here are oxen for the burnt-offering, with the threshing-sledges and yokes for wood! The servant of my lord the king gives all this to the king." Araunah added, "And may the Eternal your God accept your sacrifice!" But the king said to Araunah, "No, indeed, I will buy this from you for a sum of money; I will not offer the Eternal my God burnt-offerings that have cost me nothing." So David bought the threshing-floor and the oxen for seven pounds. David built an altar for the Eternal there, and offered burnt-offerings and

recompense-offerings; the Eternal was propitiated over the land, and the plague was averted from Israel.

These are the names of David's knights. There was Ishbaal the Hachmonite; he was chief of the Trio; he once wielded his spear against eight hundred men, whom he slew all at one time. Next him in the Trio came Eleazar the son of Dodo, the Ahohite, who was with David at Pasdammim, where the Philistines had collected; the men of Israel gave up, but he went and struck down the Philistines till his hand was so weary that it could not relax the grip of his sword. The Eternal effected a great victory that day, and when the troops rallied behind Eleazar, they had only to plunder. Next to him came Shammah the son of Elah, the Hararite. The Philistines once collected at Lehi, where there was a field full of lentils; and when Israel fled from the Philistines, he took his stand in the field, defended it, and slew the Philistines. The Eternal effected a great victory. Such were the exploits of the Trio of knights.

Abishai the son of Zeruiah, the brother of Joab, was at the head of the Thirty. He once wielded his spear against three hundred men whom he slew, and won a name like that of the Trio; he was the most distinguished of the Thirty and became their captain, but he was not promoted to a place in the Trio. Then there was Benaiah the son of Jehoiada, from Kabzeel, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the

- lion inside a pit upon a snowy day. He also killed an Egyptian, a tall man who carried a spear; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear.
- Such were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.
- Three of the Thirty once made their way down to David at the stronghold of Adullam when harvest was beginning. A band of Philistines was camping in the valley of Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem. David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the gate!" So the three braves broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the Eternal, crying, "The Eternal forbid that I should do it! This is the blood of men who went at the risk of their lives!" So he would not drink it.
- Asahel, Joab's brother, was one of the Thirty; also Elhanan the son of Dodo from Bethlehem, Shammah from Harod, Erika from Harod, Helez the Paltite, Ira the son of Ikkesh from Tekoah, Abiezer from Anáthoth, Sibbechai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite,

Ittai the son of Ribai from Gibeah (belonging to Benjamin), Benaiah the Pirathonite, Hiddai from the wadies of Gaash, Abibaal the Arbathite, Azmâveth from Bahurim, Eliahba from Shaalbim, Jashan the Gunite, Jonathan the son of Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai from Beth-maachah, Eliam the son of Ahithophel the Gilonite, Hezrai from Karmel, Paarai the Arbite, Igal the son of Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beërothite (armour-bearer to Joab the son of Zeruah), Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite—a total of thirty-seven.

David sang the following song to the Eternal on the day when the Eternal rescued him from the power of all his enemies, from the power of Saul. He said:

The Eternal is my crag, my stronghold,
 my deliverer—he is mine,
 my God, my fortalice where I shelter,
 my shield, my saving strength,
 my refuge and retreat,
 my rescue from the violent.
 The Eternal is to be praised!—
 I call to him,
 and I am rescued from my foes.
 For waves of death broke round me,
 floods of destruction burst on me,
 deadly nets entangled me
 and fatal snares surprised me.
 I called to the Eternal in my plight,
 called to my God for aid;
 he in his palace heard my voice,
 my cry came to his ears.
 The earth was swaying, quaking,
 heaven's very bases shook and swayed,
 before his anger;

- 9 smoke fumed from his nostrils,
 and scorching fire from his lips,
 that kindled blazing coal,
 10 as down he came on the bending
 sky,
 the storm-cloud at his feet.
 11 He rode on flying kherubs,
 and swooped with the wings of
 the wind.
 12 shrouding himself in darkness,
 that veiled his presence round,
 with rain-clouds dark and dense,
 13 hail and lightning flashing before
 him,
 14 as the Eternal thundered from
 heaven.
 as the Most High uttered his
 voice;
 15 he scattered his arrows,
 shot twisting flashes of lightning,
 16 till the beds of the sea were seen,
 and earth's foundations were laid
 bare,
 as the Eternal stormed,
 as his nostrils snorted.
 17 He reaches down to raise me,
 he draws me from the flood,
 18 he frees me from my foe so strong,
 from haters far too strong for me,
 19 who assailed me by surprise in
 my distress;
 but the Eternal comes to my sup-
 port,
 20 and sets me free, in a clear space;
 as he delights in me, he rescues
 me.
 21 The Eternal deals with me as I
 am upright,
 he recompenses me for my clean
 life;
 22 for I have kept to the Eternal's
 road,
 and never sinned by swerving
 from my God;
 23 his rules are all before my mind,
 I never swerved from his com-
 mands;
 24 I was blameless in his eyes,
 and kept clear of my sins.
 25 So the Eternal has rewarded me
 for my integrity,
 for a life clean in his eyes.
 26 To the kind thou provest kind,
 and true to the true,
 27 to the pure thou provest pure,
 and treacherous to the treacher-
 ous;
 the humble thou wilt raise, 28
 the haughty thou wilt mark and
 abase.
 O Eternal! thou art my lamp, 29
 O Eternal, thou wilt make my
 darkness shine;
 by thy help I can face a troop, 30
 by God's help I can leap a wall.
 God is unerring in his ways, 31
 the Eternal's promises are tried
 and true;
 he shields all who take shelter
 with him.
 For who is God save the Eternal? 32
 Who is stedfast save our God?
 God is my stronghold, 33
 God is a perfect guide to me.
 He makes me nimble as a deer, 34
 and sets me on the height.
 He trains me how to fight, 35
 till I can bend a bow of bronze.
 Thou hast shielded me with thine 36
 aid,
 thine answers to prayer have
 raised me up.
 Thou hast given me room to 37
 move,
 and a sure foothold.
 I chase my foes and kill them, 38
 I never turn till they are killed,
 I kill them, felling them till they 39
 cannot rise;
 they fall down at my feet.
 For thou hast braced me for the 40
 fray,
 thou makest my assailants drop 41
 before me;
 thou makest my foes run before
 me,
 till I finish off those who hate me.
 They look for help, but there is 42
 none to help them,
 they look to the Eternal, and
 they get no answer;
 and I pound them to pieces like 43
 dust,
 I stamp on them like mud in the
 street,
 I scatter them—far and wide.
 Thou hast freed me from feud in 44
 my nation
 and kept me to be head over the
 pagans;
 outsiders fawn on me,

45 foreigners render homage to me; ¹
 once they hear of me, they come
 cringing,

46 foreigners give way
 and come limping out of their
 forts.

47 The Eternal is living—blest be
 my Might,
 exalted be my strong God of vic-
 tory!—

48 God who lets me enjoy my venge-
 ance,

crushing the nations under me,
 49 succouring me from my foes.

O thou who settest me high above
 my enemies,

who rescuest me from violence,
 50 I thank thee, O Eternal, before
 pagans,

I will sing thy praise.

51 He gives his king great victories,
 and kindness to his chosen prince,
 to David and his dynasty for
 ever.

23 Here are the last words of
 David.

The lay of David, Jesse's son,
 the lay of him who rose, of one

whom Jacob's God made king,
 whom Israel's lyrics love to sing.

By me the Eternal's spirit speaks, ²
 the word upon my lips is his.

The God of Jacob speaks, ³
 the Strength of Israel told me
 this:

"When a man rules men aright,
 ruling in God's fear,
 he dawns on them like morning ⁴
 light,

like a cloudless morning, clear,
 when rains are gone and earth
 lies green and bright.

God has made my line secure, ⁵
 his pact with me shall never end,
 all is in order due and sure;
 on him my bliss and weal depend.

But godless men will never thrive; ⁶
 like thorn-trees in a desert land,
 that none will gather with his
 hand,

nor for their nurture strive; ⁷
 fire is their final bale,
 despite their spears and iron
 mail."

1 KINGS

1 King David was an old man, well advanced in years, and although they covered him with the bed-clothes he could not
2 keep himself warm. So his attendants said to the king, "Let some young girl be sought for my lord the king; let her wait upon the king and take care of him; let her lie in your bosom, that my lord the king may get
3 warmth." All over Israel they sought for a beautiful maiden, and found Abishag of Shunem, whom they brought to the king.
4 She was very beautiful, and she took care of the king and attended to him. But the king had no intercourse with her.
5 Now Adonijah the son of Haggith prided himself that he was to be king; he set up chariots and cavalry of his own, with fifty men to run in front. (Adonijah had been born next to Absalom. His father had never
6 checked him all his life, by asking what he meant by his conduct. Also, he was a very
7 handsome fellow.) He negotiated with Joab the son of Zeruiah and with Abiathar the priest, both of whom adhered to him and gave him their support, although Zadok the priest,
8 Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's veterans, did
9 not side with Adonijah. He then sacrificed sheep, oxen, and fattened cattle at the Serpent's Stone beside Fuller's Spring, inviting all his brothers, the king's sons, and all the royal
10 officials from Judah, but not Nathan the prophet, nor Benaiah, nor the veterans, nor his
11 brother Solomon. So Nathan

went to Solomon's mother Bathsheba and said to her, "Have you not heard that Adonijah the son of Haggith has become king, without the knowledge of David our lord? Come now, let
12 me advise you how to save your own life and the life of your son Solomon. Go at once to king
13 David and ask him, 'My lord, O king, did you not swear to your humble servant that Solomon my son should reign after you and sit upon your throne? Why, then, does Adonijah
14 reign?' While you are talking to the king, I will come in behind you and confirm what you say." So Bathsheba went to
15 the king in his chamber. (The king was a very old man, and Abishag of Shunem attended to him.) Bathsheba bowed and
16 did homage to the king, and the king asked what she wanted. "My lord," she replied, "you
17 swore by the Eternal your God to your humble servant that her son Solomon was to reign after you and sit upon your throne. And here is Adonijah reigning,
18 though you know nothing of it, my lord king! He has sacrificed
19 oxen, fattened cattle, and sheep, plenty of them, and he has invited all the king's sons, along with Abiathar the priest and Joab the commander-in-chief, but not your servant Solomon. Now, my lord king, all Israel
20 looks to you to decide for them who is to succeed to the throne of my lord king. Otherwise the
21 result will be that when my lord king sleeps with his fathers, I and my son Solomon will have to suffer." Just as she was
22 talking to the king, in came

23 the prophet Nathan. The king
 was told that the prophet Nathan
 was present, and as he
 entered the king's presence he
 bowed before the king, face to
 24 the ground. "My lord, O king,"
 said Nathan, "have you given
 orders that Adonijah is to reign
 after you and sit upon your
 25 throne? For he has gone down
 to-day and sacrificed oxen,
 sheep, and fatted cattle, plenty
 of them, inviting all the king's
 sons, with Joab the commander-
 in-chief and Abiathar the priest.
 There they are, eating and
 drinking and shouting, 'Long
 26 live king Adonijah!' But I,
 your humble servant, I and
 Zadok the priest and Benaiah
 the son of Jehoiada and your
 son Solomon have not been
 27 invited. If this is by order of
 my lord king, then you have not
 let your servants know who is
 to succeed to the throne of my
 28 lord king." Then king David
 ordered Bathsheba to be re-
 called. She came in and stood
 29 before the king, and the king
 swore, "By the life of the Eter-
 nal who has rescued my life from
 30 every strait, as I swore to you
 by the Eternal, the God of
 Israel, that your son Solomon
 should reign after me and suc-
 ceed to my throne, so will I do
 31 this very day." Bathsheba
 bowed her face to the ground
 and did homage to the king;
 "May my lord king David live
 32 for ever!" she cried. Then king
 David had Zadok the priest,
 Nathan the prophet, and Benaiah
 the son of Jehoiada sum-
 moned to his presence. When
 they appeared before the king,
 33 the king said to them, "Take
 your lord's personal troops,
 mount my son Solomon upon
 my own mule, and convey him
 to Gihon; there let him be 34
 anointed king over Israel by
 Zadok the priest and Nathan
 the prophet; blow a trumpet
 blast and proclaim, 'Long live
 king Solomon!' Then march 35
 up behind him, as he returns to
 seat himself on my throne, for
 he is to succeed me, and I ap-
 point him supreme head of
 Israel and Judah." "So be it," 36
 said Benaiah the son of Jehoiada
 to the king. "May the Eternal
 confirm this order of my lord
 king! As the Eternal has been 37
 with my lord king, so may he be
 with Solomon, making his
 throne even greater than the
 throne of my lord king David!"
 Then Zadok the priest, Nathan 38
 the prophet, Benaiah the son of
 Jehoiada, and the foreign body-
 guard marched down; they
 mounted Solomon upon king
 David's mule and conveyed
 him to Gihon, where Zadok the 39
 priest took the vial of oil from
 the sacred Tent and anointed
 Solomon; a trumpet blast was
 blown, and the troops all
 shouted, "Long live king Solo-
 mon!" The troops all marched 40
 up behind him, dancing and
 cheering in their delight so
 loudly that the earth seemed to
 be splitting with their noise.
 Adonijah and his guests all 41
 heard it, as they were finishing
 their feast. Hearing the sound
 of the trumpet, Joab said,
 "What does this uproar in the
 city mean?" Just as he was 42
 speaking, in came Jonathan the
 son of Abiathar the priest.
 "Come along," said Adonijah,
 "you are an honest fellow, you
 bring good news." Jonathan 43
 answered Adonijah, "But our
 lord king David has made Solo-
 mon king! The king sent Zadok 44
 the priest, Nathan the prophet,

Benaiah the son of Jehoiada, and the foreign bodyguard along with him; they mounted him
 45 on the king's mule; Zadok the priest and Nathan the prophet anointed him king at Gihon; and they have come back rejoicing till the city resounds. That is the noise you heard!
 46 Solomon is seated on the throne
 47 of the realm, and the royal troops have gone to congratulate our lord king David, shouting, 'God make Solomon's fame greater even than your fame, and his throne greater even than your throne!' The king
 48 bowed on his couch. The king also said, 'Blessed be the Eternal, the God of Israel, who has actually allowed me this day to see a son of mine sitting on
 49 my throne!' " The guests of Adonijah were all terrified; every man of them got up and
 50 went home. Adonijah himself, in terror of Solomon, got up and ran to catch hold of the knobs
 51 of the altar. Solomon was told, "Adonijah is terrified of king Solomon; he has caught hold of the knobs of the altar, crying, 'Let king Solomon first of all swear to me that he will not have his servant murdered!' "
 52 Solomon said, "If he proves himself an honest man, not a hair of him shall fall to the ground; but if he is convicted of
 53 crime, then die he must." Then king Solomon sent and had him taken from the altar; he came and did homage to king Solomon, and Solomon told him to go home.

2 When David's time to die was near, he gave this charge to his
 2 son Solomon. "I am going the way of all the earth; be strong
 3 then, show yourself a man, and do your duty to the Eternal

your God, by living his life, by following his rules and orders and regulations and directions, as written in the law of Moses, so that, whatever you do and wherever you turn, you may have success, that the Eternal 4 may fulfill his promise to me that if my children are careful how they live, living loyally under my eye with all their mind and all their soul, I shall never lack a man upon the throne of Israel. Again, you 5 know what Joab the son of Zeruiah did to me, how he treated the two commanders of Israel, Abner the son of Ner and Amasa the son of Jether, how he murdered them, taking vengeance during peace for blood shed during war, staining the very girdle round his waist and the shoes on his feet with innocent blood. Choose your own 6 time, but never let his grey head go to the grave in peace. Be 7 kind to the family of Barzillai the Gileadite, and let them be among the guests at your table, for they fed me when I fled from your brother Absalom. You have also with you Shimei 8 the Benjamite, the son of Gera, from Bahurim. Bitterly did he curse me on the day when I made my way to Mahanaim; but when he came to meet me at the Jordan I swore to him by the Eternal that I would not put him to death. Do not you 9 let him go unpunished; you have your wits about you, you know what to do with him, to bring down his grey head to death with blood." Then David slept 10 with his fathers and was buried in David's burg. For forty 11 years David had reigned over Israel, seven years at Hebron and thirty-three years in Jeru-

12 salem. Solomon sat on the throne of his father David, and his kingdom was firmly established.

13 Adonijah the son of Haggith then went to Bathsheba the mother of Solomon and bowed before her. "Do you come as a friend?" she asked. "Yes," he

14 answered, adding, "I have something to say to you." "Say it,"

15 she said; so he went on, "You know the kingdom was mine, all Israel fully expected me to be king; however, the kingdom has passed from me to my brother, for it was his by the will of the

16 Eternal. Now I am asking you one favour: do not refuse me."

17 "Go on," she said. So he continued, "Pray ask king Solomon (he will not refuse you) to let me have Abishag of Shunem as my

18 wife." "Very well," said Bathsheba, "I will speak for you to the king." So Bathsheba went to speak to king Solomon on behalf of Adonijah. The king rose to meet her and kissed her; then, seating himself on his throne, he had a chair placed for the king's mother, who seated herself at his right

20 hand. "I have a small favour to ask from you," she said: "do not refuse me." "Ask it, my mother," said the king, "I will not refuse you." So she

21 said, "Let Abishag of Shunem be given to your brother Adonijah in marriage." "Abishag of Shunem for Adonijah?" answered king Solomon, "why do you ask that? Ask the kingdom for him as well!—he is my older brother and he has Abiathar the priest and Joab the son of

23 Zerubah on his side!" And king Solomon swore by the Eternal, "God kill me and worse, if this plea of Adonijah does not cost

him his life! By the life of the 24 Eternal who has established me and set me on the throne of my father David and given me a family as he promised, Adonijah shall die this very day!" So 25 the king Solomon sent and had Adonijah killed by Benaiah the son of Jehoiada, who struck him down. The king said to 26 Abiathar the priest, "Away with you to your estate at Anáthoth! You deserve to die this day, but I will not put you to death, since you carried the ark of the Eternal before my father David and shared all the hardships of my father." (This 27 expulsion of Abiathar from the priesthood of the Eternal by Solomon was in fulfilment of what the Eternal had predicted about the household of Eli at Shilo.) When the news of this 28 reached Joab, who had supported Adonijah although he had not supported Absalom, Joab fled to the Eternal's Tent and caught hold of the knobs of the altar. When Solomon 29 was told that Joab had fled to the Eternal's Tent and was at the altar there, Solomon sent to ask Joab why he had fled to the altar. "Because I was afraid of you," Joab replied, "I fled to the Eternal." Then Solomon sent Benaiah the son of Jehoiada to strike him down. Benaiah went 30 to the Eternal's Tent and gave him the king's order to come away. "No," said Joab, "I will die here." When Benaiah took back his message to the king, telling him what Joab had said in reply to him, the king 31 said, "Take him at his word; strike him down and have him buried—so freeing me and my father's house from the guilt of the blood shed wantonly by

32 Joab. The Eternal will make his murders fall on his own head, for he struck down two men higher and better than himself, Abner the son of Ner, commander of Israel, and Amasa the son of Jether, commander of Judah, murdering them without the knowledge of my father

33 David. So shall the guilt of their murder come back upon the head of Joab and his descendants to all time. To David and his descendants, to his dynasty and throne, may there be peace from the Eternal for all time!" Then Benaiah the son of Jehoiada went and struck him down, killing him; he was buried at his own house in the

35 open country of Judah, and the king put Benaiah the son of Jehoiada into his post as commander-in-chief, putting Zadok the priest in place of Abiathar.

36 Then the king sent and summoned Shimei. "Build yourself a house in Jerusalem," he said, "and live there; never leave it

37 in any direction. The day you leave it and cross the Kidron-ravine, you die—be sure of that! Your blood be on your own

38 head!" "Very good," said Shimei to the king, "as my lord the king orders, so will your servant do." For a long time Shimei did remain inside Jerusalem.

39 But three years later two slaves of Shimei ran away to Achish son of Maakah, king of Gath, and when Shimei was told that his slaves were at Gath he saddled his ass and rode to Achish at Gath in search of his slaves. From Gath Shimei brought his

41 slaves back. But when Solomon was informed that Shimei had returned to Jerusalem from

42 a visit to Gath, the king sent for Shimei and asked him,

"Did I not make you swear by the Eternal, did I not warn you, to be sure of this, that on the day you left and went anywhere outside you were to die? Did you not say to me, 'Very good, I obey'? Why have you not kept your oath to the Eternal and the orders I enjoined on you?" The king added, "Well does your own heart know all the evil you did to my father David. The Eternal returns that evil on your own head! But king Solomon shall be blessed and David's throne established before the Eternal for all time." Then, by order of the king, Benaiah went and struck down Shimei dead.

So Solomon had complete control of the kingdom. Judah and Israel were as numerous as the sand on the seashore; they ate and drank and enjoyed themselves. Judah and Israel were safe, every man living under his own vine and under his own fig-tree, from Dan to Beêrsheba, all the days of Solomon; for he ruled all west of the Euphrates, from Thapsakus to Gaza, over all the kings west of the Euphrates, and he enjoyed peace on every side.

Now Solomon loved the Eternal, living by the rules laid down by his father David; only, he sacrificed and burned incense at the shrines. [[The people also sacrificed at the shrines, because no temple had yet been built in honour of the Eternal.]]

One day the king went to sacrifice at Gibeon, as that was the chief shrine; a thousand victims Solomon used to sacrifice on the altar there. The Eternal appeared to Solomon in a dream by night at Gibeon; God said to him, "Ask what I am to give

6 you." Solomon answered,
 "Thou hast proved thyself most
 generous to thy servant David
 my father, as he lived before
 thee a loyal and honest life with
 upright mind, and thou hast
 reserved this great boon for him,
 a son to sit upon his throne this
 7 day. And now, O Eternal my
 God, thou hast made thy serv-
 ant king instead of David my
 father; and I am a mere child,
 I know not how to go about my
 8 business. Thy servant is sur-
 rounded by thine own chosen
 people, a vast host, too great to
 9 be numbered or counted. So
 grant thy servant a thoughtful
 mind for governing thy people,
 that I may distinguish right
 and wrong. For who can bear
 the weight of this government?"
 10 It pleased the Eternal that
 11 Solomon had asked this. God
 said to him, "Because you have
 asked this, because you have
 asked neither long life for your-
 self nor wealth for yourself nor
 death to your enemies, but
 12 insight and justice, I now do as
 you have asked; I hereby give
 you a wise, thoughtful mind, so
 that never afterwards shall your
 equal rise, as never has your
 13 equal lived. Also, I give you
 what you did not ask, both
 wealth and honour, so that no
 king shall ever be your equal.
 14 And if you will live my life,
 keeping my rules and orders,
 as did your father David, I will
 15 give you a long life." Then
 Solomon woke; it was a dream!
 He went to Jerusalem, where
 he stood in front of the ark of
 the Eternal's compact, sacri-
 ficing burnt-offerings and re-
 compensate-offerings, and feasting
 all his officers.

16 Two harlots then came to the
 17 king and stood before him. One

woman said, "O my lord, this
 woman and I live in the same
 house. I bore a child in the
 house beside her, and three 18
 days later she bore a child also;
 we were together, there was no
 one else in the house, only we
 two by ourselves. During the 19
 night her child died, for she
 overlaid it. So she got up at 20
 midnight and took away my
 child, while your humble serv-
 ant was asleep; she laid the
 child in her bosom and put her
 dead child in my bosom. When 21
 I rose in the morning to suckle
 my child, there it lay dead! But
 as I looked at it carefully in the
 morning-light, it was not my
 son whom I had borne." The 22
 other woman said, "No, the
 living child belongs to me, the
 dead is yours!" The first wo-
 man retorted, "No, the dead
 child belongs to you, the living
 child is mine!" So they
 wrangled before the king. The 23
 king mused: "One says, 'This
 living son is mine, the dead be-
 longs to you'; the other says,
 'No, the dead son is yours, mine
 is the living one.'" Then said 24
 the king, "Fetch me a sword."
 A sword was brought in. The 25
 king then gave his orders, "Cut
 the living child in two, and give
 half to the one, half to the
 other." At this the mother of 26
 the living child, whose heart
 yearned for her boy, cried to the
 king, "O my lord, give her the
 living child, never kill it!" The
 other woman said, "No, divide
 it; neither of us shall have it."
 The king replied, "Give yonder 27
 woman the living child, instead
 of killing it; she is its mother!"
 All Israel heard of this decision of 28
 the king, and they stood in awe of
 the king, seeing that he had God's
 own wisdom for doing justice.

4 King Solomon reigned over all
 2 Israel. His ministers of state
 were: Azariah the son of Zadok
 3 as priest, Elihoreph and Ahijah
 the sons of Shisha as secretaries,
 Jehoshaphat the son of Ahilud
 4 as chancellor, and Benaiah the
 son of Jehoiada as commander-
 in-chief [[Zadok and Abiathar
 5 were priests]]. Azariah the son
 of Nathan was head of the pre-
 fects, Zabud the son of Nathan
 6 was the king's adviser, Ahishar
 was prefect of the palace, and
 Adoniram the son of Abda was
 in charge of the labour levy.
 7 Solomon had twelve prefects
 over all Israel, who provided the
 food for the king and his house-
 hold, each man having to supply
 8 food for one month a year; their
 names were Ben-hur (over the
 9 highlands of Ephraim), Ben-
 deker (over Makaz, Shaalbim,
 Beth-shemesh, and Elonbeth-
 10 hanan), Ben-hesed (over Arub-
 both, besides Soko and all the
 11 land of Hephher), Ben-abinadab
 (over all the uplands of Dor)
 who was married to Solomon's
 12 daughter Taphath, Baana the
 son of Ahilud (over Taanak,
 Megiddo, and the whole of Beth-
 shean next Zarethan below
 Jezreel, from Beth-shean to
 13 Abelmeholah as far as the other
 side of Jokmeam), Ben-geber
 (over Ramoth-gilead, with the
 tent-villages in Gilead belonging
 to Jair the son of Manasseh, and
 the region of Argob in Bashan,
 containing sixty large towns
 walled and bolted with bronze),
 14 Ahinadab the son of Iddo (over
 15 Mahanaim), Ahimaaz (over
 Naphtali) who was married to
 Solomon's daughter Basemath,
 16 Baana the son of Hushai (over
 17 Asher and Aloth), Jehoshaphat
 the son of Paruah (over Issa-
 18 char), Shimei the son of Ela

(over Benjamin), and Geber the 19
 son of Uri (over the land of Gad,
 the country of Sihon king of the
 Amorites and of Og king of
 Bashan). All these prefects
 were under a single chief. They 27
 provided the food for king Solo-
 mon and for all guests admitted
 to king Solomon's table, each
 taking a month. They saw that
 nothing was wanting. Also 28
 they each brought, as they were
 bound, barley and straw for the
 horses and coursers, wherever
 the cavalry were stationed.
 Solomon's provision for a single 22
 day was three hundred and
 thirty bushels of fine flour, six
 hundred and sixty bushels of
 meal, ten fatted oxen, twenty 23
 meadow-fed oxen, and a hun-
 dred sheep, besides harts, ga-
 zelles, roebucks, and guinea-
 fowl.

Now God gave Solomon wis- 29
 dom and ample insight and
 breadth of mind like the broad
 sea-sands; Solomon's wisdom 30
 surpassed the wisdom of all
 Arabs in the east and all Egypt,
 for he was wiser than any man, 31
 wiser even than Ethan the Ez-
 rahite, and Heman, Kalkol, and
 Darda, the sons of Mahol; his
 fame reached to all the nations
 around. He composed three 32
 thousand aphorisms, and his
 songs numbered one thousand
 and five. He could talk about 33
 any plant, from a cedar in Leb-
 anon to a hyssop in the wall; he
 could also talk of animals, birds,
 reptiles, and fish. People came 34
 from every nation, deputed by
 all the kings in the world, who
 had heard of Solomon's wisdom,
 in order to listen to his wisdom.

Solomon became the son-in- 3
 law of the Pharaoh king of 1
 Egypt; he married the Pha-
 raoh's daughter and took her to

David's burg till he had finished building his own palace and the Eternal's temple and the wall
 9 round Jerusalem. The Pharaoh
 16 king of Egypt marched north, captured Gezer and burnt it, killing the Canaanites who lived in the town; then he presented it as a dowry to his daughter,
 17 Solomon's wife. Solomon rebuilt Gezer.

5 When Hiram king of Tyre heard that it was Solomon who had been consecrated king instead of his father, he sent his officers to Solomon; for Hiram had always been friendly to
 2 David. Then Solomon sent
 3 this message to Hiram: "You know how my father David could not build a temple in honour of the Eternal his God, until the Eternal had crushed under him the warlike foes who
 4 surrounded him. The Eternal my God has now given me rest on every side; I have neither foe
 5 nor misfortune, and I propose to build a temple in honour of the Eternal, my God, as the Eternal told my father David that 'your son, whom I place on your throne, shall build the
 6 temple in my honour.' Now give orders that cedars be felled for me on Lebânon; my servants will join your servants, and I will pay you any wage you fix for your servants; for you know we have no one fit to fell timber
 7 like the Phoenicians." When Hiram heard what Solomon said, he was overjoyed. "Blessed be the Eternal the God of Israel this day," he cried, "for granting David a wise son to rule
 8 this great people!" Hiram sent this message to Solomon: "I have heard your message; I will do all you desire in the matter of
 9 cedars and firs; my servants

shall bring the timber down from Lebânon to the sea, and I will make the logs into floats to reach any spot you decide upon; then I will have them broken up for you to take away. You will meet my wishes by providing the food for my servants." So Hiram gave Solomon
 10 all the cedar and fir wood that he desired, while Solomon gave
 11 Hiram two hundred and twenty thousand bushels of wheat and a hundred and eighty gallons of beaten oil as food for his servants—such was Solomon's annual gift to Hiram. Solomon and Hiram were at peace;
 12 the two men made an alliance with each other. Solomon raised a
 13 labour-force from all Israel, a levy of thirty thousand men, whom he sent to Lebânon in
 14 relays, ten thousand a month; one month they were at Lebânon and two months at home. Adoniram was in charge of this forced levy. Solomon also had
 15 seventy thousand carriers and eighty thousand stone-masons in the hills, as well as three
 16 thousand three hundred foremen, who controlled the workmen. By order of the king, they
 17 quarried huge, expensive blocks of stone, to have the foundation of the temple laid with dressed stone. Solomon's build-
 18 ers and Hiram's builders dressed the stones and ran grooved edges round them, besides preparing the timber and the stones for building the temple.

[[It was in the four hundred 6 and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign, and in the second month of that year, the month Ziv, that he began to build the temple of the Eternal.]] The temple which 2

king Solomon built for the
 Eternal was ninety feet long,
 thirty feet broad, and forty-
 3 five feet high. The porch before
 the nave was thirty feet long,
 corresponding to the breadth
 of the temple, and fifteen feet
 4 wide. He made windows with
 5 gratings for the temple, and
 built wings round the wall of
 the temple, both round the nave
 and the inner shrine; he put
 6 side-rooms all round, the lower
 row of them about seven and a
 half feet wide, the middle row
 nine feet wide, and the top row
 about ten and a half feet wide
 —allowing space all round the
 outside wall so that the ends
 of the planks upholding the
 rows need not pierce the walls
 7 of the temple. [[The temple was
 built throughout of stones
 roughly dressed at the quarry;
 not a sound of hammer, chisel,
 or any iron tool was ever heard
 during the building of the
 8 temple.]] The entrance into
 the lower side-rooms was on the
 south side of the temple; you
 climbed to the middle row, and
 from the middle row to the top
 10 row, through trap-doors. Each
 row of side-rooms built against
 the temple was about seven
 and a half feet high, and they
 rested on cedar planks against
 9 the temple. Thus did he build
 the temple and finish it, roofing
 15 it over with cedar. The walls
 inside he lined with cedar
 planks, overlaying the interior
 from the floor to the rafters of
 the ceiling with wood, and cover-
 ing the floor itself with fir.
 16 At the far end of the temple he
 built off a space of thirty feet as
 an inner shrine, the most sacred
 17 interior; the nave or hall in front
 20 of it was sixty feet long, but the
 inner shrine was thirty feet

square. In front of the inner 21
 shrine he made an altar of cedar;
 inside the inner shrine he made 23
 two kherubs of olive wood, each 26
 of them fifteen feet high, each 24
 with outstretched wings seven
 and a half feet broad, measuring
 fifteen feet from the tip of one
 wing to the tip of the other, the 25
 one kherub being the same as
 the other in size and shape.
 These kherubs he placed inside 27
 the inner shrine; their wings
 were spread out so that the
 wings of one touched one wall
 while the wing of the other
 touched the other wall, and
 their inner wings met in the
 middle. He plated the kherubs 28
 with gold. He made doors of 31
 olive wood for the vestibule of
 the inner shrine; the vestibule
 and the pilasters formed a pen-
 tagon. On the two doors of 32
 olive wood he carved kherubs,
 palm-trees, and open flowers,
 spreading gold over the kherubs
 and the palm-trees. For the 33
 vestibule of the nave he also
 made door-posts of olive wood,
 four-cornered posts, and two 34
 folding doors of cypress wood,
 the two leaves of each turning
 on hinges. These he carved 35
 with kherubs, palm-trees, and
 open flowers, overlaying them
 with gold laid evenly upon the
 carvings. The inner court 36
 round the temple he built with
 three rows of dressed stone and
 one row of cedar beams.

The foundation of the temple 37
 of the Eternal was laid in the
 month of Ziv, in the fourth year
 of Solomon; in the month of 38
 Bul (the eighth month), in the
 eleventh year, the temple was
 finished in every part, exactly
 as planned. So he took seven
 years to build it. [[Then this 11
 word from the Eternal came to

12 Solomon. "As for this temple
which you build, if you will live
by my rules and keep my regu-
lations and follow all my orders,
living by them, then I will fulfil
for you the promise I made to
13 your father David; and I will
dwell among the Israelites, I
will not forsake my people Is-
rael."]]

7 Solomon took thirteen years
to finish the building of his own
2 palace. He also built the "For-
est of Lebânon" hall, a hundred
and fifty feet long, seventy-five
feet wide, and forty-five feet
high, on three rows of cedar
3 pillars with cedar supports. It
was lined with cedar planks
above the forty-five cedar pillars
4 (fifteen in each row); there were
three rows of window-frames,
window facing window in each
5 tier, and both doors and win-
dows, all of them, were square-
cut.

6 He also built the Pillars hall,
seventy-five feet long and forty-
five feet wide, with a pillared
porch in front and an entrance
7 with steps. He also made the
throne-room where he was to
hold his court of justice, the
Hall of Justice; it was lined with
cedar wood from floor to rafters.

8 His own palace and residence
in the other court, which stood
nearer the temple, was con-
structed in the same way, as
was the house he built for the
Pharaoh's daughter (whom Sol-
9 omon had married). These
buildings were all made of huge,
dressed stones, according to
the regular dimensions of ash-
lar, sawn back and front, from
foundation to coping, and from
the court of the Eternal's tem-
ple to the large outer court.

10 The foundation consisted of
huge blocks, enormous blocks,

some fifteen feet square, some
twelve feet square. Above these 11
lay huge, dressed stones, cut
according to the regular meas-
urement, and also cedar beams.
The large court had three rows 12
of dressed stone and one row of
cedar beams, enclosing the inner
court of the Eternal's temple
and the court of the palace.

King Solomon sent to Tyre 13
for Hiram, the son of a widow 14
belonging to the clan of Naph-
tali; his father had been a native
of Tyre, a worker in bronze.
Hiram was full of skill, acute
and clever at all kinds of bronze-
work. He came to king Solo-
mon and did all the bronze-work
for him. He cast the two bronze 15
columns for the vestibule of the
temple; the one was twenty-
seven feet high, eighteen feet
round, and hollow, just like the
other column. He made two 16
capitals of molten bronze for
the top of the columns, each
capital being seven and a half
feet high. He made two nests 17
of trellis-work for the capitals
on the top of the columns, a net
of trellis-work for each of them.
He also made the pomegran- 18
ates; there were two rows of
pomegranates in bronze upon
each trellis-work, the pome- 20
granates numbering two hun-
dred to each capital. He set 21
up the columns at the vestibule
of the temple; the column on
the south side was called Jachin,
the column on the north side
Boaz. He also made the round 23
metal sea or tank, fifteen feet
in diameter, seven and a half
feet high, and forty-five feet
round. Under its brim on the 24
outside ran a double row of
gourds all round, cast in one
piece with the tank itself, which 26
was about three inches thick,

its brim curling like the brim of a cup, like the petals of a lily; it held over sixteen thousand gallons. It rested on twelve bulls, three facing the north, three facing the west, three facing the south, and three facing the east; the tank was placed on their backs, their haunches being turned inward.

He also made the ten trolleys of bronze, each one six feet long, six feet wide, and four and a half feet high. The trolleys were constructed in this way; they had panels, panels set in their framework, and on these panels were lions, bulls, and kherubs (on the framework, above and below the lions, bulls, and kherubs, there was bevelled work); every trolley had four bronze wheels, with bronze axles, the four wheels being underneath the frame-work (axles and wheels were cast in one piece with the trolley), each wheel being two and a half feet high and all the wheels being shaped like chariot wheels (axles, felloes, spokes, and hubs being all of molten bronze); at the four corners of each trolley there were four clamps, each of one piece with the trolley, while on the top of the trolley there was a round saucer, nine inches high (the flat surface on the sides of the trolley was engraved with kherubim, lions, and palm-trees); but the frame-work was square, not round. This was how the ten trolleys were made, all cast alike, all of the same size and shape. Then he made ten bronze pots, each holding three hundred and twenty gallons and measuring six feet; one pot rested on each of the ten trolleys, which he placed beside the temple, five to the south

side and five to the north side; the tank was placed on the south side of the temple, at the eastern corner. Hiram made the pots, the shovels, and the bowls; he finished all his work for king Solomon in building the temple of the Eternal, the two columns, the two rounded capitals on the top of the columns, the two nets of trellis-work to cover the two capitals, the four hundred pomegranates for each trellis-work, the ten trolleys and the ten pots on the trolleys, the tank and the twelve bulls under the tank, the pots, shovels, bowls—all these articles made by Hiram for king Solomon in the temple of the Eternal were of polished bronze. There was no weighing the bronze used for making these articles, so enormous was the quantity; the weight of the bronze was past counting. Hiram cast them on the plain of Jordan, in the clay soil between Sukkoth and Zarethan. Then king Solomon placed all the articles in the temple of the Eternal [[the golden altar, the golden table for the Presence-bread, the pure gold lampstands in front of the inner shrine, five to the right and five to the left, with their golden ornamental flowers and lamps and tongs, the pure gold cups, snuffers, bowls, saucers, and fire-pans, and the golden hinges both for the folding doors of the inner shrine or most sacred Place and for the folding doors of the temple]]. So all the work prepared by king Solomon in the temple of the Eternal was finished; Solomon then brought in the votive offerings of his father David, the silver and the gold and the various articles,

placing them in the store-chambers of the Eternal's temple.

- 8 Then Solomon called together the sheikhs of Israel and all the chiefs of the clans, the heads of the various Israelite families, in Jerusalem, to bring the ark of the Eternal's compact up from David's burg. The Israelites all gathered round Solomon at the festival in the month of Ethanim (the seventh month); the sheikhs of Israel all went with the priests and carried up the ark of the Eternal, the Trysting tent, and all the sacred articles inside the tent; these were carried by the priests and Levites, while king Solomon and all the community of Israel which had gathered round him walked in front of the ark, sacrificing sheep and oxen past all counting and numbering. Then the priests placed the ark of the Eternal inside the inner shrine, the most sacred interior, under the wings of the kherubs; for the wings of the kherubs stretched over the place for the ark, covering the ark and its poles, though the poles were so long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this very day. Inside the ark there was nothing except the two stone tablets which Moses had placed there at Horeb, the tablets of the compact which the Eternal made with the Israelites when they left the land of Egypt. When the priests came out of the inner shrine, a cloud filled the temple of the Eternal so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of the Eternal.

Then said Solomon:

12

The sun has the Eternal set in heaven,
but chosen himself to dwell in darkness;
so I have built this mansion great for thee,
for thee to dwell in, to eternity.

Then the king turned round and blessed all the gathering of Israel as they stood. He said, "Blessed be the Eternal the God of Israel, who spoke directly to my father David and has done all that he promised! He said, 'Ever since I brought my people Israel out of Egypt, I chose no city out of any clan of Israel to build a temple for my presence, but now have I chosen Jerusalem as my seat and David as lord over my people Israel.' My father David did have it in mind to build a temple in honour of the Eternal the God of Israel; but the Eternal said to my father David, 'You had it in your mind to build a temple in my honour; you did well to have that in mind. Yet you are not to build the temple; it is your son, born of your body, who shall build the temple in my honour.' The Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the Eternal the God of Israel; in it have I made a place for the ark containing the compact which the Eternal made with our fathers when he brought them out of the land of Egypt."

Then Solomon stood in front of the altar of the Eternal, in presence of all the community of Israel, and stretching out his hands to heaven he cried: "O

23

Eternal, God of Israel, there is no god like thee in heaven above or on the earth below, who keepest thy compact and showest kindness to thy servants as they live under thine eye with
 24 all their heart. Thou hast kept thy word to thy servant David my father; thou didst make him thine own promise and thou hast done it, as it is this day.
 25 Now then, O Eternal, God of Israel, keep this thy promise to thy servant David my father: 'You shall never lack a descendant in my sight to sit upon the throne of Israel, if only your children watch their lives, careful to live under my eye as you have done.' O God of Israel,
 26 pray let this promise be fulfilled which thou didst make to thy servant David my father.

27 But can God really live on earth? The very heaven, the height of heaven itself, cannot contain thee; and how much less this temple I have built!
 28 So do thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee this
 29 day, that thine eyes may be open, night and day, to this temple, to the place where thou hast promised thy presence, listening to the prayer that thy servant offers, when he turns to
 30 this place. Listen to the supplication of thy servant and of thy people Israel when they turn in prayer toward this place; yea, hear us in thy home, in heaven, and as thou hearest forgive us.

31 When a man sins against his neighbour and is adjured to swear an oath, when he comes and swears his oath before thine
 32 altar in this temple, then do

thou listen in heaven, take action and decide between thy servants, condemning the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence. When thy people Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee in this temple, then do thou listen in
 34 heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to their fathers.

When the skies are shut and
 35 no rain falls, because they have sinned against thee, if they turn in prayer toward this place and own thee openly and give up their sin under thy chastisement, then do thou listen in
 36 heaven and forgive the sin of thy servants and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given thy people as their heritage. When there is a famine
 37 in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemy besieges them in any of their towns, whatever be the plague or trouble—whatever prayer
 38 and supplication is offered by any man of them, knowing well what plagues himself, and stretching his hands out toward this place, then do thou
 39 listen in thy home, in heaven, and forgive them and take action, dealing with every man as he has lived, O thou who knowest his heart (for thou, thou only, knowest the hearts
 40 of all men), that they may stand in awe of thee all the days of their life in the land

41 thou gavest to our fathers. As
 for the alien, who does not be-
 long to thy people Israel but
 42 who came from a distant land
 of thy sake (for men shall hear
 of thy great fame, of thy
 strength and mighty force),
 when he comes and turns in
 43 prayer toward this temple, then
 do thou listen in thy home, in
 heaven, and do all that the alien
 asks of thee, so that all nations
 in the world may learn what
 thou art, learning to stand in
 awe of thee like thy people Is-
 rael, and learning that thou
 hast taken this temple which I
 44 built to be thine own. When
 thy people march out to fight
 against their enemy, in any way
 of thine appointing, and pray
 to the Eternal, turning toward
 the city thou hast chosen and
 the temple I have built in hon-
 45 our of thee, then do thou listen
 in heaven to their prayer and
 supplication and uphold their
 46 cause. When they sin against
 thee (for there is no man who
 does not sin) and thou in thine
 anger leavest them to their ene-
 mies, till they are carried away
 prisoners to an enemy's land,
 47 far-off or near, yet if they take
 thought in the land of their
 captivity and repent and offer
 supplications to thee in the land
 of those who took them pris-
 oners, crying, 'We have sinned,
 we have gone wrong, we have
 48 done evil,' if they repent, heart
 and soul, in the land of their
 enemies who took them pris-
 oners, and pray to thee, turning
 in the direction of the land
 thou gavest to their fathers,
 the city thou hast chosen, and
 the temple I have built in hon-
 49 our of thee: then do thou listen
 in thy home, in heaven, to their
 prayer and supplication and up-

hold their cause; forgive thy 50
 people who have sinned against
 thee, forgive all their transgres-
 sions against thee, and grant
 they may be pitied by those who
 have taken them prisoners, for 51
 they are thy people, thine own
 possession, whom thou didst
 bring out of Egypt, out of that
 iron furnace. O may thine eyes 52
 be open to thy servant and thy
 people Israel at their prayers,
 listening to them whenever they
 call to thee. For thou didst 53
 separate them from all nations
 on earth to be thy very own, as
 thou didst declare by Moses
 thy servant when thou brought-
 est our fathers out of Egypt,
 O Lord Eternal."

After Solomon had finished 54
 offering all this prayer and sup-
 plication to the Eternal, he rose
 from his knees before the altar
 of the Eternal, where he had
 been stretching his hands out
 to heaven; he now stood up and 55
 in a loud voice blessed all the
 community of Israel, saying,
 "Blessed be the Eternal who 56
 has granted rest to his people
 Israel, as he promised; not a
 word has failed of all the good
 promises he made to us by
 Moses his servant. May the 57
 Eternal our God be with us, as
 he was with our fathers—never
 leaving us, never forsaking us
 —that he may move our minds 58
 always to live as he lives, to
 obey his orders, his rules and
 regulations, which he laid down
 for our fathers! And may these 59
 words of my supplication to the
 Eternal be ever present to the
 Eternal our God, day and night,
 that he may uphold the cause
 of his servant and the cause of
 his people Israel, as each day
 may require, so that all the 60
 nations of the world may learn

that the Eternal is God, the
61 Eternal and none else. Keep,
then, an undivided mind for the
Eternal our God, to live by his
rules and to obey his orders, as
to-day."

62 The king, along with all Is-
rael, offered sacrifices before the
63 Eternal. Solomon offered, in
his sacrifice of recompense-offer-
ing to the Eternal, twenty-two
thousand oxen and a hundred
and twenty thousand sheep; in
this way the king and all the
Israelites dedicated the temple
64 of the Eternal. The king con-
secrated that day the middle
part of the court in front of the
temple of the Eternal; for it was
there that he sacrificed the vic-
tims for the burnt-offering, and
offered the cereal-offering and
the fat slices from the victims
of the recompense-offerings, the
bronze altar before the Eternal
being too small to hold the
burnt-offering, the cereal-offer-
ing, and the fat slices from the
65 victims. Such was the festival
then held in presence of the
Eternal our God for seven days
by Solomon and all Israel—a
vast host, drawn from all parts,
from the pass of Hamath down
66 to the Wady-el-Arish. On the
eighth day he dismissed the
people, who blessed the king
and went home rejoicing, glad
in heart at all the goodness of
the Eternal to his servant Da-
vid and his people Israel.

9 Now after Solomon had fin-
ished building the temple of the
Eternal and the royal palace
and all that it pleased him to
2 erect, the Eternal appeared to
Solomon a second time, as he
had appeared to him at Gibeon.
3 The Eternal said to him, "I
have listened to your prayer
and supplication, and I have

done for you all you desire; I
hereby consecrate this temple
you have built, by fixing my
presence there for all time; my
eyes and my heart shall con-
stantly be there. As for your- 4
self, if you will live under my
eye, as your father David lived,
with upright heart and honestly,
doing exactly as I have ordered
you and following my rules and
regulations, then I will make 5
your royal throne sure over
Israel for all time, as I promised
to your father David that he
would never be without a de-
scendant on the throne of Israel.
But if you give up following me, 6
you or your children, if you do
not keep the commands and
rules I have set before you,
but go and serve foreign gods
and worship them, then I will 7
cut Israel out of the land I gave
them, and cast out of my sight
this temple which I have conse-
crated for myself, and Israel
shall become a proverb and by-
word among all nations; this 8
temple shall be a heap of ruins,
and any passer-by shall whistle
in amazement, saying, 'Why
has the Eternal dealt thus with
this land and temple?' The 9
answer will be, 'Because the
people forsook the Eternal their
God who brought their fathers
out of the land of Egypt; be-
cause they took up with foreign
gods, worshipping and serving
them; that is why the Eternal
brought all this ruin upon
them.'"

At the end of twenty years, 10
in the course of which Solomon
had built the two buildings, the
temple of the Eternal and the
royal palace, as Hiram king 11
of Tyre had provided Solomon
with cedar-trees and fir-trees and
gold to his heart's content, king

- Solomon let Hiram have twenty towns in the region of Galilee.
- 12 When Hiram came from Tyre to inspect the towns made over to him by Solomon, he was
- 13 not pleased with them. "My brother," he said, "what sort of towns are these you have given me?" So he called them the "Cabul" (good-for-nothing) district. It is their name to this day.
- 14 (For them Hiram paid to the king six hundred and ninety-three thousand pounds in gold.)
- 15 This was how king Solomon raised the labour-gangs to build the temple of the Eternal, his own palace, the Millo and the wall of Jerusalem, Hazor, Megiddo, Gezer, Beth-horon
- 17 lower, Baalath, Tamar in the
- 18 desert land, all the store-towns Solomon possessed, the towns for his chariots, the towns for his cavalry, and whatever Solomon was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.
- 20 Solomon raised his levy of slave-labourers, as is done to this day, from the descendants of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, none of whom be-
- 21 longed to Israel—survivors in the land whom the Israelites had not been able to exterminate. Solomon never made slaves of Israelites; they were his soldiers and officials, his generals, captains, chariot-leaders, and cavalry-leaders.
- 23 The following five hundred and fifty men were Solomon's supervisors, who managed the labourers. . .
- 24 Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her; then he built the Millo. . .

Three times a year Solomon 25 used to offer burnt-offerings and recompense-offerings on the altar he had built for the Eternal, and to burn his fire-offering before the Eternal. . .

King Solomon built a navy at 26 Ezion-geber near Eloth in the land of Edom, on the shore of the Reed Sea. Hiram sent his 27 men, expert seamen, to man the fleet along with the men of Solomon; they reached Ophir and 28 brought away eighteen tons of gold for king Solomon.

Hiram's fleet, that brought 10 gold from Ophir, also brought 11 from Ophir a wealth of sandal-wood and jewels; the sandal- 12 wood was made into pilasters for the temple of the Eternal and the royal palace as well as into lyres and lutes for the singers. Such wealth and quality of sandal-wood have never since been seen. The amount 14 of gold that came to Solomon in one year was nearly twenty-nine tons, in addition to what 15 was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes. King Solomon made 16 two hundred shields of beaten gold; twenty pounds of gold went to each shield. He also 17 made three hundred targets of beaten gold; about six pounds of gold went to each of them; the king hung these in the "Forest of Lebânon" hall. The 18 king also made a large ivory throne, which he overlaid with the finest gold; the throne 19 had six steps and a rounded back, there were arms on each side of the seat, flanked by two lions, while twelve lions 20 stood on each side of the six steps. No such throne was ever made in any kingdom. King 21

- Solomon's drinking service was all made of gold, and all the articles in the "Forest of Leb-
 22 ânon" hall were made of pure gold, none were silver—silver was thought nothing of in Sol-
 23 omon's day. For the king had a deep-sea fleet which sailed with the navy of Hiram; once every three years this fleet came home with gold and silver, ivory, apes, and peacocks.
- 24 So in wealth and in wisdom king Solomon excelled all kings on earth. The whole world came to visit Solomon, to listen to the wisdom which God had
 25 put into his mind, and every-one brought his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year.
- 26 In this way Solomon amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside
 28 the king himself. Solomon's horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash
 29 for them; a chariot could be imported from Muzri for seventy-five pounds in silver, and a horse for about twenty pounds in silver (the dealer supplied all the kings of the Hittites and the Aramæans at the same rate).
- 27 The king made silver as common in Jerusalem as stones, and cedar wood as plentiful as sycamore-trees in the lowlands.
- 1 When the queen of Sheba heard about the fame of Solomon and the temple he had built in honour of the Eternal, she came to test him with puzzling
 2 questions. She came to Jerusalem with a very large retinue, with camels bearing spices, heaps of gold, and jewels. As soon as she reached Solomon, she opened out all that was on her mind; and Solomon answered all her questions, there was not a single thing hidden from the king which he could not explain to her. When the
 4 queen of Sheba realized all this wisdom of Solomon, when she saw the palace he had built, the
 5 food at his table, the way his courtiers were arranged and his servants waited, and their dress, and the cupbearers, and the burnt-offerings he used to sacrifice in the temple of the Eternal, she was quite overwhelmed; she said to the king, "That was
 6 a true tale I heard in my own country of your words and wisdom! But I did not believe
 7 it till I came and saw for myself. And now I see not half was told me; your wisdom and prosperity far exceed what I was told. Happy are your wives! Happy
 8 men, these courtiers who are always waiting upon you and hearing your wisdom! Blessed
 9 be the Eternal your God who delighted in you and set you on the throne of Israel! It is because the Eternal loved Israel that he made you king, to govern and administer justice!" She presented the king with
 10 about seven hundred and fifty thousand pounds in gold, a wealth of spices, and jewels; no supply of spices ever again came as rich as the queen of Sheba's present to king Solomon. King
 13 Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides what he bestowed upon her out of his royal bounty. Then she returned to her own land, she and her retinue.

11 Now king Solomon was a
 3a lover of women; he had seven
 hundred royal wives, and three
 1b hundred mistresses. He mar-
 ried many foreign women—
 Moabites, Ammonites, Edom-
 ites, Phœnicians, and Hittites
 2 —belonging to nations against
 whom the Eternal had warned
 the men of Israel, “You must
 not mix with them, nor let
 them mix with you, for they
 will be sure to seduce you to
 follow their gods.” Solomon
 clung to these women in love.
 4 When he grew old, he had no
 undivided mind for the Eternal
 his God, as his father David
 had; his wives seduced him to
 6 follow foreign gods. Solomon
 did what was evil in the eyes of
 the Eternal; he did not follow
 the Eternal faithfully, as his
 5 father David had done. For
 he put up shrines for Astartê
 the goddess of the Phœnicians,
 and for Milkom the detestable
 7 idol of the Ammonites, and for
 Kemôsh the detestable idol of
 Moab, on a hill to the east of
 8 Jerusalem. He did the same
 for all his foreign wives, burning
 incense and offering sacrifice
 to their gods.
 9 So the Eternal was angry
 with Solomon for letting himself
 be seduced from the Eternal,
 the God of Israel, who had
 twice appeared to him and
 10 given him this order, that he
 was not to follow foreign gods;
 11 he did not obey what the Eter-
 nal had ordered, and so the
 Eternal said to Solomon, “Since
 this is your mind, since you
 have not obeyed my compact
 and the rules I laid down for
 you, I will tear the kingdom
 from you and give it to your
 12 servant. Nevertheless I will
 not do this during your lifetime,

for the sake of David your
 father; I will tear it out of your
 son's hands. Still, I will not 13
 tear away all the kingdom; I
 will let your son have one clan,
 for the sake of David my ser-
 vant and for the sake of Jeru-
 salem which I have chosen.”

The Eternal then raised up an 14
 opponent for Solomon in Hâdâd
 the Edomite, who belonged to
 the royal family of Edom. For 15a
 when David crushed Edom and
 killed every male in the country,
 Hâdâd, who was then a little 17
 boy, was taken by one of his
 father's slaves to the Pharaoh
 in Egypt. Hâdâd became very 18b
 popular with the Pharaoh, who 19
 gave him to Tahpènes his queen;
 she brought up the boy in the 20b
 Pharaoh's palace among the
 Pharaoh's sons. But when 21
 Hâdâd heard in Egypt that
 David slept with his fathers, he
 said to the Pharaoh, “Let me
 leave, let me go home.” The 22
 Pharaoh said to him, “What do
 you miss here, beside me, that
 you now wish to go home?”
 Hâdâd said to him, “You must
 let me go.” So Hâdâd returned 25b
 home; he ruled over Edom and
 bore hard on Israel; such was
 the mischief he did.

[[Once when Joab the com- 15b
 mander-in-chief had gone to
 bury the slain Israelites, he and 16
 all Israel remained for six
 months, crushing all Edom till
 it was utterly destroyed. Adad 17
 and some Edomites fled for
 Egypt. They got away from 18
 Midian to Paran, and, taking
 some men of Paran with them,
 they went to the Pharaoh in
 Egypt. He gave Adad a house,
 assigned him an allowance, and
 presented him with some land;
 he also married him to Anoth, 19
 the sister of Tahpènes, who bore 20

him a son called Genubath; and Genubath lived in the palace of the Pharaoh.]]

23 God raised up another oppo-
nent for him in Rezon the son
of Eliâda, who had run away
from his master, Hadadezer
24 the king of Zobah. Rezon
gathered men round him and
became the leader of a band of
raiders, who captured Damas-
cus. There Rezon stayed, ruling
25 over Damascus. He was an
opponent of Israel during all the
reign of Solomon.

26 Then there was Jeroboam the
son of Nebat, an Ephraimite
from Zerêda, whose mother Ze-
rûah was a widow; he was in the
service of Solomon, and he too
27 rose against the king. This was
how he came to rise against
the king. Solomon was build-
ing the Millo and repairing the
gaps in the city of his father
28 David. Jeroboam was an ex-
tremely capable man; and when
Solomon noticed how active the
young man was, he put him in
charge of all the labour-gang.

29 One day Jeroboam was leaving
Jerusalem, when the prophet
Ahijah of Shilo met him and
took him aside. The two of
them were alone there, in the
30 open country. Then Ahijah
took a new robe which he had
put on, and tore it into twelve
31 pieces. "Take ten for yourself,"
he said to Jeroboam, "for this
is the message of the Eternal
the God of Israel: 'I will tear
the kingdom out of Solomon's
hands and give you ten of the
32 clans [[though he is to keep one
clan, for the sake of my servant
David and for the sake of Jeru-
salem the city I have chosen
33 from all the clans of Israel; for
they have forsaken me for the
worship of Astartê the goddess

of the Phœnicians, of Kemôsh
the god of Moab, and of Milkom
the god of the Ammonites; they
have not lived my life, doing
what is right in my eyes and
living by my rules and regula-
tions, as David his father did.
However, I will not take all the 34
kingdom out of his hands; for
the sake of my servant David,
whom I chose, I will leave him
his royalty as long as he lives,
but I will take the kingdom out 35
of his son's hands and give you
the ten clans; his son shall have 36
one clan, so that my servant
David may always have one of
his race before me in Jerusalem,
the city I have chosen as my
seat. I will take you to reign 37
over Israel, to rule as widely as
you please; if you listen to all my 38
orders and live my life, doing
what is right in my eyes, keeping
my rules and regulations as my
servant David did, then I will
be on your side and establish
your dynasty as I did Da-
vid's]].'" Solomon therefore 40
tried to murder Jeroboam, but
Jeroboam fled away to Egypt,
to Shishak king of Egypt, where
he remained till the death of
Solomon.

As for the rest of the acts of 41
Solomon, his deeds and his wis-
dom, are they not described in
the books of the Acts of Solo-
mon? Solomon reigned in Je- 42
rusalem over all Israel for forty
years. Then Solomon slept 43
with his fathers and was buried
in the city of David his father.
As soon as Jeroboam the son of 12
Nebat heard this—he was still 2
in Egypt, whither he had fled
to escape Solomon—he came
back to his native town of Sarei-
ra in the highlands of Ephraim.

Rehoboam succeeded his 11, 43
father Solomon. He went to 12

1 Shechem, for all Israel had gone to elect him king at Shechem.
 3b The people said to Rehoboam,
 4 "Your father's rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you."
 5 He said to them, "Go away for three days and then come back to me." When the people went
 6 away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them what answer they would advise him to return to
 7 the people. They said, "If you will be a servant to this people here and now, serving them, if you speak favourable words to them, they will be your
 8 servants for all time." But he set aside the advice of the old councillors and consulted the juniors of his own age in his
 9 retinue. He asked them what answer they would advise him to return to the demand of the people that Solomon's rule should be lightened. These juniors of his own age replied,
 10 "This people cried to you, 'Your father's rule was heavy, make you it lighter for us'? Well, tell them this: 'My little finger is thicker than my father's thighs.
 11 If my father's rule pressed hard on you, I will press harder still; my father lashed you with scourges, but I will lash you
 12 with scorpions.'" On the third day all Israel came back, as king Rehoboam had told them.
 13 The king gave them a harsh answer. He set aside the advice given him by his senior coun-
 14 cillors, and spoke to the people as the juniors had advised: "My father's rule pressed hard on you, but I will press harder still; my father lashed you with scourges, but I will lash you

with scorpions." So the king 15 refused to heed the people. (This was a turn of things brought about by the Eternal, to carry out the word which he had sent by Ahijah of Shilo to Jeroboam the son of Nebat.) When all Israel saw that the 16 king refused to heed them, the people retorted to the king.

What part have we in David?
 We're done with Jesse's son!
 Look to your own house, David,
 now!
 Home, Israel, to your homes!

When king Rehoboam sent 18 them Adoniram, who was in charge of the labour-gangs, all Israel stoned him to death; whereupon king Rehoboam mounted his chariot in a hurry to escape to Jerusalem. So 19 Israel rebelled against the dynasty of David, as it still does. When all Israel heard that 20 Jeroboam had returned to the country, they summoned him to a popular assembly and elected him king over all Israel, only the clan of Judah being left loyal to the dynasty of David.

On reaching Jerusalem, Reho- 21 boam mustered all the men of Judah and of the clan of Benjamin, a hundred and eighty thousand picked men-at-arms, to attack Israel and recover the kingdom for Rehoboam the son of Solomon. But this message 22 came from the Eternal to Shem-aiyah, a man of God: "Give 23 this message from the Eternal to Rehoboam the son of Solomon, king of Judah, and to all the men of Judah and Benjamin, and to the rest of the people. 'You shall not march 24 or fight against your fellows in Israel. Back home, every man

of you! What has happened I have caused to happen!" They listened to this message from the Eternal and returned home, as the Eternal had bidden them.

25 Jeroboam fortified Shechem in the highlands of Ephraim and lived there. Later on, he left it and fortified Penûel.

26 Then Jeroboam thought to himself, "The kingdom will go back to the dynasty of David;

27 if these people go up to sacrifice at the temple of the Eternal in Jerusalem, then their heart will turn to their lord again, to Rehoboam the king of Judah, and they will kill me." So he

28 thought the matter over. He made two golden calves and said to the people, "You need not go up any longer to Jerusalem; here are your gods, O Israel, the gods that brought you from the land of Egypt!"

29 One of them he placed at Bethel, and the other at Dan. This proved a sin for Israel, for the people went to worship the one at Bethel and the other at Dan.

31 He also turned some shrines into temples, and made priests from the masses, who were not

32 Levitical. Jeroboam fixed a festival on the fifteenth day of the eighth month, like the festival held in Judah, when he offered sacrifices on the altar to the calves and placed at Bethel the priests of the shrines that he had made. It was on the fifteenth day of the eighth month that he sacrificed on the altar he had made at Bethel, a month he had chosen out of his own head, fixing a festival for the Israelites and offering sacrifice with incense on the altar.

13 Then came a man of God from Judah to Bethel, moved by the

Eternal, just as Jeroboam was standing ready to burn incense at the altar. He cried out 2 against the altar, moved by a word from the Eternal, "O altar, altar, this is the Eternal's message: 'A child called Josiah shall be born to the dynasty of David, and he shall sacrifice on you the priests of the shrines who burn incense on you; on you shall bones of men be burned!'" At the same time 3

he announced this miracle predicted by the Eternal, "The altar shall be split up and the refuse on it flung aside!" When 4

the king heard what the man of God had cried against the altar at Bethel, Jeroboam raised his hand from the altar and said, "Arrest him." But the hand he had raised against him withered up, so that he could not draw it back. Also, the 5

altar split and the refuse was flung aside, by the very miracle which the man of God had predicted as inspired by the Eternal. The king appealed to the 6

man of God, "Do appease the Eternal your God and pray for me, that my hand may be restored to me again." At the

intercession of the man of God, the king's hand was restored to him, as it had been before. Then 7

said the king to the man of God, "Come home with me and refresh yourself, and I will present you with a reward." But the 8

man of God replied, "Though you were to present me with half of your house, I would not enter it with you, nor will I eat bread or drink water here; for 9

the Eternal's orders to me were that I was neither to eat nor to drink, nor to go back by the road I came." So he took 10 another road and did not go

back by the road he had come
 11 to Bethel. At Bethel there was
 a certain old prophet. His sons
 came and told him all that the
 man of God had done that day
 at Bethel, telling their father
 also what he had said to the
 12 king. "Which road did he
 take?" said their father. His
 sons pointed out the road taken
 by the man of God from Judah.
 13 Then he told his sons to saddle
 his ass. When they had saddled
 14 his ass, he rode away after the
 man of God, whom he found
 seated under an oak. He said,
 "Are you the man of God from
 Judah?" "Yes," he replied.
 15 Then he said, "Come home
 with me and have some food."
 16 He answered, "I cannot go
 back with you, nor can I eat or
 17 drink here, for I was told by the
 Eternal neither to eat nor to
 drink here, nor to return by
 18 the road I came." The old
 prophet said, "I am a prophet
 too, and an angel said to me by
 order of the Eternal that I was
 to bring you back with me to
 my house, to eat and drink."
 19 (This was a lie.) So he went
 back along with him and ate
 20 and drank in his house. But as
 they were sitting at table, a
 word came from the Eternal to
 the prophet who had brought
 21 the man back; he called out to
 the man of God from Judah,
 "This is the Eternal's word:
 since you have scouted the order
 of the Eternal and disobeyed
 what the Eternal your God
 22 commanded you, coming back
 and taking food where he for-
 bade you to take food, your
 corpse shall never reach the
 23 tomb of your fathers." After he
 had eaten and drunk, the old
 prophet saddled the ass for him;
 24 off he went, but a lion met him

on the road and killed him; his
 corpse lay on the road, with the
 ass standing beside it, and also
 the lion. Some passers-by saw 25
 the corpse lying on the road,
 with the lion beside it, and they
 went and told the news to the
 people at the town-gate where
 the old prophet was sitting.
 When the prophet who had 26
 induced him to return heard
 the news, he said, "That is the
 man of God who scouted the
 orders of the Eternal; so the
 Eternal has given him over to a
 lion which has torn and killed
 him, just as the Eternal pre-
 dicted to him." "Saddle my 27
 ass," he said to his sons. They
 saddled it, and he rode off to 28
 find the corpse lying on the road,
 with the ass and the lion stand-
 ing beside it; the lion had
 neither eaten the corpse nor
 torn the ass. So the prophet 29
 lifted the corpse of the man of
 God on to his ass and brought
 it back to the town to be buried 30
 in his own tomb. "Alas! my
 brother!" men wailed. When 31
 the man had been buried, the
 old prophet said to his sons,
 "When I die, bury me in the
 tomb where the man of God is
 buried, lay my bones beside his.
 For his threat, inspired by the 32
 Eternal, against the altar at
 Bethel and against all the
 shrines on the heights through-
 out the towns of Samaria shall
 certainly be fulfilled."

All this did not make Jero- 33
 boam give up his evil practices;
 he again chose priests for the
 shrines from the masses, he con-
 secrated anyone he liked, and
 the man became a priest of the
 shrines. This proved a sin for 34
 the dynasty of Jeroboam, and
 led to its being swept off the
 earth and abolished.

14 Once Jeroboam's son Abijah
 2 fell ill. Jeroboam said to his wife, "Pray go and disguise yourself, that no one may know you are Jeroboam's wife, and make your way to Shilo, where the prophet Ahijah is staying, the man who predicted that I was to reign over this people.
 3 Take ten loaves with you, some cakes for his children, and a jar of honey; go to him, and he will tell you how the child is to
 4 fare." Jeroboam's wife did so; she went off to Shilo and reached the house of Ahijah. Now Ahijah could not see, his
 5 eyes were so dim with age. But the Eternal had told Ahijah, "Here comes Jeroboam's wife to get an oracle from you about her son, who is ill" (telling him what to say). In she came, dis-
 6 guised as another woman; but when Ahijah heard her footsteps as she entered, he said, "Come in, O wife of Jeroboam! But why do you bring me food?
 7 I have sore news for you. [[Go and give Jeroboam this message from the Eternal the God of Israel: 'As I raised you from among the people and made you supreme over my people Israel,
 8 tearing the kingdom from David's dynasty and giving it to you—and yet you have not been like my servant David who obeyed my commands and followed me with all his heart,
 9 doing only what was right in my eyes, but you have done worse than any before you, going and making foreign gods for yourself and metal idols, to vex me, and turning your back
 10 upon me; well then, I will bring doom on the dynasty of Jeroboam and strip Jeroboam of every male child, fettered or free, in Israel; I will make a

clean sweep of the dynasty of Jeroboam, as dung is swept away, every speck of it.' Any- 11
 one belonging to Jeroboam who dies in the city, the dogs shall devour him; anyone who dies out in the country, the wild birds shall eat him up; for so the Eternal decrees.]] Leave me, 12
 and as you enter your native place your maidens shall come forward to meet you, saying "The child is dead." He shall be 13
 mourned and buried by all Israel, for he is the only one of Jeroboam's household who shall be laid in the grave; there is something good in him, some loyalty to the Eternal the God of Israel, among all the household of Jeroboam. Moreover, 14
 the Eternal will raise up a king for himself over Israel, who shall then destroy the dynasty of Jeroboam; and even then the 15
 Eternal will strike Israel till it sways like a reed in water; he will root Israel out of this fine country which he gave to their fathers and scatter them east of the Euphrates, because they have vexed the Eternal by making sacred poles for themselves. He will give Israel up, 16
 for the sins committed by Jeroboam, the sins by which he has led Israel into sin." Jeroboam's 17
 wife rose and went away to Tirzah; as soon as she reached the threshold of her house, the child died. All Israel buried 18
 him and mourned for him, as the Eternal had predicted by his servant the prophet Ahijah.

As for the rest of the acts of 19
 Jeroboam, his wars and government, they are described in the Annals of the Kings of Israel. Jeroboam reigned for twenty- 20
 two years; then he slept with his

fathers, and his son Nadab reigned instead of him.

- 21 In Judah Rehoboam the son of Solomon reigned. Rehoboam was forty-one years old when he began to reign, and in Jerusalem, the city chosen by the Eternal out of all the clans of Israel as his seat, he reigned for seventeen years. His mother's name was Naamah the Ammonitess. Judah did what was evil in the sight of the Eternal, rousing him to wrath with the sins they committed, beyond all that their fathers had ever done.
- 22 For they erected shrines, obelisks, and sacred poles, on every height and under every spreading tree; also there were temple-prostitutes in the land. The people copied all the abominable practices of the nations whom the Eternal had dispossessed to make room for the Israelites. So in the fifth year of Rehoboam Shishak king of Egypt attacked Jerusalem, carrying off the treasures of the temple of the Eternal and the treasures of the royal palace, every one of them, and carrying off all the golden shields that Solomon had made. King Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace; whenever the king went inside the temple of the Eternal, the guards bore the shields, and then brought them back to the guard-room.
- 23 As for the rest of the acts of Rehoboam and all his deeds, are they not described in the Annals of the Kings of Judah? (Between Rehoboam and Jeroboam there was constant war.)
- 24 Rehoboam slept with his fathers and was buried with his fathers

in David's burg; Abijam his son reigned instead of him.

- It was in the eighteenth year of king Jeroboam the son of Nebat that Abijam began to reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the granddaughter of Absalom. He lived in all the sins of his father before him; his heart was not undivided for the Eternal his God, as the heart of David his ancestor had been. Still, for the sake of David, the Eternal his God let David's line last in Jerusalem, because David had done what was right in the eyes of the Eternal and had never swerved from any command of the Eternal all his life, except in the affair of Uriah the Hittite. Between Abijam and Jeroboam there was war. But as for the rest of the acts of Abijam and all his deeds, are they not described in the Annals of the Kings of Judah? Abijam slept with his fathers and was buried in David's burg. Asa his brother reigned instead of him.

- It was in the twentieth year of Jeroboam king of Israel that Asa began to reign over Judah. He reigned in Jerusalem for forty-one years; his mother's name was Maakah the granddaughter of Absalom. Asa did what was right in the eyes of the Eternal, like his ancestor David. He expelled the temple-prostitutes from the land, he cleared out all the fetishes erected by his fathers, and he deposed his mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê. Asa demolished this object of an image and burned it in the Kidron-ravine. The shrines were not removed,

but all his life Asa's mind was undivided for the Eternal.

16 War raged between Asa and Baasha king of Israel all their
17 days. Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or from Asa king of
18 Judah. So Asa took all the silver and gold left in the treasures of the temple of the Eternal and the royal palace, and handed them to some of his officers, whom he sent to Benhadad, son of Tabrimmon and grandson of Hezion, the king of Aram at Damascus, with this appeal:
19 "There is an alliance between myself and you, between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha king of Israel, and force
20 him to let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel and stormed Ijon, Dan, Abel-beth-maacah, and all the district of Kinneroth as far as Naphtali.
21 When Baasha heard this, he stopped fortifying Ramah and
22 returned to Tirzah. Then king Asa summoned all the men of Judah, without exception, and they carried away the stones and timber with which Baasha had been fortifying Ramah; king Asa used them to fortify Geba in Benjamin and also Mizpah.

23 As for the rest of the acts of Asa and his exploits, his deeds, and the towns he built, are they not described in the Annals of the Kings of Judah? (In his old age he had disease in his
24 feet.) Asa slept with his fathers and was buried with his fathers in David's burg. Jehoshaphat his son reigned instead of him.

It was in the second year of 25 Asa king of Judah that Nadab the son of Jeroboam began to reign over Israel, and over Israel he reigned for two years. He did what was evil in the 26 sight of the Eternal; he lived as his father had lived, in the sin by which he had led Israel into sin. Baasha the son of Ahijah, 27 who belonged to Issachar, conspired against him; Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were besieging Gibbethon. It was in 28 the third year of Asa king of Judah that Baasha murdered Nadab and reigned instead of him. No sooner was he king 29 than he killed all the household of Jeroboam, leaving not a single soul to Jeroboam's household whom he did not destroy (in accordance with the prediction of the Eternal by his servant Ahijah of Shilo), in requital 30 for the sins committed by Jeroboam, the sins by which he had led Israel into sin, vexing the Eternal, the God of Israel. As 31 for the rest of the acts of Nadab and all his deeds, are they not described in the Annals of the Kings of Israel?

It was in the third year of 33 Asa king of Judah that Baasha the son of Ahijah began his reign of twenty-four years in Tirzah over all Israel. He did 34 what was evil in the sight of the Eternal, living as Jeroboam had lived, in the sin by which he had led Israel into sin. So this message from the Eternal came to Jehu the son of Hanani against Baasha: "As I lifted you from 2 the dust and made you supreme over my people Israel, and yet you have lived as Jeroboam lived and led my people Israel

into sin, till they have vexed me
 3 with their vain idols. I will make
 a clean sweep of Baasha and his
 household; I will make your
 household like the household of
 Jeroboam the son of Nebat.
 4 Anyone belonging to Baasha
 who dies in the city, him shall
 the dogs devour; and anyone
 who dies out in the country,
 5 shall the wild birds eat." As
 for the rest of Baasha's acts and
 deeds and his exploits, are they
 not described in the Annals of
 6 the Kings of Israel? Baasha
 slept with his fathers and was
 buried at Tirzah; his son Elah
 reigned instead of him.
 8 It was in the twenty-sixth
 year of Asa king of Judah that
 Elah the son of Baasha began
 his two years' reign in Tirzah
 9 over Israel. Zimri, one of his
 officers, in command of half of
 his chariots, conspired against
 him, as he was drinking himself
 drunk in the house of Arza his
 royal chamberlain at Tirzah;
 10 Zimri got in and struck him
 down dead, in the twenty-
 seventh year of Asa king of
 Judah. Zimri reigned instead
 11 of him. No sooner did he seat
 himself on the throne, at the
 very start of his reign, than he
 murdered all the household of
 Baasha, leaving him not a single
 male child belonging to his kith
 12 and kin. So did Zimri destroy
 all the household of Baasha, as
 the Eternal threatened Baasha
 13 by the prophet Jehu, for all the
 sins of Baasha and his son Elah,
 the sins by which they had led
 Israel into sin, vexing the Eter-
 nal the God of Israel with their
 14 vain idols. As for the rest of the
 acts and deeds of Elah, are they
 not described in the Annals of
 the Kings of Israel?
 15 It was in the twenty-seventh

year of Asa king of Judah that
 Zimri reigned for seven days at
 Tirzah. The army was besieg-
 ing Gibbethon, which belonged
 to the Philistines. When the 16
 rumour reached the camp that
 Zimri had conspired and killed
 the king, all Israel in the camp
 at once elected their general
 Omri to be king. Omri marched 17
 with all Israel from Gibbethon
 and besieged Tirzah; and when 18
 Zimri saw that the town was
 captured, he withdrew inside
 the citadel of the royal palace
 and burned the palace over his
 head, dying for the sins he had 19
 committed in doing what was
 evil in the sight of the Eternal,
 in living on the lines of Jero-
 boam, and in the sin by which
 he had led Israel into sin. As 20
 for the rest of Zimri's acts and
 the treason he practised, are
 they not all described in the
 Annals of the Kings of Israel?
 Israel then split into two 21
 parties; half of the people fol-
 lowed Tibni the son of Ginath
 and elected him king, half fol-
 lowed Omri. However, the fol- 22
 lowers of Omri proved stronger
 than the followers of Tibni the
 son of Ginath; Tibni and his
 brother Joram died, and Omri
 reigned after Tibni. It was in 23
 the thirty-first year of Asa king
 of Judah that Omri began his
 twelve years' reign over Israel.
 For six years he reigned at Tir-
 zah. Then he bought from 24
 Shemer the hill of Samaria for
 eight hundred and fifty pounds;
 he built on the hill and called
 the city which he built "Sa-
 maria," after Shemer the for-
 mer owner of the hill. Omri 25
 did what was evil in the sight
 of the Eternal; he did worse
 than anyone before him, for he 26
 lived exactly as Jeroboam the

son of Nebat had lived, in the sins by which he had led Israel into sin, till they vexed the Eternal the God of Israel with
 27 their vain idols. As for the rest of Omri's acts and the exploits he performed, are they not described in the Annals of the
 28 Kings of Israel? Omri slept with his fathers and was buried at Samaria; his son Ahab reigned instead of him.

29 It was in the thirty-eighth year of Asa king of Judah that Ahab the son of Omri began to reign over Israel; Ahab the son of Omri reigned in Samaria over Israel for twenty-two years.
 30 Ahab the son of Omri did what was evil in the sight of the Eternal more than anyone before
 31 him. It was the least of his offences that he lived in the sins of Jeroboam the son of Nebat; he actually married Jezebel, a daughter of Ethbaal the king of the Phœnicians, and then turned to serve and worship Baal!
 32 He erected an altar to Baal in a temple of Baal which he had
 33 built in Samaria. Ahab also made an image of Astartê; Ahab did more to vex the Eternal the God of Israel than all the kings of Israel before him.

34 It was during his reign that Hiel from Bethel fortified Jericho: he laid the foundation at the cost of the life of his oldest son Abiram, and he finished the building at the cost of the life of his youngest son Segub—exactly as the Eternal had given warning by Joshua the son of Nun.

17 Now Elijah the Tishbite of Tishbé in Gilead said to Ahab, "As the Eternal the God of Israel lives, whom I serve, there shall be neither dew nor rain these years except as I give

orders." Then this word from 2 the Eternal came to him: "Get 3 away from here, turn eastward and hide at the brook Kerith east of the Jordan; there you 4 can drink water from the brook, and I have ordered the ravens to feed you." So he went in 5 obedience to the order of the Eternal; he went and stayed at the brook Kerith east of the Jordan. The ravens used to 6 bring him bread in the morning and flesh in the evening, and he drank water from the brook. After a while the brook dried 7 up, as no rain fell on the country. And this word from 8 the Eternal came to him: "Go 9 away to Zarephath, which belongs to Sidon, and stay there; I have ordered a widow there to provide for you." So he went 10 off to Zarephath. When he reached the gate of the town, there was a widow gathering some sticks! He called out to her, "Pray fetch me a little water in a vessel to drink"; as 11 she was going to fetch it, he called out to her, "And pray bring me a bite of food." "As 12 the Eternal your God lives," she replied, "I have nothing but a handful of meal in the jar and a little oil in a flask; I am just gathering a stick or two that I may go home and cook this for myself and my boy, that we may eat it before we die."
 "Fear not," said Elijah, "go 13 and do as you have said; but first make a little cake of it for me here, and then make something for yourself and your son. For this is the Eternal the God 14 of Israel's promise, that the jar of meal shall not be used up, nor shall the flask of oil give out, before the day that the Eternal sends rain on the land." She 15

went and did as Elijah told her; she and he and her boy ate the
 16 food, and the jar of meal was never used up, the flask of oil never gave out, as the Eternal had promised through the lips
 17 of Elijah. Later on, the boy of the woman, the mistress of the house, took ill; his illness was so severe that there was no
 18 breath left in him. So she said to Elijah, "O man of God, what have you to do with my life? Have you come here to call attention to some sin of mine and
 19 have my boy killed?" "Give me your boy," he answered; and lifting him from her arms he carried him to the upper chamber where he lived and laid him on his own bed, crying out to the
 20 Eternal, "O Eternal my God, hast thou brought evil on this very widow with whom I am staying, by killing her boy?"
 21 Then he crouched over the child three times, crying out to the Eternal, "O Eternal my God, pray let the child's life come
 22 back to him!" The Eternal listened to the prayer of Elijah; the child's life came back
 23 and he revived. Then Elijah took him down from the upper chamber into the house and handed him to his mother.
 "Look," said Elijah, "your boy
 24 is living"; and the woman said to Elijah, "Now I know you are a man of God, and that the Eternal really speaks through your lips."
 18 Many days after, this word from the Eternal came to Elijah in the third year of the drought. "Go and show yourself to Ahab, and I will send
 2 rain on the land." So Elijah went to show himself to Ahab. Now the famine was raging in
 3 Samaria, and Ahab had sum-

moned Obadiah, the prefect of the palace (Obadiah greatly revered the Eternal, for, when 4 Jezebel was massacring the prophets of the Eternal, Obadiah took a hundred prophets and hid them by fifty in a cave, feeding them with bread and water). "Come," said Ahab 5 to Obadiah, "let us go over the land in search of any fountains and brooks; perhaps we may find grass to save the horses and mules alive, that the beasts may not be lost to us." So they 6 divided the country between them, to traverse it; Ahab went in one direction by himself, and Obadiah went in another direction by himself. As Obadiah 7 went on his way, he was suddenly met by Elijah. He knew Elijah, and falling on his face he said, "Is that you, my lord 8 Elijah?" "Yes," Elijah answered, "go and tell your lord that Elijah is here." "Now," 9 said Obadiah, "what sin have I done that you should put me into Ahab's power and make me lose my life? As the Eter- 10 nal your God lives, there is not a nation or realm where my lord has not sent in search of you; when they said you were not there, he made the realm or nation swear an oath that they had not come across you. And 11 you bid me go and tell my lord that 'Elijah is here'! As soon 12 as I have left you, the spirit of the Eternal will carry you off beyond my ken, and when I tell Ahab, and he cannot find you, he will put me to death—though I, your humble servant, have revered the Eternal from my youth. Has not my lord heard 13 what I did when Jezebel was massacring the prophets of the Eternal, how I hid a hundred of

the Eternal's prophets by fifty in a cave, feeding them with
 14 bread and water? And now you bid me go and tell my lord that 'Elijah is here'; he will put me
 15 to death!" "As the Lord of hosts lives, whom I serve," said Elijah, "I will certainly show myself to him this very day."
 16 So Obadiah went to Ahab with the news, and Ahab went to
 17 meet Elijah. When Ahab saw Elijah, Ahab said to him, "You
 18 ruin of Israel, is that you?" He answered, "It is not I who have been the ruin of Israel, but you and your family, by forsaking the orders of the Eternal and
 19 following Baals. Send now and gather me all Israel at mount Karmel, with the four hundred and fifty prophets of Baal [[and the four hundred prophets of Astartê]], who are maintained
 20 by Jezebel." So Ahab sent to all Israel and gathered the prophets at mount Karmel.
 21 Then Elijah drew near to all the people and said, "How long will you hobble on this faith and that? If the Eternal is God, follow him; if Baal, then follow him." The people made no
 22 answer. Then Elijah said to the people, "I, I alone, am left as a prophet of the Eternal, while Baal has four hundred and
 23 fifty prophets. Let us have a couple of bullocks; they can choose one bullock for themselves and chop it up, laying the pieces on the wood but putting no fire underneath it; I will dress the other bullock and lay it on the wood, putting no fire
 24 underneath it. You call to your god, I will call to the Eternal, and the God who answers by fire he is the real God." "All
 25 right," said the people. So Elijah told the prophets of Baal,

"Choose one bullock for yourselves, and dress it first (for you are many), calling to your god, but putting no fire underneath." They took their bul- 26
 lock, dressed it, and called to Baal from morn to midday, crying, "Baal, answer us!" But not a sound came, no one answered, as they danced about the altar they had reared. When it came to midday Elijah 27
 taunted them. "Shout," he told them, "for he is a god! He is musing, or away on business, or perhaps he is asleep and must be awakened!" So they shouted, 28
 gashing themselves with knives and lances, as was their practice, till the blood poured over their bodies. After noon they raved 29
 on till the hour of the evening sacrifice; but not a sound came, there was no one to answer them, no one to heed them. Then said Elijah to all the 30
 people, "Come close to me." All the people came close to him, and he repaired the altar of the Eternal which had been broken down [[Elijah took 31
 twelve stones, corresponding to the number of the clans of the sons of Jacob, to whom the Eternal's promise had been made that they were to be named Israel; with the stones 32
 he built an altar in honour of the Eternal]], making a trench round the altar about the space of eighteen hundred square yards. He then arranged the 33
 wood, chopped up the bullock, and laid the pieces on the wood. "Fill your barrels with water," he said, "and pour them over the sacrifice and over the wood." "Do it again," he added, and 34
 they did it again. "Do it a third time," he said, and they did it a third time, till the water 35

flowed round the altar. He also filled the trench with water.

36 Then at the hour for the evening sacrifice Elijah the prophet came forward. "O Eternal, God of Abraham and Isaac and Israel," he cried, "this day may it be known that thou art God in Israel and that I am thy servant, that I have done all

37 this at thy bidding. Hear me, O Eternal, hear me, to let this people know that thou the Eternal art God and that thou hast made their minds turn to thee again." Then the Eternal's lightning fell, burning up the sacrifice, the wood, the stones, and the dust, and licking

39 up the water in the trench. At the sight of this, all the people fell on their faces, crying, "The Eternal is God, the Eternal is

40 God." "Seize the prophets of Baal," said Elijah, "let not a man of them escape." They seized the prophets, and Elijah, taking them down to the brook Kishon, killed them there.

41 Then said Elijah to Ahab, "Go back, eat and drink, for I hear

42 the sound of a downpour." So Ahab went back to eat and drink, while Elijah went to the top of mount Karmel, where he crouched on the earth, hiding his face between his knees.

43 "Now go up," he said to his servant, "look out to sea." The servant went up and looked; but he said, "there is nothing." "Go again," said

44 Elijah, seven times. The seventh time, the servant said, "A cloud is rising yonder out of the sea, as small as a man's hand." "Begone," said Elijah, "tell Ahab to harness his chariot and start, lest the rain stop

45 him." In a very short time the sky grew black with clouds and

wind, and heavy rain fell. Ahab rode for Jezreël, but the Eternal 46 inspired Elijah till with belt tight round his waist he ran in front of Ahab as far as the entrance to Jezreël.

When Ahab told Jezebel all 19 that Elijah had done and all about his slaughter of the prophets, Jezebel sent this message to Elijah: "As surely as you are Elijah and I am Jezebel, may the gods kill me and worse if by this time to-morrow I do not make your life the same as any one of theirs." Elijah in 3 terror rose and ran for his life. When he reached Beêrsheba, which belongs to Judah, he left his servant there and travelled 4 himself for a whole day into the desert, where he went and sat under a broom-bush, praying for death. "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were." Then he lay down under the 5 bush and fell asleep. Suddenly an angel touched him, saying, "Rise and eat." He opened his 6 eyes, and there, beside his head, was a cake, baked on hot stones, with a jar of water! After eating and drinking, he lay down again. The angel of the Eter- 7 nal came back a second time and touched him, saying, "Rise and eat; or the journey will be too much for you." So he rose, 8 ate and drank, and in the strength of that food he went for forty days and forty nights to Horeb the mountain of God, where he went into a cave for 9 shelter. [[Suddenly this word from the Eternal himself came to him: "What are you doing here, Elijah?" He replied, "I 10 have been right zealous for the Eternal the God of hosts: the

Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after
 11 me, to take my life." "Go outside," said the Eternal, "and stand on the mountain before the Eternal."]] Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earth-
 12 quake; after the earthquake a fire, but the Eternal was not in the fire; after the fire the breath
 13 of a light whisper. As soon as Elijah heard that, he wrapped his face in his mantle and came out to the entrance of the cave. Then a voice came to him saying, "What are you doing here,
 14 Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after
 15 me, to take my life." "Go back," said the Eternal, "take the desert road to Damascus; when you arrive, you shall appoint Hazael to be king of Aram,
 16 Jehu the grandson of Nimshi to be king of Israel, and Elisha the son of Shaphat of Abelmehôlah to succeed you as prophet; whoever escapes the sword of
 17 Hazael shall Jehu slay, and whoever escapes the sword of Jehu
 18 shall Elisha slay. But I will spare seven thousand men in Israel—all who have never bowed the knee to Baal or kissed him."
 19 So Elijah went away. He came upon Elisha the son of Shaphat as he was ploughing behind twelve yoke of oxen, Elisha

being next the twelfth pair. Elijah went across to him and flung his mantle over him; he
 20 left the oxen to run after Elijah, crying, "Pray let me kiss my father and my mother, and then I will follow you." "Go," said Elijah, "but consider what I have done to you!" He ran
 21 back, took the pair of oxen and slaughtered them, using their harness to boil the flesh, which he gave to the people to eat; then he started to follow Elijah, acting as his attendant.

Now Naboth of Jezreël had
 21 a vineyard close to the palace of Ahab the Samaritan king. Ahab said to Naboth, "Give me
 2 your vineyard that I may make it a vegetable garden, for it is near my palace. I will give you a better vineyard in place of it, or, if you prefer it, I will give you its value in money." "The
 3 Eternal forbid," said Naboth, "that I should ever give my fathers' property to you!" Ahab went home chafing and
 4 sullen; he lay down on his bed, covering his face and refusing to take any food. Then his wife
 5 Jezebel came and asked him, "Why are you so depressed that you cannot eat?" He said to
 6 her, "I asked Naboth of Jezreël to let me buy his vineyard, or, if he preferred it, to let me give him another vineyard in place of it, and he said he would not give me his vineyard." Jezebel
 7 his wife said to him, "And are you not in command of Israel's kingdom? Get up and take some food; cheer up, I will get you the vineyard of Naboth the Jezreélite." So she wrote a
 8 letter in Ahab's name, sealing it with his seal, and sending it to the sheikhs and the freemen who managed the town of Jez-

9 reël along with Naboth. In the letter she wrote, "Proclaim a fast, put Naboth to the front
10 among the townsfolk, and get two rascals to confront him and charge him with having cursed God and the king; then away with him outside the town and
11 stone him to death." The citizens, that is, the sheikhs and freemen who managed Naboth's town, did as Jezebel sent them
12 instructions. They proclaimed a fast, they put Naboth to the
13 front among the townsfolk, and the two rascals came and sat before him; these two rascals charged him, charged Naboth, before the people with having cursed God and the king. Then he was taken outside the town
14 and stoned to death. They sent word to Jezebel that Naboth
15 had been stoned to death; and when Jezebel heard it, she said to Ahab, "Go and take possession of Naboth's vineyard at Jezreël, which he refused to let you buy, for Naboth is not alive
16 but dead." As soon as Ahab heard that Naboth was dead, Ahab started off to take possession of the vineyard of Naboth the Jezreélite.

17 Now this word from the Eternal came to Elijah the Tishbite:
18 "Away down to meet Ahab king of Israel, who resides at Samaria; he is in the vineyard of Naboth, he has gone down to
19 take possession of it. Tell him this from the Eternal: 'You have killed and you have taken possession, have you?' Tell him this from the Eternal: 'Where dogs licked up the blood of Naboth, there shall dogs lick
20 up your own blood.'" Ahab said to Elijah, "So you have found me out, O my enemy?" He answered, "I have found

you out. Because you have sold yourself to no purpose in doing what is evil in the sight of the Eternal, I bring evil on
21 you, I will sweep you off and strip Ahab of every male child and of free and fettered alike in Israel; I will make your house
22 fare like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Abijah, for the provocations that have angered me by making Israel sin. Anyone belonging
24 to Ahab who dies in the city, the dogs shall devour him; anyone who dies out in the country, the wild birds shall eat him up." The Eternal also predicted of
23 Jezebel that dogs would eat Jezebel in the territory of Jezreël. [[Indeed, there never was
25 a man who sold himself to do evil in the sight of the Eternal as did Ahab, incited by his wife Jezebel. He acted most abom-
26 inably in going after fetishes, following all the practices of the Amorites whom the Eternal had dispossessed before the Israelites.]] When Ahab heard these
27 words, he tore his clothes and put on sackcloth, he fasted, he slept in sackcloth, and bore himself submissively. Then came
28 this word from the Eternal to Elijah the Tishbite: "Do you
29 see how Ahab is humbling himself before me? Since he humbles himself before me, I will not bring on the evil in his reign; I will bring the evil on his house during his son's reign."

Benhadad king of Aram mustered all his forces, and, accompanied by thirty-two kings, with cavalry and chariots, he proceeded to besiege Samaria, making an attack upon it. He sent
2 messengers to Ahab king of Israel inside the city, to tell him

3 from Benhadad, "Your silver
and your gold is mine, but you
may keep your wives and
4 children." The king of Israel
replied, "It is as you say, my
lord, O king; I am yours, and
5 so is all I have." Back came
the messengers with this word
from Benhadad: "I did not send
to ask you for your silver and
gold, your wives and children;
6 I am going to send my officers
to you this time to-morrow, to
ransack your palace and the
palaces of your officers; what-
ever they see that pleases them
they shall seize and carry off."
7 Then the king of Israel sum-
moned all the sheikhs of the
country. "Observe," he said,
"see how this man is out to
make mischief; I did not deny
him my silver and gold, and
now he sends for my wives and
8 children!" The sheikhs and the
people all said, "Never listen
9 to him, never agree to it." So
he bade the messengers of Ben-
hadad tell him, "All that my
lord the king demanded at first,
I will do; but this I cannot do."
The messengers went back with
10 his answer, and Benhadad sent
him this message: "The gods
kill me and worse if there is
sufficient dust in Samaria for
each of my followers to have a
11 handful!" "Enough!" said the
king of Israel, "the man who
is arming had better not boast
like the man who is unarming."
12 This message reached Benha-
dad as he and the kings were
drinking in their pavilions; he
ordered his men to deploy
against the town, which they
13 did. But a prophet of God came
up to Ahab king of Israel with
this word from the Eternal:
"You see this huge host? I will
put it all in your power to-day,

and you shall learn that I am
the Eternal." "How?" said 14
Ahab. "By the soldiers of your
feudal governors," said the
prophet; "so the Eternal de-
clares." "Who is to open the
attack?" said Ahab. "You
are," said the prophet. So he 15
collected the soldiers of the
feudal governors—there were
two hundred and thirty-two of
them; then he collected his regu-
lars, all the men of Israel, who
numbered seven thousand.
They sallied out at noon, when 16
Benhadad was drinking himself
drunk in the pavilions, he and
the kings, the thirty-two kings
who were his allies. The sol- 17
diers of the feudal governors
marched in front, and when
word was brought to Benhadad
that some men had come out of
Samaria he ordered them to be 18
taken alive, whether they came
for peace or for war. But once 19
the soldiers of the feudal gov-
ernors had left the town, the 21
king of Israel followed them up
with his regulars, capturing
Benhadad's cavalry and char-
iots and inflicting heavy slaugh-
ter on the Aramæans. Each 20
Israelite killed his man, the
Aramæans fled, pursued by Is-
rael, while Benhadad managed
to escape on horseback. The 22
prophet then went up to the
king of Israel, warning him to
set about strengthening his po-
sition. "Be active and alert,"
he said, "for, mark this, the
king of Aram will attack you
next spring." As for the officers 23
of the king of Aram, they said
to him, "Their gods are hill-gods
and so they proved too much
for us. Let us fight them on
the plain, and we shall certainly
prove too much for them. And 24
do this: set aside the kings,

every man of them, and fill
 25 their posts with satraps. Then
 muster an army equal to the
 army that you lost, horse for
 horse, chariot for chariot; we
 will fight the enemy on the
 plain, and we shall certainly
 prove too strong for him." Ben-
 hadad listened to their advice,
 26 and did so. Next spring he
 mustered the Aramæans and
 marched to Aphek to attack
 27 Israel. The Israelites, who had
 also mustered and were sup-
 plied with food, faced them,
 camping like goats on the bare
 heights, while the Aramæans
 28 swarmed over the country. The
 man of God came up with this
 message from the Eternal for the
 king of Israel: "Since the Ara-
 mæans think that the Eternal is
 a hill-god and not a valley-god,
 I will put all this huge host into
 your power, to let you see that
 29 I am the Eternal." For seven
 days the armies remained in
 camp opposite each other. On
 the seventh day they joined
 battle, and in a single day the
 Israelites killed a hundred thou-
 30 sand Aramean infantry; the rest
 fled into the town of Aphek,
 where the walls fell on twenty-
 seven thousand of the survivors.
 Benhadad took refuge in an
 inner chamber inside the town,
 31 and his officers said to him,
 "Come, we have heard that the
 kings of Israel are merciful
 kings; pray let us gird ourselves
 with sackcloth and put ropes
 on our heads and make our way
 out to the king of Israel; per-
 32 haps he will save your life." So
 with sackcloth on their loins and
 ropes on their heads they went
 to the king of Israel, saying,
 "Your servant Benhadad prays
 you for his life." "Is he still
 alive?" said Ahab; "he is my
 brother." This they took as a 33
 good omen, catching at the
 word, and crying, "Yes, your
 'brother' Benhadad!" "Go and
 bring him," said Ahab. When
 Benhadad came out to him,
 Ahab made him enter his
 chariot; Benhadad promised, "I 34
 will restore the towns my father
 took from your father, and I
 will let you establish trading-
 quarters in Damascus as my
 father allowed you in Samaria."
 "On these terms," said Ahab,
 "I will let you off." So the
 terms of the compact were
 made, and he was let off. A 35
 certain member of the prophets'
 guild was then inspired by the
 Eternal to bid a companion
 strike him. When the other
 man refused, he retorted, "Since 36
 you have disobeyed the order
 of the Eternal, no sooner shall
 you leave me than a lion shall
 kill you." Well, no sooner had
 the man left than a lion did
 catch him and kill him. The 37
 prophet then came across
 another man whom he told to
 strike him. The man struck
 him a blow that wounded him;
 whereupon the prophet went to 38
 wait for the king by the road-
 side, disguising himself with a
 bandage over his eyes. As the 39
 king went past, he shouted to
 him, "Your servant went into
 the thick of the fight, and a
 soldier suddenly turned and
 brought me a prisoner, crying
 'Guard this man; if for any
 reason he is missing, it shall
 be your life for his, or else you
 must pay me four hundred
 pounds in silver.' Well, your 40
 servant was looking about him,
 when suddenly the man disap-
 peared!" The king of Israel
 replied, "You have pronounced
 your own sentence; so be it!"

41 Hurriedly the man pulled off
his bandage. The king of Israel
saw that he belonged to the
42 prophets. And then the prophet
gave him this message from the
Eternal: "Since you have let
off the man I doomed, it shall
be your life for his, your people
43 for his people!" At this the
king of Israel went home chafing
and sullen, went home to Sa-
maria.

22 For three years there was no
fighting between Aram and
2a Israel. But in the third year
3 the king of Israel said to his
officers, "Are you aware that
Ramoath-gilead belongs to us?
Yet here we sit still, instead of
taking it over from the king of
2b Aram!" So when Jehoshaphat
the king of Judah came down to
4 visit the king of Israel, he asked
if Jehoshaphat would join him in
attacking Ramoth-gilead. Je-
hoshaphat said to the king of
Israel, "I am one with you, my
men are one with your men, my
5 horses with your horses. But
first of all," added Jehoshaphat,
"pray find out what the Eternal
6 has to say." So the king of
Israel, gathering the prophets
together, about four hundred of
them, asked them, "Shall I
march to attack Ramoth-gilead,
or shall I give it up?" "March,"
they answered; "the Eternal
will put it into the hands of the
7 king." Jehoshaphat asked, "Is
there not some other prophet
of the Eternal whom we might
8 consult?" The king of Israel
said to Jehoshaphat, "There is
another man through whom we
may consult the Eternal, Mi-
caiah the son of Imlah; but I
hate him, for he never prophe-
sies any good for me, but only
evil." "Let not the king say
9 so," replied Jehoshaphat. So

the king called a eunuch and
told him to bring Micaiah the
son of Imlah quickly. Now the 10
king of Israel and Jehoshaphat
the king of Judah were seated
each upon his throne, in full
armour, at the entry to the gate
of Samaria; all the prophets
were prophesying in front of
them. Zedekiah the son of 11
Kenaanah had made iron horns
and given this message from
the Eternal: "With these you
shall push the Aramæans till
they perish." So said all the 12
prophets, shouting, "March to
Ramoath-gilead and win, for the
Eternal will put it into the
hands of the king." The mes- 13
senger who went for Micaiah
told him that the prophets with
one consent were predicting
good for the king; "pray let
your message be like any one of
theirs; say a good word." "As 14
the Eternal lives," said Micaiah,
"whatever the Eternal tells me
I will say." When he came to 15
the king, the king asked him,
"Micaiah, shall we march to
attack Ramoth-gilead or give
it up?" "Oh, march away and
win," said Micaiah, "for the
Eternal will put it into the
hands of the king!" The king 16
retorted, "How often have I to
adjure you to tell me the plain
truth as from the Eternal?"
"Well," said Micaiah, "I had a 17
vision; I saw all Israel scattered
over the hills like sheep without
a shepherd; and the Eternal
said, 'They have no master;
better let each of them go home
in peace!'" So the king of Is- 18
rael said to Jehoshaphat, "Did
I not tell you that he would not
prophecy any good for me, but
only evil?" "No," cried Mi- 19
caiah, "listen to this from the
Eternal. I had a vision of the

Eternal seated on his throne, with all the heavenly host standing by him to right and
 20 left. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?' one said this,
 21 another said that, till one spirit came forward and standing before the Eternal offered to delude Ahab. 'How?' said the
 22 Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets.' 'You shall delude him,' said the Eternal, 'you shall succeed in that: pass out and do it.'
 23 So the Eternal has put a lying spirit into the mouth of all your prophets here: the Eternal has resolved on evil for you." At this Zedekiah the son of Kenaanah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through
 25 you?" "You will find that out," said Micaiah, "on the day when you have to take refuge in an inner chamber." Then the
 26 king of Israel said, "Take Micaiah away back to Amon the governor of the town and to prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water to keep him miserable, till I come home victorious."
 27 "If ever you come home victorious," said Micaiah, "then the Eternal has not spoken by me."
 28 Then the king of Israel and Jehoshaphat the king of Judah marched on Ramoth-gilead.
 30 "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your robes." So the king of Israel disguised himself
 31 before he entered the fray. Now

the king of Aram had ordered the thirty-two captains of his chariots to fight with no one, young or old, except the king of Israel: so, on seeing Jehoshaphat, the chariot-captains thought this must be the king of Israel and they surrounded him. Jehoshaphat gave a shout. Then, seeing that he was not
 32 the king of Israel, the chariot-captains stopped pursuing him. But a certain archer, drawing his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle, for I am badly wounded." However, as the fight grew
 33 fiercer that day, the king remained to face the Arameans, propped up in his chariot, till night fell; the blood poured from his wound into the bottom of the chariot, and he died in the evening. At sunset a cry went
 34 through the camp, "Back to your towns, back to your country, every man of you, for the king is dead!" So they went to Samaria, and in Samaria they buried the king. They washed
 35 the chariot at the pool of Samaria, where the harlots bathed, and dogs licked up his blood, as the Eternal had predicted. The
 36 rest of Ahab's acts, and of all that he did, the ivory palace and all the towns that he built, are they not described in the book of the Annals of the Kings of Israel? So Ahab slept with
 37 his fathers, and Ahaziah his son reigned instead of him.

In the fourth year of Ahab
 41 king of Israel, Jehoshaphat the son of Asa had begun to reign over Judah. Jehoshaphat was
 42 thirty-five years old when he began to reign, and he reigned

in Jerusalem for twenty-five years. His mother's name was Azubah the daughter of Shilhi.

43 He followed the exact path of his father Asa, never swerving from it; he did what was right in the eyes of the Eternal, though the shrines were not removed—the people still sacrificed and burned incense at the

44 shrines. Jehoshaphat also made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, with his exploits and expeditions, are they not described in the book of the Annals of the Kings of Judah?

46 [[He expelled from the country the rest of the temple-prostitutes who remained during the

47 reign of his father Asa. Also, there being no king in Edom,

48 Jehoshaphat's deputy built a deep-sea vessel to sail for gold to Ophir; but it never sailed,

for it was wrecked at Ezion-geber. When Ahaziah the son 49 of Ahab proposed to Jehoshaphat, "Let my men sail with your men," Jehoshaphat refused.] Jehoshaphat slept with 50 his fathers, and was buried with his fathers in David's burg; Jehoram his son reigned instead of him.

In the seventeenth year of 51 Jehoshaphat king of Judah, Ahaziah the son of Ahab began to reign over Israel in Samaria, and over Israel he reigned for two years. He did what was 52 evil in the sight of the Eternal, taking the line of his father and the line of his mother and the line of Jeroboam the son of Nebat who led Israel into sin; he 53 served Baal and worshipped him, vexing the Eternal the God of Israel, exactly as his father had done.

2 KINGS

- 1 After Ahab's death Moab
2 rebelled against Israel. Aha-
ziah, who had fallen through
the lattice in his upper chamber
in Samaria, was lying ill; so he
sent messengers with orders to
find out from Baal-zēbub the
god of Ekron whether he would
3 recover from his illness. The
angel of the Eternal told Elijah
the Tishbite to go and meet the
messengers of the king of Sama-
ria and ask them, "Is it because
there is no God in Israel that
you are going to consult Baal-
4 zēbub the god of Ekron?" Eli-
jah was to give them this answer
from the Eternal for the king,
"You shall never leave the bed
to which you have taken; you
must die." Elijah then left
5 them. And when the messen-
gers returned to the king, he
asked why they had come back.
6 They told him that a man had
come up to meet them and said,
"Go back to the king who sent
you and tell him this from the
Eternal: 'Is it because there is
no God in Israel that you send
to consult Baalzēbub the god of
Ekron? For this you shall never
leave the bed to which you have
7 taken; you must die.'" The
king asked, "This man who
came up to meet you and spoke
to you, what was he like?"
8 They said, "He wore a mantle
of hair, with a waist-cloth of
leather round his middle." "It
is Elijah the Tishbite," said the
9 king, and he despatched a cap-
tain with his fifty men to seize
him. Elijah was sitting on the
top of a hill; so the captain went
up and said to him, "O man of
God, the king orders you to
10 come down." "If I am a man
of God," answered Elijah, "let
fire fall from heaven and destroy
you and your fifty men." Down
fell fire from heaven, destroying
him and his fifty men. Once 11
more the king despatched an-
other captain with his fifty
men. He went up and said, "O
man of God, this is the king's
order: Come down at once."
"If I am a man of God," Elijah 12
said to them, "let fire fall from
heaven and destroy you and
your fifty men." Down fell
God's fire from heaven, destroy-
ing him and his fifty men. 13
Again the king sent a third cap-
tain with his fifty men. The
third captain went up and fell
on his knees before Elijah, be-
seeching him, "O man of God,
pray spare my life and the lives
of these fifty men, your ser-
vants. Fire fell from heaven, de- 14
stroying the two former cap-
tains and their companies; now
spare my life." So the angel of 15
the Eternal said to Elijah, "Go
down along with him; have no
fear of him." He rose and went
down along with him to the
king, telling the king this mes- 16
sage from the Eternal: "Since
you sent messengers to consult
Baal-zēbub the god of Ekron,
you shall never leave the bed
to which you have taken; you
must die." And die he did, 17
exactly as the Eternal had pre-
dicted by means of Elijah. The 18
rest of the acts done by Aha-
ziah, are they not described in
the book of the Annals of the
Kings of Israel? Jehoram his 17
brother began to reign instead
of him, as he had no son (in the
second year of Jehoram the son
of Jehoshaphat king of Judah).

2 Now when the Eternal was about to take up Elijah by a whirlwind into heaven, Elijah was leaving Gilgal along with
 2 Elisha; he said to Elisha, "Pray remain here, for the Eternal sends me as far as Bethel." But Elisha answered, "As the Eternal lives and as you live, I will not leave you." So down they
 3 went to Bethel. The guild of prophets at Bethel came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered;
 4 "only hold your tongues." Elijah said to him, "Pray remain here, Elisha, for the Eternal sends me to Jericho." "As the Eternal lives, and as you live," he said, "I will not leave you."
 5 So to Jericho they went. The guild of prophets at Jericho came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered, "only hold your tongues." Elijah said to him,
 6 "Pray remain here, for the Eternal sends me to the Jordan." "As the Eternal lives and as you live," he answered, "I will not leave you." So the
 7 two of them went on. Fifty members of the guild went and stood opposite them at a distance, as the two of them were standing beside the Jordan.
 8 Elijah, rolling up his mantle, struck the water till it parted right and left, so that they could
 9 cross on dry ground. When they had crossed, Elijah said to Elisha, "Before I am taken from you, ask me for something." Elisha answered, "Let me fall heir to your spirit."
 10 "You have asked something hard," said Elijah; "if you see

me when I am being taken from you, it shall be yours, but not if you fail to see me." Suddenly, as they walked and talked, a chariot of fire with horses of fire drove between them, and Elijah went up by a whirlwind into heaven. When Elisha saw this he cried, "My father, my father! worth chariots and horsemen to Israel!" Losing sight of him, Elisha seized his clothes and tore them in two. Then, lifting the mantle which had fallen from Elijah, he went back and stood on the bank of the Jordan; taking the mantle which had fallen from Elijah he struck the water, crying, "Where is the Eternal, the God of Elijah?" And, when he struck the water, it parted right and left, so that Elijah could cross. When the guild of prophets opposite saw him, they said, "The spirit of Elijah rests on Elisha!" They came forward to meet him and bowed before him to the ground. Then they said, "Your servants here have fifty stalwart men; pray let them go in search of your master, lest the spirit of the Eternal perhaps has caught him away and dropped him on some hill or in some valley." Elisha refused. But, as they pressed him till he was ashamed, he agreed. So they sent fifty men, who searched for three days and failed to find him. When they came back to Elisha, who was still staying at Jericho, he said to them, "Did I not tell you not to go?"

The townsmen said to Elisha, "The situation of this town is delightful, as my lord sees, but the water is bad and it causes miscarriages." "Bring me a new flask," said Elisha, "and

put in some salt." They did so.
 21 Then he went to the source of their water-supply and, throwing salt in, he uttered this word from the Eternal, "I hereby heal these waters; never again shall they cause death or mis-
 22 carriages." To this day the waters remain healed, exactly as Elisha said.
 23 On his way to Bethel, as he was walking up the road, some small boys from the town mocked him, crying, "Walk up, baldhead! walk up, baldhead!"
 24 When he looked round and saw them, he cursed them in the name of the Eternal; two she-bears came out of the wood and mangled forty-two of the boys.
 25 From Bethel he went on to mount Karmel, and then made his way back to Samaria.
 3 In the eighteenth year of Jehoshaphat king of Judah, Jehoram the son of Ahab began to reign over Israel in Samaria, and he reigned for twelve years.
 2 He did what was evil in the sight of the Eternal, though not like his father and his mother, for he removed the obelisk of Baal which his father had made.
 3 Still, he adhered to the sin by which Jeroboam the son of Nebat had led Israel into sin; he never broke away from that.
 4 Mesha king of Moab was a sheepmaster; he used to pay tribute to the king of Israel, the fleeces of a hundred thousand sheep and a hundred thousand
 5 rams. But after Ahab died the king of Moab rebelled against
 6 the king of Israel. Then king Jehoram left Samaria to muster
 7 all Israel; he also sent this message to Jehoshaphat the king of Israel: "The king of Moab has rebelled against me; will you join me in making war upon

Moab?" "I will," he answered; "I am one with you, my people are one with your people, my horses with your horses." He 8 added, "And how are we to march?" "By the desert of Edom," said Jehoram. So the 9 king of Israel started, with the king of Judah and the king of Edom, marching for seven days along a round-about route, till the army and its train of beasts had no water. "Alas!" said the 10 king of Israel, "here has the Eternal gathered three kings only to put them into the hands of Moab!" But Jehoshaphat said, "Is there no prophet of the 11 Eternal here, by whom we may consult the Eternal?" An officer of the king of Israel replied, "Elisha the son of Shaphat is here, who used to be servant to Elijah." Said Jehoshaphat, "The word of the Eternal is with him." So the king of Israel and Jehoshaphat and the king of Edom went to him. Elisha said to the king of Israel, 13 "What have you to do with me? Away to the prophets of your father and the prophets of your mother!" The king of Israel protested, "No, it is the Eternal who has gathered us three kings only to put us into the hands of Moab." "As surely 14 as the Eternal lives, whom I serve," said Elisha, "were it not that I have some respect for Jehoshaphat the king of Judah here, I would not look your way, I would not notice you. How- 15 ever, bring me a minstrel" (for, whenever a minstrel played, he would fall into a trance from the Eternal). Then he uttered this 16 word from the Eternal: "I will make this dry ravine pool after pool of water. For, the Eternal 17 declares, though you see neither

wind nor rain, this dry ravine shall be so full of water that you and your armies and your beasts shall all drink. So little is this to the Eternal, that he will also put the Moabites into your power; you shall storm every fortified town and fell every fruitful tree and stop every fountain and spoil every good field with stones." Next morning, about the hour for the morning sacrifice, water did come from the direction of Edom, till the country was full of water. Now, on hearing that the kings had marched to attack them, all the Moabites had been mustered, all at and above the age of bearing arms; they were posted on the frontier. When they rose in the morning, the sun was shining on the water, and, seeing the water in front of them as red as blood, the Moabites said, "This is blood! The kings must have been fighting among themselves, they have killed one another! Now then, Moab to the spoil!" But when they reached the camp of Israel, the Israelites started an attack, till the Moabites fled before them; they pressed forward, cutting down the Moabites as they went; they demolished the towns, every man threw a stone on every good field till it was covered, they stopped every fountain, and they felled every fruitful tree, harrying Moab till no Moabites were left except in Kir-hareseth, which the slingers surrounded and laid low. The king of Moab, when he saw that the battle was too hot for him, took seven hundred swordsmen to cut his way through to the king of Edom. This failed. So he took his eldest son, the heir

to the throne, and sacrificed him on the wall. It brought such a storm of indignation against Israel, that the Israelites had to leave him alone and return home.

The wife of a member of the prophets' guild once made an appeal to Elisha. "Your servant my husband is dead," she cried, "and you know that your servant revered the Eternal. Now a creditor has come to seize my two children and make them his slaves." "What can I do for you?" said Elisha. "Tell me what you have in the house." She replied, "Your humble servant has nothing in the house at all, except a flask of olive-oil." "Then borrow vessels here and there," he said, "from all your neighbours, empty vessels, plenty of them; shut yourself into the house, you and your sons; pour the oil into all these vessels; and, whenever one is full, set it aside." She went away and did so, shutting herself and her sons inside the house. They brought the vessels, while she poured out the oil. When the vessels had been filled, she said to her boy, "Bring another." He said to her, "There is not one more." Whereupon the oil stopped flowing. When she went and told the man of God, he bade her sell some of the oil to pay her debts, and then live, herself and her sons, off the rest.

One day Elisha went over to Shunem, and a rich lady who lived there made him take some food. After this he used to turn in for a meal whenever he was passing. So she said to her husband, "This is a holy man of God, I see, who is constantly passing. Come and let us build

a small guest-chamber for him, with a bed and a table and a seat and a lamp, so that whenever he comes to us he can turn in." One day he came, and he did turn in to the chamber and rested there. "Call this Shunammite," he said to his servant Gehazi. And when she stood before him, at his bidding, he told Gehazi to ask her, "What is to be done for you, after all this trouble you have taken for us? Shall we say a word for you to the king or to the commander-in-chief?" "No," she answered, "I am quite safe, among my own kinsmen." So he asked Gehazi what was to be done for her, and Gehazi replied, "She has not a son, and her husband is an old man." "Call her back," said Elisha. And as she stood at the door, in reply to his summons, he said, "This time next year you will be embracing a son." "No, no, my lord," she answered, "you are a man of God, do not deceive your humble servant!"

But the woman did conceive, and next year when the time came round she bore a son, as Elisha had told her. When the boy grew up, he went out one day to his father among the reapers. He called to his father, "Oh, my head! my head!" The father told his servant to carry the boy to his mother, and when he was brought to his mother he sat on her lap till noon; then he died. She carried him up and laid him on the bed of the man of God, closed the door, and went away to her husband, saying, "Pray let me have one of the servants and one of the asses, that I may hurry to the man of God and then get back again." "Why go to him to-

day?" he asked; "it is not the new moon festival nor the sabbath." "Never mind," she said; and saddling an ass she told her servant, "Drive ahead, never check the pace for me till I tell you." So on she went to the man of God at mount Karmel. When the man of God spied her at a distance, he said to his servant Gehazi, "Look, there is the Shunammite! Now run to meet her and ask her if she is well, if her husband is well, and if the child is well." She answered, "Yes," and went on to the man of God upon the hill, grasping his feet. Gehazi went up to push her away, but the man of God said, "Let her alone; she has a sore heart, and the Eternal has not told me, he has hidden it from me." Then she cried, "Did I ask my lord for a son? Did I not say, 'Do not deceive me'?" So he told Gehazi, "Gird up your loins, take my staff in your hand, and be off; if you meet anyone, do not stop to salute him, and if anyone salutes you, do not stop to reply; lay my staff on the face of the child." The mother said to Elisha, "As surely as the Eternal lives and you live, I will not go home without you." So he rose and went with her. Gehazi had gone in front of them and laid the staff on the face of the child; but, as there was not a sound or sign of life, he came back to tell Elisha that the child had not wakened. When Elisha entered the house, there was the child lying dead upon his bed! He went in and shut the door upon the two of them, praying to the Eternal. Then he stretched himself over the child, putting his mouth on the child's mouth, his eyes on

the child's eyes, and his hands on the child's hands, till, as he crouched over the child, its

35 flesh grew warm. Rising up, he walked to and fro, and then went and stretched himself seven times over the child, till
36 it opened its eyes. Calling Gehazi he ordered him to summon the Shunammite. When she came in, at his bidding, he said,
37 "Lift your son." She fell at his feet, bowing herself to the ground; then lifting her son she went away.

38 Elisha once came to Gilgal when there was a famine in the land. As the guild of prophets were sitting in front of him, he told his servant to put the large pot on the fire and boil some
39 pottage for the prophets. One man went to gather herbs in the field, and finding a wild vine he gathered a lapful of wild gourds, which he cut up for the pot of
40 pottage, not knowing what they were. The pottage was then poured out for the men. But as they were eating they cried out, "O man of God, there is death in the pot!" They could
41 not eat the pottage. So he said, "Bring some meal." This he threw into the pot, saying, "Now pour out for the men to eat." And now there was nothing wrong with the pot.

42 A man once came from Baal-shalisha, bringing the man of God some firstfruits as food, twenty barley loaves, and fresh vegetables in a basket. Elisha said, "Give the folk something
43 to eat." "What," said his servant, "am I to set this before a hundred men?" "Give the folk something to eat," said Elisha, "for the Eternal declares that they shall eat and leave some
44 over." So he did set it before

them, and, as the Eternal had predicted, they ate and left some over.

Naaman, who commanded 5 the army of the king of Aram, was highly regarded by his lord and famous, since the Eternal had used him to make Aram victorious; only, he was a leper. Now on one of their raids the 2 Aramæans had carried off a little girl as a prisoner from the land of Israel, who waited on Naaman's wife. She said to her 3 mistress, "Would that my lord saw the prophet who lives at Samaria! He would relieve my lord of his leprosy." Someone 4 told his lord what the Israelite girl had said. Whereupon the 5 king of Aram said, "Come, I will send a letter to the king of Israel." So Naaman started off, taking over four thousand pounds in silver and over twelve thousand pounds in gold and ten festal robes: he brought the 6 king of Israel the letter, which ran: "And now, with this letter, I send you my servant Naaman that you may get him relief from his leprosy." When the king of 7 Israel read the letter he tore his clothes, crying, "Am I a god, able to kill and to make men live, that this man sends to me to get a man relief from leprosy? Just think; see how he is trying to pick a quarrel with me!" When Elisha the man of God 8 heard about the king of Israel tearing his clothes in despair, he sent this message to the king of Israel: "Why tear your clothes? Let the man come to me now, and he shall find there is a prophet in Israel." So Naa- 9 man drove up with his horses and his chariots and stopped at the door of Elisha's house. Elisha sent out word to him, 10

- "Go and wash seven times in the Jordan, and your body shall once more be well and clean."
- 11 Naaman went off in a rage, muttering, "I expected he would come outside to me and invoke the Eternal his God, waving his hand over the place and relieving the leper. Surely Amana and Pharpar, the rivers of Damascus, are better than any water in Israel? Could I not wash in them and be clean?" So he drove away in a fit of
- 12 anger. But his servants went up to him and said, "If the prophet had told you to do something great, would you not have done it? How much rather, then, when he only tells you to wash and be clean?"
- 13 At this he went down and dipped seven times in the Jordan, as the man of God had ordered; his body became once more like a child's body, and he was clean.
- 14 Then, returning to the man of God, he and all his retinue, he stood in his presence, saying, "Now indeed I know there is no God in all the earth except in Israel! Pray accept a present from your humble servant."
- 15 "As sure as the Eternal lives, whom I serve," said Elisha, "I will not take a single thing." Naaman pressed him, but he refused. Then said Naaman,
- 16 "Well, let your servant at least have two mules' load of earth, for after this your servant will offer neither victim nor sacrifice to any god except the Eternal.
- 17 But may the Eternal pardon me this: when my lord enters the temple of Rimmon to worship there, leaning on my arm, and I bow in the house of Rimmon when he bows in the house of Rimmon—may the Eternal pardon your servant then!"
- "Farewell," said Elisha. He had only gone a short distance when Gehazi said to himself, "Here has my master spared this Naaman the Aramæan, declining to accept his present! By the Eternal, I will run after him and get something out of him!" So Gehazi followed up Naaman. When Naaman saw him running behind, he alighted from the chariot to meet him, saying, "Is all well?" "All is well," said Gehazi. "My master sends me to say that two young members of the prophets' guild from the uplands of Ephraim have just come to him; will you give them four hundred pounds in silver and two festal robes?" "Allow me to give you eight hundred pounds," said Naaman. He urged this, tying up eight hundred pounds in silver inside two bags and also two festal robes; these he laid on Gehazi's two servants, who carried them in front of him. When he reached the Mound, he took them from the servants and put them away inside the house, letting the servants go their way. Then he went in to wait upon Elisha. Elisha said to him, "Where have you been, Gehazi?" "Your servant has not been anywhere," he answered. But Elisha said to him, "Was I not with you in spirit when some one came back from his chariot to meet you? You have taken the money, and you mean to get garments, oliveyards, vineyards, sheep, oxen, and slaves, male and female? Yes, and the leprosy of Naaman for yourself and your descendants ever after this!" Then he left Elisha's presence a leper, white as snow.
- The prophets' guild once said

to Elisha, "This dwelling of
 ours, as you see for yourself, is
 2 too small for us. Pray let us go
 to the Jordan and get each of
 us a log, to build a dwelling-
 house for ourselves there." Eli-
 sha told them to go; and, when
 3 one of them said, "Pray agree
 to go along with your servants,"
 4 he answered, "I will go," and
 went. On reaching the Jordan
 they cut down some timber.
 5 But as one man was swinging
 his axe, the head of the axe fell
 into the water. "Alas, my
 master!" cried the man, "it was
 6 borrowed." "Where did it
 fall?" said the man of God. The
 man showed him the spot.
 Then, cutting a stick, Elisha
 threw it in, and so made the
 7 iron swim. "Lift it," he told
 the man. And the man put out
 his hand and lifted it.
 8 The king of Aram was fighting
 Israel. He planned with his
 officers to lay an ambush at a
 9 certain spot. But the man of
 God sent a warning to the king
 of Israel not to pass that spot,
 because the Aramæans were
 10 lying hidden there; so the king
 of Israel, sending to the spot
 about which the man of God
 had warned him, saved himself.
 This happened more than once.
 11 It greatly upset the mind of the
 king of Aram. He summoned
 his officers and asked them,
 "Can you not show me who is
 betraying us to the king of Is-
 12 rael?" "None of us, my lord
 king!" said an officer, "it is Eli-
 sha the prophet in Israel; he
 tells the king of Israel the very
 words you breathe in your bed-
 13 chamber." So he gave orders
 to find out where Elisha stayed,
 that he might send and fetch
 him. On being told that he was
 14 at Dothan, the king sent cav-

alry, chariots, and a large force,
 which marching over-night sur-
 rounded the town. Early on 15
 the morning of the next day,
 Elisha rose and went outside;
 and there was an armed force
 with cavalry and chariots round
 the town! "Alas, my master!"
 said his servant, "whatever are
 we to do?" "Fear not," he 16
 answered; "those on our side
 are more than those on their
 side." Then Elisha prayed, 17
 "O Eternal, open his eyes, that
 he may see." The Eternal did
 open the young man's eyes; and
 what he saw was the hill covered
 with horses and chariots of fire
 around Elisha! When the enemy 18
 came down upon him, Elisha
 prayed to the Eternal, "Punish
 this host with blindness." He
 punished them with blindness,
 as Elisha had asked. Where- 19
 upon Elisha said to them, "This
 is not the road, this is not the
 town; follow me and I will take
 you to the man you are after."
 He led them to Samaria, and, 20
 once they were at Samaria, Eli-
 sha said, "O Eternal, open the
 eyes of these men, that they
 may see." When the Eternal
 opened their eyes, they looked—
 and there they were, inside Sa-
 maria! When the king of Is- 21
 rael saw them, he asked Elisha,
 "My father, shall I cut them
 down? shall I cut them down?"
 "No," said Elisha; "would you 22
 cut down prisoners you never
 captured with your own sword
 and bow? Set bread and water
 before them, that they may eat
 and drink before returning to
 their master." So he had a 23
 great feast spread for them, and
 after they had eaten and drunk
 sent them away back to their
 master. The Aramæan raiders no
 longer invaded the land of Israel.

24 It was after this that Benhadad the king of Aram mustered all his forces and marched to
 25 besiege Samaria. A severe famine raged in Samaria, as the siege went on, till ten pounds in silver was paid for the head of an ass and twelve shillings for a
 26 pint of doves' dung. As the king was passing along the wall, a woman cried out to him,
 27 "Help, my lord king!" "No," he answered, "may the Eternal help you! How can I? Can I help you from threshing-floor or
 28 winepress?" Then the king asked, "What ails you?" She replied, "This woman here said to me, 'Let us have your boy to eat to-day, and to-morrow we
 29 will eat my boy.' So we boiled my boy and ate him. Next day when I said, 'Now let us have your son to eat,' she had hid the
 30 boy." When the king heard what the woman said, he tore his clothes, as he stood on the wall. (The people noticed that he was wearing sackcloth next
 31 his skin.) "God kill me and worse," he cried, "if the head of Elisha the son of Shaphat remain on his shoulders to-day."
 32 Elisha was sitting at home with the sheikhs of Israel. Before ever the king's messenger arrived, he said to the sheikhs, "Do you see that this murderous creature has given orders to cut off my head? Look to it. When the messenger arrives, close the door, shut it in his face; is not the sound of his master's
 33 feet behind him?" He was still talking to them when the king himself arrived, saying, "This trouble comes from the Eternal; why should I wait for the Eternal's help any longer?" Elisha answered, "Listen to this promise from the Eternal: the Eter-

nal declares that this time to-morrow a peck of fine flour will be sold for only half-a-crown and two pecks of barley for only half-a-crown, at the gate of Samaria." The adjutant, on
 2 whose arm the king leant, replied to the man of God, "Could that be, even if the Eternal were to open sluices in the sky?" Said Elisha, "You shall see that sight, but you shall not eat the food."

Now four lepers were sitting
 3 in the entry at the gates. "Why sit here till we die?" they said to themselves. "If we propose
 4 to enter the town, the famine is in the town, and we shall die there; if we remain here, we die also. Come along, let us go over to the Aramæan army. If they let us live, we shall live; if they kill us, we shall only die." So in the twilight they started
 5 for the Aramæan camp. When they reached the fringes of the Aramæan camp, not a man was to be found! The Lord had
 6 made the Aramæan army hear a noise of chariots and a noise of cavalry, the noise of a large army, till they thought, "The king of Israel must have hired the kings of the Hittites and the kings of Muzri to attack us." So they had fled away for their
 7 lives in the twilight, leaving their tents, their horses, and their asses, just as they were, in the camp. When the lepers
 8 reached the fringes of the camp, they entered one tent, ate and drank, carried off the silver, the gold, and the clothes, and after hiding them came back to another tent which they also stripped, hiding its contents. Then they said to themselves,
 9 "We are not doing right. This is a day of good news, and we

are not spreading it. If we wait till morning dawns, punishment will overtake us. Come along, let us go and inform the royal household." So they went and called to the warders of the town, "We have been to the Aramæan camp, and not a man is to be found there! There is not a human sound, only horses tethered, asses tethered, and the tents as they were!". When the warders informed the royal household, the king rose in the night and said to his officers, "I will tell you what the Aramæans have done about us. They know we are starving, and so they have left the camp to hide themselves in the open country, thinking that once we leave the town they will capture us alive and get into the town!" One of the officers replied, "Pray send some men, with five of the horses that are left; if they live, they will fare like all the multitude of Israel who survive here, and if they die, they die like all the multitude of Israel that perish here. Let us send and see!" So two men on horseback were chosen, and sent by the king after the Aramæan army with orders to go and see. They followed the track as far as the Jordan, finding the road all littered with the garments and the weapons which the Aramæans had thrown away in their hurried flight. When the messengers came back and told the king, the people went out and plundered the Aramæans' camp. And a peck of fine flour was sold for only half-a-crown, two pecks of barley were sold for only half-a-crown, as the Eternal had foretold. The king had put the gate in charge of the adjutant on whose arm he was accus-

tomed to lean; and the crowd trod on him at the gate till he died—also as the man of God had predicted when the king visited him. As the man of God had told the king that two pecks of barley would be sold for half-a-crown and a peck of fine flour for half-a-crown by that time next day, and as the man of God had said, "You shall see that sight, but you shall not eat the food," to the adjutant who had said, "Could that be, even if the Eternal were to open sluices in the sky?"—so it happened to him; the crowd at the gate trod on him till he died.

Elisha said to the woman whose boy he had restored to life, "Get away, you and your household, and stay abroad wherever you can, for the Eternal has called for a famine." The famine did come upon the land for seven years. But the woman started off, at the bidding of the man of God; she and her household went and stayed in the land of the Philistines for seven years. At the end of the seven years, when the woman came back from the land of the Philistines, she went to appeal to the king for her house and land. The king was talking to Gehazi the servant of the man of God, asking him to tell him about all the great deeds of Elisha; and just as he was telling the king how Elisha had restored a boy to life, the very woman whose boy had been restored to life made her appeal to the king for her house and land. "My lord king," said Gehazi, "this is the woman, and this is her boy whom Elisha restored to life!" When the king asked the woman, she told him the story. So the king ap-

pointed a eunuch to see that she got back all her property and all the produce that her farm had yielded ever since she left the country.

- 7 Once, when Elisha came to Damascus, Benhadad king of Aram was ill; he was told that the man of God had arrived,
- 8 and so the king said to Hazael, "Take a present with you and go to see the man of God; ask the Eternal through him whether I shall recover from
- 9 this illness." Hazael went to see him, taking as a present specimens of all the rare wares of Damascus, as much as forty camels could carry. When he reached Elisha, he stood in front of him and said, "Your son Benhadad king of Aram has sent me to ask you whether he will
- 10 recover from this illness." Elisha answered, "Go and tell him that he will certainly recover—though the Eternal has revealed to me that he will certainly die."
- 11 As he spoke, the man of God's face became rigid with horror, absolute horror. Then he burst
- 12 into tears. "Why does my lord weep?" said Hazael. "Because," he answered, "I know the cruelties you will practice on the Israelites, setting fortresses ablaze, murdering young men, dashing children to pieces, and ripping up pregnant women!"
- 13 "Your humble servant is but a cur," said Hazael; "how can he achieve all this?" Elisha answered, "The Eternal has let me see you reigning over Aram!"
- 14 Then leaving Elisha he went back to his master, who asked, "What did Elisha say to you?" Hazael replied, "He told me that you would certainly recover."
- 15 Next day he took the bath-towel, soaked it, and then

spread it over the king's face till he was dead. Then Hazael reigned instead of him.

In the fifth year of Jehoram 16 the son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah began to reign; he was thirty-two years old 17 when he began to reign, and he reigned in Jerusalem for eight years. He lived on the lines of 18 the kings of Israel, following the dynasty of Ahab—for he was married to Ahab's daughter. He did what was evil in the eyes of the Eternal, but for the sake 19 of David his servant the Eternal would not destroy Judah, since he had promised David a dynasty before the Eternal for all time. (It was during his 20 reign that Edom revolted from Judah and set up a king for itself. Whereupon Jehoram 21 went across to Zair, with all his chariots . . . However, Jehoram and the captains of his chariots beside him rose by night and raided the Edomites, who hemmed them in. The rank and file scurried home. So 22 Edom revolted from Judah to this day; and Libnah revolted at the same time.) The rest of 23 the acts of Jehoram and all his deeds, are they not described in the Book of the Annals of the Kings of Judah? Jehoram slept 24 with his fathers, and was buried with his fathers in David's burg; Ahaziah his son reigned instead of him.

In the twelfth year of Jeho- 25 ram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign; Ahaziah was twenty-two 26 years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a grand-

daughter of Omri king of Israel.
 27 He lived on the lines of the dynasty of Ahab, doing what was evil in the eyes of the Eternal as Ahab's dynasty did—for he had married a wife of that
 28 family. He accompanied Jehoram the son of Ahab to attack Hazael king of Aram at Ramoth-gilead, where the archers
 29 wounded Jehoram, who returned to Jezreël to recover from the wounds inflicted by the Aramæans at Ramah, as he had fought against Hazael king of Aram. Ahaziah the son of Jehoram king of Judah went down to visit Jehoram the son of Ahab
 9 at Jezreël, where he lay ill. Then Elisha the prophet called a member of the prophets' guild and told him, "Gird up your loins and go to Ramoth-gilead,
 2 carrying this flask of oil. When you get there, look for Jehu the son of Jehoshaphat the son of Nimshi; get access to him and take him away from his kinsfolk to an inner chamber apart;
 3 then take the flask and pour the oil over his head, saying, 'The Eternal hereby declares, I anoint you king over Israel.' Then open the door and fly; do
 4 not linger." So the youthful prophet went to Ramoth-gilead.
 5 When he arrived, he found the generals of the army at a war-council. "I have an errand to you, O general," he cried. "To which of us?" said Jehu. "To you, O general," said the youth.
 6 So Jehu rose and went indoors. Then the prophet poured the oil on his head, saying, "The Eternal, the God of Israel, hereby declares, 'I anoint you king over the Eternal's people, over Israel.
 7 [You shall destroy the house of your master Ahab, that I may avenge on Jezebel the blood of

my servants the prophets and the blood of all the servants of the Eternal. For the whole 8 house of Ahab shall perish; I will cut off from Ahab every male child, and the fettered and free alike in Israel; I will make 9 Ahab's house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. Dogs shall eat Jezebel in the district of Jezreël, and none shall bury her.]]” Then, opening the door, he fled. When 11 Jehu came out to the officers of his lord, they asked him, “Is all well? Why did that mad creature come to you?” “Oh you know how a fellow like that talks!” he replied. “You are 12 lying,” they said; “come, tell us what it was.” So he told them that the man had said to him, “The Eternal hereby declares, I anoint you king over Israel.” Then every man of them rushed 13 to lay his robe under Jehu's feet on the bare steps, and they blew a trumpet blast proclaiming, “Jehu is king!” This was how 14 Jehu the grandson of Nimshi conspired against Jehoram. (Jehu was holding Ramoth-gilead, along with all Israel, against Hazael the king of Aram, while king Jehoram had 15 returned to Jezreël to be cured of the wounds he had received from the Aramæans in fighting against Hazael king of Aram.) “Well,” said Jehu, “if you are on my side, let no one escape from the town to take word to Jezreël.” Then Jehu drove off 16 in a chariot to Jezreël, where Jehoram lay, whom Ahaziah king of Judah had come down to visit. A sentinel posted on 17 the tower of Jezreël caught sight of Jehu's company and called out, “I see a company.” Jeho-

- ram gave orders for a mounted man to ride out and meet them, 18 to ask if all was well. So a mounted man rode out with the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall in behind me." When the sentinel reported that the messenger had reached them but was not returning, the king sent out a 19 second mounted man who also gave the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall 20 in behind me." The sentinel reported, "He reached them, but he is not returning, and the driving is like the driving of Jehu the grandson of Nimshi, for he drives like a madman."
- 21 "Harness my chariot," said Jehoram. They did so, and Jehoram king of Israel drove out to meet him with Ahaziah king of Judah, each in his own chariot. They came upon him in the field 22 of Naboth the Jezreélite. On seeing Jehu Jehoram said, "Is all well, Jehu?" "Well?" he retorted, "how can it be well, so long as your mother Jezebel goes on with all her seductions 23 and wiles?" Jehoram wheeled round and fled, shouting 24 "Treachery, Ahaziah!" But Jehu had his bow drawn, and he struck Jehoram between the arms, till the arrow went through his heart, and he sank 25 in his chariot. "Fling him out on the ancestral field of Naboth the Jezreélite," said Jehu to his adjutant Bidkar; "for I remember, when I and you rode side by side behind his father Ahab, how the Eternal uttered this 26 oracle of doom upon him: 'Yesterday I saw Naboth's blood and the blood of Naboth's sons, the Eternal declares, and I will 27 punish you in this plot of ground, the Eternal declares.' So fling him on this plot of ground, as the Eternal declared." When Ahaziah king of 28 Judah saw this, he fled in the direction of Beth-haggan, pursued by Jehu, who shouted, "Kill him too! kill him in the chariot!" They struck him at the ascent of Gur near Ibleam, but he got away to Megiddo, 29 where he died. His men carried him in a chariot to Jerusalem, and buried him in his tomb beside his fathers in David's 30 burg. [[In the eleventh year of Jehoram the son of Ahab, Ahaziah began to reign over Judah.]] When Jehu reached Jezreël, Jez- 31 ebel heard of it, and, painting her eyes and adorning her head, she looked out of the window. As Jehu came in through the 32 gateway, she cried, "How are you, you Zimri, murderer of your master?" Jehu looked up 33 to the window. "Who is on my side?" he asked, "which of you?" Two or three eunuchs looked out. "Throw her down," 34 he cried, and they threw her down; some of her blood spurted on the wall and on the horses, who trampled her under foot. Jehu went inside and dined. 35 Then he said, "See to that accursed woman; have her buried, for she was a king's daughter." But when they went to bury her, 36 they found nothing but her skull, her feet, and her hands. When they reported this to 37 Jehu, he said, "It is as the Eternal predicted by his servant Elijah the Tishbite, when he said: 'In the district of Jezreël shall dogs devour the flesh of Jezebel; the corpse of Jezebel shall be like the corpse of Naboth, and there

shall be none to say, Alas, alas!"

10 Ahab had seventy kinsmen at Samaria. So Jehu wrote a letter which he sent to the sheikhs, the authorities of the town, and those in charge of Ahab's kinsmen, and in which he said, "As soon as this letter reaches you, since you have with you the descendants of your master and also chariots, horses, fortified 3 towns, and weapons, choose the best and bravest of your master's descendants, put him on his father's throne and fight 4 for your master's house." But they were terribly afraid. "Two kings could not stand before him," they said, "and how can 5 we?" So the head of the palace and the provost of the town, along with the sheikhs and those in charge of the royal family, sent this message to Jehu: "We are at your service, we will do anything you bid us, we will not make anyone king. Act as you 6 think best." So he wrote them a second letter, saying, "If you are on my side and if you will listen to me, take the heads of your master's descendants and bring them to me at Jezreël by this time to-morrow." The king's descendants, numbering seventy, were living with the chief men of the town, who were 7 in charge of them; and, as soon as this letter came, they murdered the king's descendants, seventy in all, put their heads in a basket, and forwarded them 8 to Jehu at Jezreël. A messenger reached him with the news that the heads of the king's descendants had been brought in. He said, "Lay them in two heaps at the entrance to the gate, till 9 to-morrow morning." In the morning he went out and stood

before all the people, saying, "You are fair-minded men; I did conspire against my master and I killed him, but who murdered all these? Be sure of this, 10 that every word of the Eternal about the house of Ahab shall be fulfilled; the Eternal has done what he predicted by his servant Elijah." Whereupon 11 Jehu killed every survivor of Ahab's house at Jezreël, all his kinsfolk as well as his priests, till he left Ahab with not a man. Jehu then started for Samaria. 12 On his way there, at Beth-eked, he met the kinsmen of Ahaziah 13 king of Judah. "Who are you?" said Jehu. "We are Ahaziah's kinsmen," they answered; "we came down to visit the sons of the king and the sons of the queen." "Take them alive," 14 he ordered; his men took them alive and murdered them at the pit of Beth-eked, forty-two of them, not one being spared. Leaving that place, he met Je- 15 honadab the son of Rechab, who was coming to meet him. Jehu saluted him, asking, "Are you honestly with me, as I am honestly with you?" "I am," said Jehonadab. "Then give me your hand," said Jehu. Jehonadab gave him his hand, and Jehu took him up into his chariot, saying, "Come and see my 16 zeal for the Eternal." Jehu made him ride in his chariot, and when he reached Samaria 17 he murdered all the survivors of Ahab in Samaria, till Ahab's house was wiped out, as the Eternal had given orders by Elijah. Then Jehu collected 18 all the people. "Ahab served Baal a little," he cried, "but Jehu will serve him largely! Come, summon all the prophets 19 of Baal and all his priests; let

none be absent; for I have a
 great sacrifice for Baal, and
 anyone who is absent shall lose
 his life." (Jehu was acting cun-
 20 ningly; he meant to destroy the
 worshippers of Baal.) Then
 Jehu ordered a sacred gathering
 in honour of Baal to be pro-
 21 claimed. This was done. Jehu
 sent throughout all Israel, till
 all the worshippers of Baal
 came; not a man was left who
 did not attend. They entered
 the temple of Baal, till the
 temple was filled from end to
 22 end. Then he said to the keeper
 of the wardrobe, "Bring out
 vestments for all the worship-
 pers of Baal." Vestments were
 23 brought out. Jehu then entered
 the temple of Baal along with
 Jehonadab the son of Rechab,
 and told the worshippers of
 Baal, "Search and see that there
 is no servant of the Eternal
 among you, but only worship-
 24 pers of Baal." He then pro-
 ceeded to offer sacrifices and
 burnt-offerings. Now outside
 he had posted eighty men, tell-
 ing them, "The man who lets
 anyone escape of those I put
 into your hands, that man shall
 25 answer for it with his life." So,
 as soon as he had finished the
 sacrifice, Jehu told the guard
 and their officers, "Go inside
 and slay them; let no one out."
 The guard and their officers cut
 them down, flung them outside,
 and then made their way inside
 the shrine of the temple of
 26 Baal, bringing out the image of
 Astartê from the temple of Baal
 27 and burning it, demolishing the
 pillar of Baal, and destroying
 the temple of Baal till it became
 a latrine, as it is to this day.
 28 But although Jehu rooted Baal
 29 out of Israel, Jehu did not give
 up the sins by which Jeroboam

the son of Nebat led Israel into
 sin, that is, the golden calves at
 Bethel and at Dan. The Eter- 30
 nal said to Jehu, "Since you
 have done well in carrying out
 my will, punishing the house of
 Ahab exactly as I intended, your
 sons shall sit on the throne of
 Israel down to the fourth gener-
 ation." But Jehu was careless 31
 about following strictly the di-
 rections of the Eternal, the God
 of Israel; he did not give up the
 sins by which Jeroboam the son
 of Nebat led Israel into sin. In 32
 those days the Eternal began to
 loathe Israel; Hazael defeated
 them everywhere, all over the
 territory of Israel, from the 33
 Jordan to the East, over the
 whole of Gilead, all the land of
 the Gadites, the Reubenites,
 and the Manassites, and from
 Arôer at the valley of Arnon,
 over Gilead and Bashan. The 34
 rest of the acts of Jehu, all his
 deeds and all his prowess, is it
 not all described in the book
 of the Annals of the Kings of
 Israel? Jehu slept with his 35
 fathers, and was buried in
 Samaria; Jehoahaz his son
 reigned instead of him. Jehu 36
 had reigned over Israel in Sa-
 maria for twenty-eight years.

When Athaliah the mother of 11
 Ahaziah found that her son was
 dead, she went and murdered all
 the royal children. But Jeho- 2
 sheba the daughter of king
 Jehoram, a sister of Ahaziah,
 caught up Joash the son of Aha-
 ziah from the king's sons who
 were being killed in the bed-
 chamber, hiding him from
 Athaliah, so that he was not
 killed. For six years the boy 3
 lay concealed with her inside the
 temple of the Eternal, while
 Athaliah ruled the land. In 4
 the seventh year Jehoiada sent

for the captains of the Carians and the guards and had them brought to him in the temple of the Eternal, where he made a compact with them, obliging them to swear by the temple of the Eternal, and then showing them the king's son. He issued this order: "What you must do is this. A third of you, those who go on sabbath to guard the palace, along with the two other divisions who go on sabbath to guard the temple of the Eternal round the king, shall all surround the king, every man carrying his weapons. Any intruder is to be slain. You must accompany the king as he leaves the temple and enters the palace." The captains carried out all the orders of Jehoiada; each brought his men to Jehoiada the priest, those who were to go off duty on sabbath and those who were to come on duty. The priest handed the captains the spears and shields belonging to king David, which had lain in the temple of the Eternal; and the guards stood, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the temple. Then, bringing out the king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, clapping their hands and shouting, "Long live the king!"

[[When Athaliah heard the cheers of the troops, she came out to them in the temple of the Eternal. When she looked, there she saw the king standing on the platform, as was the custom, with the captains and trumpeters beside him, and all the people of the land rejoicing and blowing trumpets! "Trea-

son! treason!" cried Athaliah, tearing her robes. But Jehoiada the priest ordered the captains and the army commanders, "Bring her out between the ranks, and slay anyone who follows her" (the priest forbade her to be killed inside the temple of the Eternal). So they caught hold of her; she came out by the horses' entry to the royal palace, and there she was put to death. Jehoiada then made a compact between the Eternal and the king and people, that they were to be the Eternal's people, as also between the king and the people. All the people of the land went to the temple of Baal and demolished it, smashing his altars and images to pieces, and killing Mattan the priest of Baal in front of the altars.] The priest appointed guards over the temple of the Eternal. Then, taking the captains, the Carians, the guards, and all the people of the land, he had the king brought down from the temple of the Eternal by the gate of the footguards into the royal palace, where he took his seat upon the royal throne. The people of the land all rejoiced; the town was quiet; and Athaliah they cut down at the palace.

Jehoash was seven years old when he began to reign. It was in the seventh year of Jehu that Jehoash began to reign, and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beêrsheba. Jehoash did what was right in the eyes of the Eternal all his life, since Jehoiada the priest gave him instruction. However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines.

4 Jehoash had ordered the priests that "all sacred monies paid into the temple of the Eternal, the money each man was assessed to pay, and the money which he contributed of his own
5 accord, all must be taken by the priests, by each priest from his own customers, and devoted to the repair of any dilapidations to be found in the temple."
6 But even when king Jehoash had reached his twenty-third year, the priests had not repaired the dilapidations of the
7 temple. So king Jehoash summoned Jehoiada and the other priests. "Why have you not repaired the dilapidations of the temple?" he asked them. "Instead of accepting money from your customers, hand it over for the repair of the temple." The
8 priests agreed to this, that they were neither to take money from their customers nor to repair the dilapidations of the
9 temple; Jehoiada the priest took a box, bored a hole in the lid of it, and placed it near the southern door-post, on the right hand of anyone entering the temple of the Eternal, and the priests who were warders of the entry put into it all the money brought into the temple of the
10 Eternal. Whenever they saw there was a large amount of money in the box, the king's secretary and the high-priest came and put this money into
11 bags, counting it. Dealing out the money, they put it into the hands of the overseers of the temple of the Eternal, who paid the joiners and builders at work on the temple of the Eternal,
12 also the masons and the stone-cutters, besides buying timber and dressed stone to repair the dilapidations of the temple of

the Eternal, and anything in the shape of repairs which required an outlay. The money brought
13 into the temple of the Eternal did not go to silver cups, snuffers, basins, trumpets, or any article of gold or silver; it was
14 given to the workmen for the repairs on the temple of the Eternal. No check was taken
15 of the men who were given the money to pay the labourers, for they did their work honestly. (The monies for sin-offerings
16 and guilt-offerings were not brought into the temple of the Eternal; they belonged to the priests.)

Now Hazael king of Aram
17 marched to attack Gath and captured it. Hazael then turned to Jerusalem. But Jehoash king
18 of Judah took all the votive offerings of Jehoshaphat, Jehoram and Ahaziah, his ancestors, the kings of Judah, along with his own votive offerings and all the gold to be found in the treasures of the temple of the Eternal and of the palace, and this he sent to Hazael king of Aram, who left Jerusalem alone.

The rest of the acts of Jehoash
19 and all his deeds, are they not described in the book of the Annals of the Kings of Judah? His officers started a conspiracy,
20 felling Jehoash as he was going down to the house of Millo; it
21 was Jozkar the son of Shimeath and Jehozabad the son of Shomer, both officers of his, who felled him. He died and was buried with his fathers in David's burg. Amaziah his son reigned instead of him.

It was in the twenty-third
13 year of Jehoash the son of Ahaziah king of Judah that Jehoahaz the son of Jehu began his seventeen years reign over

2 Israel in Samaria. He did what
 was evil in the eyes of the Eter-
 nal, following the sins by which
 Jeroboam the son of Nebat led
 Israel into sin; he did not aban-
 3 don these sinful practices. So
 the anger of the Eternal blazed
 against Israel, till he let them
 lie, without a break, in the
 power of Hazael the king of
 Aram and of Hazael's son Ben-
 4 hadad. (Jehoahaz besought the
 Eternal, and the Eternal list-
 ened to him, for he saw how the
 king of Aram was oppressing
 5 Israel; the Eternal gave Israel
 a hero to deliver them, so that
 they got free from the grip of
 the Aramæans, and the Israel-
 ites lived in their own homes
 6 as before. Yet they would not
 abandon the sins by which Jero-
 boam the son of Nebat led Israel
 into sin; they practised their
 sins. And the Astartê image
 7 still remained in Samaria.) For
 all that was left him of an army
 was fifty cavalry, ten chariots,
 and ten thousand infantry; the
 king of Aram had reduced the
 army till it was weak as dust
 23 upon a threshing-floor. But the
 Eternal was gracious to them,
 he had pity on them and turned
 to them again, because of his
 compact with Abraham, Isaac,
 and Jacob; he would not destroy
 them nor drive them from his
 8 presence. Now the rest of the
 acts of Jehoahaz, with all his
 deeds and his prowess, are they
 not described in the book of the
 Annals of the Kings of Israel?
 9 Jehoahaz slept with his fathers
 and was buried in Samaria; Je-
 hoash his son reigned instead of
 him.
 10 It was in the thirty-ninth year
 of Jehoash king of Judah that
 Jehoash the son of Jehoahaz be-
 gan his sixteen years reign over

Israel in Samaria. He did what 11
 was evil in the eyes of the Eter-
 nal, he did not abandon any of
 the sins by which Jeroboam the
 son of Nebat had led Israel into
 sin, but followed their sinful
 practices. Now when Elisha 14
 had fallen ill with the disease of
 which he was to die, Jehoash
 king of Israel went down to him
 and wept over him, crying,
 "My father, my father, you are
 worth chariots and horsemen to
 Israel!" Elisha told him to take 15
 his bow and arrows. He took
 his bow and arrows. Then said 16
 Elisha to the king of Israel,
 "Draw the bow." So he drew
 the bow; Elisha rested his hands
 on the king's hands, and told 17
 him to open the window to-
 wards the east. When he
 opened it, Elisha said, "Shoot."
 As he shot his arrow, Elisha
 cried, "It is the Eternal's own
 arrow of victory! Victory over
 Aram! You shall defeat the
 Aramæans at Aphek, and wipe
 them out." Then he told the 18
 king of Israel to take some
 arrows; he did so, and Elisha
 said, "Strike them into the
 ground." He struck them into
 the ground, and then stopped.
 The man of God was angry with 19
 him; "You should have struck
 five or six times," he said, "and
 then you would have struck
 down Aram and destroyed it.
 As it is, you will only defeat
 Aram three times."

Elisha died and was buried. 20
 Now parties of Moabites used
 to raid the country year by
 year; once, when they were 21
 burying a man, they suddenly
 spied a band of the enemy;
 so, flinging the man into the
 tomb of Elisha, they made off.
 No sooner did the man touch
 the bones of Elisha than he

revived and stood up on his feet.

22 During all the reign of Jehoahaz, Hazael king of Aram oppressed Israel; but when Hazael died and was succeeded by his son Benhadad, Jehoash the son of Jehoahaz recovered from the towns which had been captured from his father Jehoahaz. Three times did Jehoash defeat him, regaining the towns of Israel.

14 Then Amaziah sent messengers to Jehoash the son of Jehoahaz (the son of Jehu), king of Israel, challenging him to an encounter.

9 Jehoash king of Israel sent this answer to Amaziah king of Judah. "The thistle at Lebânon sent word to the cedar at Lebânon, saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down the thistle as it

10 passed! You are proud of having defeated Edom. Stay at home with your pride; why should you provoke trouble, to the ruin of yourself and Judah

11 with you?" But Amaziah would not listen to him. So Jehoash king of Israel sallied out; he and Amaziah king of Judah had an encounter at Beth-shemesh which belongs to

12 Judah; Judah was overthrown by Israel, and every man scurried home.

13 At Beth-shemesh Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards from the gate of Ephraim

14 to the Corner Gate, seized all the gold and silver and all the articles to be found in the temple of the Eternal and in the treasures of the palace, and then

returned to Samaria, carrying hostages with him. Now the rest of the acts done by Jehoash, his prowess, and his fight against Amaziah king of Judah, are they not described in the book of the Annals of the Kings of Israel? Jehoash slept with his fathers and was buried at Samaria beside the kings of Israel. Jeroboam his son reigned instead of him.

It was in the second year of Jehoash son of Jehoahaz king of Israel that Amaziah the son of Jehoash king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddin of Jerusalem. He did what was right in the eyes of the Eternal, though not as well as David his ancestor; he did exactly as Jehoash his father had done. However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines. Whenever he had the kingdom firmly in hand, he killed the officers who had killed the king his father, but he did not put to death the children of the murderers, following the injunction in the law-book of Moses, the Eternal's order that fathers are not to be put to death for children, nor children for fathers, but that everyone must be put to death for his own sin. He slaughtered ten thousand Edomites in the wady of Salt and stormed Sela, which he renamed Joktheël—as it is called to this day. Amaziah the son of Jehoash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. As for the rest of the acts of Amaziah, are

they not described in the book of the Annals of the Kings of Judah? There was a conspiracy formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at Lakhish; he was then brought on horses to Jerusalem, where he was buried with his fathers in David's burg. The people of Judah all took Azariah, who was sixteen, and made him king instead of his father Amaziah. (It was he who rebuilt Elath and restored it to Judah, after king Amaziah slept with his fathers.) In the fifteenth year of Amaziah the son of Jehoash king of Judah, Jeroboam the son of Jehoash king of Israel began his forty-one years reign in Samaria. He did what was evil in the sight of the Eternal; he did not abandon any of the sins by which Jeroboam the son of Nebat had led Israel into sin. He restored the frontier of Israel from the pass of Hamath as far as to the sea of the Arâbah, as enjoined by the Eternal the God of Israel speaking by his servant the prophet Jonah the son of Amittai, who belonged to Gathhepher. For the Eternal saw how bitterly Israel was suffering, stripped of fettered and free alike, and with no one to help her; it was not the Eternal's purpose to blot out the very name of Israel from under heaven, and so he rescued them by means of Jeroboam the son of Jehoash. The rest of the acts of Jeroboam, all his deeds and his prowess, how he fought Damascus and averted the Eternal's anger from Israel—is not all this described in the book of the Annals of the Kings of Israel? Jeroboam slept with his

fathers the kings of Israel, and Zechariah his son reigned instead of him.

It was in the twenty-seventh year of Jeroboam king of Israel that Azariah son of Amaziah king of Judah began to reign, and he reigned in Jerusalem for fifty-two years. His mother's name was Jekoliah of Jerusalem. He did what was right in the eyes of the Eternal, exactly as his father Amaziah had done. However, the shrines were not removed; the people still sacrificed and burned incense at the shrines. But the Eternal struck the king, till he became a leper to the day of his death; he was allowed to stay in his palace unmolested, but prince Jotham managed the royal household and ruled the nation. The rest of the acts of Azariah and all he did, are they not described in the book of the Annals of the Kings of Judah? Azariah slept with his fathers, and was buried with his fathers in David's burg. Jotham his son reigned instead of him.

It was in the thirty-eighth year of Azariah king of Judah that Zechariah the son of Jeroboam began his six months' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal, as his fathers had done; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. Shallum the son of Jabesh conspired against him, and struck him down dead at Ib-learn; then he succeeded him. The rest of the acts of Zechariah are described in the book of the Annals of the Kings of Israel. (This was the promise made by the Eternal to Jehu. "Your sons shall sit on the

throne of Israel to the fourth generation." And so it was.)

- 13 Shallum the son of Jabesh began to reign in the thirtieth year of Azariah king of Judah; he reigned for one month
- 14 in Samaria. Then Menahem the son of Gadi came up from Tirzah to Samaria and struck down Shallum son of Jabesh dead in Samaria; he succeeded
- 15 him. The rest of the acts of Shallum and his conspiracy are described in the book of the Annals of the Kings of Israel.
- 17 It was in the thirtieth year of Azariah king of Judah that Menahem the son of Gadi began his ten years' reign over Israel
- 18 in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
- 16 From Tirzah Menahem sacked Tappuah with all its citizens and all within its territory; as the town would not open to him, he sacked it, ripping up
- 19 all the pregnant women. During his reign Pul the Assyrian king invaded the country; but Menahem gave Pul over four hundred thousand pounds in silver to gain his help in confirming his royal power.
- 20 Menahem assessed all the wealthy men of Israel, taking nearly four hundred pounds in silver from each, for this present to the Assyrian king. So the Assyrian king turned back, instead of
- 21 remaining in the country. As for the rest of the acts of Menahem and all he did, are they not described in the book of the Annals of the Kings of Israel?
- 22 Menahem slept with his fathers, and Pekahiah his son reigned instead of him.
- 23 It was in the fiftieth year of

Azariah king of Judah that Pekahiah the son of Menahem began his two years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. His adjutant, Pekah the son of Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace; having killed him Pekah reigned instead of him. The rest of the acts of Pekahiah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the fifty-second year of Azariah king of Judah that Pekah the son of Remaliah began his twenty years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. During the reign of Pekah king of Israel the Assyrian king Tiglath-pileser came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Argob, and Havoth-jair (Gilead and Galilee), indeed the whole territory of Naphtali, carrying off the inhabitants into exile in Assyria. Hoshea the son of Elah started a conspiracy against Pekah the son of Remaliah, striking him down dead and reigning instead of him, in the twentieth year of Jotham the son of Azariah. The rest of the acts of Pekah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the second year of Pekah the son of Remaliah king of Israel that Jotham the son of

Azariah king of Judah began to
 33 reign. He was twenty-five years
 old when he began to reign, and
 he reigned in Jerusalem for
 sixteen years. His mother's
 name was Jerusha the daughter
 34 of Zadok. He did what was
 right in the eyes of the Eternal;
 he did exactly as his father Aza-
 35 riah had done. However, the
 shrines were not removed; the
 people still sacrificed and burnt
 incense at the shrines. He built
 the upper gateway to the temple
 36 of the Eternal. The rest of the
 acts of Jotham and all he did,
 is it not all described in the book
 of the Annals of the Kings of
 37 Judah? (It was in those days
 that the Eternal began to send
 Rezin the king of Aram and
 Pekah the son of Remaliah to
 38 attack Judah.) Jotham slept
 with his fathers, and was buried
 with his fathers in his father
 David's burg. Ahaz his son
 reigned instead of him.

16 It was in the seventeenth year
 of Pekah the son of Remaliah
 that Ahaz the son of Jotham
 king of Judah began to reign.

2 Ahaz was twenty years old when
 he began to reign, and he reigned
 in Jerusalem for sixteen years.
 He did not do what was right in
 the eyes of the Eternal his God,
 as his ancestor David had done;
 3 he lived on the lines of the kings
 of Israel, and he actually burned
 his son alive in sacrifice, follow-
 ing the abominable practice of
 the nations whom the Eternal
 had dispossessed to make room
 4 for Israel. He sacrificed and
 burnt incense at the shrines, on
 the hill-tops, and under every
 spreading tree.

5 Now Rezin the king of Aram
 and Pekah the son of Remaliah
 king of Israel marched up to
 attack Jerusalem; they besieged

Ahaz, though they could not
 conquer him. (It was then that 6
 the king of Edom regained Elath
 for Edom; he cleared out the
 Judahites from Elath, and the
 Edomites entered Elath, where
 they dwell to this day.) So 7
 Ahaz sent messengers to Tig-
 lath-pileser king of Assyria, to
 say: "I am your servant and
 your son; march up and rescue
 me from the king of Aram and
 from the king of Israel, who are
 attacking me." Ahaz also took 8
 all the silver and the gold that
 were to be found in the temple
 of the Eternal and in the treas-
 ures of the royal palace, and
 sent it as tribute to the king of
 Assyria. The king of Assyria 9
 listened to his plea. The king
 of Assyria marched on Damas-
 cus, captured it, and carried off
 the inhabitants as prisoners to
 Kir, putting Rezin to death.
 When king Ahaz went to Da- 10
 mascus to meet Tiglath-pileser
 the king of Assyria and saw the
 altar at Damascus, he sent a
 model of it, a pattern exact in
 every detail, to the priest Uri-
 jah, who built an altar; Urijah 11
 the priest followed all the in-
 structions sent by king Ahaz
 from Damascus, and had it
 ready for king Ahaz when he
 returned from Damascus. On 12
 his return from Damascus, the
 king inspected the altar and
 then went up to it to sacrifice;
 he burned his burnt-offering 13
 and his cereal-offering, he
 poured out his libation, and he
 splashed the blood of his recom-
 pense-offerings on the altar of 14
 bronze in front of the Eternal;
 coming forward between the
 temple and the new altar, he
 applied the blood to the new
 altar. Then king Ahaz ordered 15
 Urijah the priest to use the new

- large altar for the morning burnt-offering, the evening cereal-offering, the king's burnt-offering, and the king's cereal-offering, as well as the nation's burnt-offering and cereal-offering and their libations; he was to splash on it the blood of the burnt-offering and all the sacrificial blood, while the bronze altar was to serve for the king's
- 16 divination. Urijah the priest followed all the instructions of
- 17 king Ahaz. King Ahaz also cut off the panels from the trolleys, and removed the bronze pots from them, he removed the tank from the bronze bulls on which it rested, and placed it
- 18 on a stone pediment . . . all owing to the king of Assyria.
- 19 As for the rest of the acts done by Ahaz, are they not described in the book of the Annals of the
- 20 Kings of Judah? Ahaz slept with his fathers, and was buried with his fathers in David's burg. Hezekiah his son reigned instead of him.
- 17 It was in the twelfth year of Ahaz king of Judah that Hoshea the son of Elah began his nine years' reign over Israel in Samaria. He did what was evil
- 2 in the eyes of the Eternal, though not like the previous
- 3 kings of Israel. When Shalmaneser the king of Assyria marched against him, Hoshea submitted to him and offered
- 4 tribute. But when the king of Assyria discovered Hoshea conspiring (for he had sent envoys to Sevé the Egyptian king, instead of bringing his annual tribute as usual to the king of Assyria), the king of Assyria kept him in custody as a prisoner. Then the king of Assyria
- 5 marched right through the
- 6 country, laying siege to Samaria for three years. In the ninth year of Hoshea the king of Assyria captured Samaria and carried Israel off to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media. The wrath of God was upon
- 7 Israel, because the Israelites had sinned against the Eternal their God, who had brought them out of the land of Egypt from the grip of the Pharaoh king of Egypt; they had revered other gods and followed the
- 8 customs of the nations whom the Eternal had dispossessed to make room for the Israelites. The Israelites devised what was
- 9 evil against the Eternal their God, erecting shrines in all their settlements, from villages to large towns, setting up obelisks
- 10 and sacred poles on every hill and under every spreading tree and sacrificing there (at all the
- 11 shrines) like the nations whom the Eternal had ejected before them, practising wickedness to vex the Eternal, and worship-
- 12 ping fetishes as the Eternal had forbidden them to do. Yet the
- 13 Eternal warned Israel and Judah by all his prophets and seers, saying, "Turn from your evil ways and obey my commands and rules, in terms of all the law which I enjoined upon your fathers and imparted to you by my servants the prophets." However, they
- 14 would not listen; they were as wilful as their fathers, who would not believe in the Eternal their God; they rejected his
- 15 rules and the compact he had made with their fathers and the warnings he had given them; they went after false gods to become false like them, following the surrounding nations

whom the Eternal had ordered
 16 them not to copy; they abandoned all the commands of the Eternal their God and manufactured metal idols, making an image of Astartê, worshipping all the stars, and honouring
 17 Baal; they burned their sons and daughters alive in sacrifice, they practised divination and sorcery, selling themselves to do evil in the eyes of the Eternal, to vex
 18 him. So the Eternal was furious with Israel and removed them from his sight; all that was left was the clan of Judah.
 19 [[Judah also followed the customs introduced by Israel, instead of obeying the commands
 20 of the Eternal their God; and so the Eternal rejected the whole race of Israel, afflicting them and handing them over to plunderers, till he had cleared them
 21 out of his sight.]] For after he tore Israel from the dynasty of David, Israel made Jeroboam the son of Nebat king, and Jeroboam drove Israel from its loyalty to the Eternal, making it
 22 commit a great sin. The Israelites adhered to all the sins committed by Jeroboam; they would
 23 not give them up, till at last the Eternal removed Israel from his sight, as he had threatened by all his servants the prophets. Israel was carried off from their own land to Assyria, where they are to this day.

24 The king of Assyria then brought people from Babylon, Kutu, Ivvah, Hamath, and Sepharvaim, and settled them in Samaria in place of the Israelites. These people took possession of Samaria and lived in
 25 its towns. When they began to live there, they did not worship the Eternal; so the Eternal sent lions among them, which used

to kill some of them. The king 26
 of Assyria was told that as the nations he had deported to settle in the towns of Samaria did not know the religion of the local god, he had sent lions among them, and that they were being killed because they did not know the religion of the local god. So the king of Assyria 27
 issued orders that one of the priests whom he had carried off should be taken back and allowed to live in the country, to teach them the religion of the local god. One of the priests 28
 who had been carried off from Samaria did return to live at Bethel, where he taught them how to worship the Eternal; but the nations had all made 29
 gods of their own, setting up their worship in the shrines made by the Samaritans, each nation in its own towns, the 30
 Babylonians making an image of Sukkoth-Benoth, the men of Kutu choosing Nergal, the men of Hamath Ashima, the Ivvites 31
 Nibhaz and Tartak, while the Sepharvites burnt their children alive in sacrifice to Adrammâlek and Anammelek the Sepharvite gods. In worshipping the Eter- 32
 nal, they chose men from the masses to be priests for their shrines, who officiated for them at the sacred shrines. They 33
 worshipped the Eternal and they also served their own gods, after the religious customs of the nations from which they had been deported. To this day 34
 they follow these primitive religious customs. [[They neither worship the Eternal nor follow the rules, the rites, the direc-
 tions, and the commands laid down by the Eternal for the children of Jacob whom he named Israel, and with whom 35

the Eternal made this compact, charging them, "You must never worship other gods, never bow down to them, nor serve
 36 them, nor sacrifice to them; it is the Eternal who brought you from the land of Egypt by sheer strength and main force, it is the Eternal you must worship, to him you must bow down and
 37 sacrifice; you must be mindful always to keep the rules, the rites, the law, and the commands he has written for you; you must never worship other
 38 gods, and never forget the compact I have made with you; 39 you must never worship other gods, but worship the Eternal your God, and he will rescue
 40 you from all your foes." However, they would not listen, they followed their primitive religious
 41 customs.]] So these nations worshipped the Eternal and also served carved idols of their own, as did their children and their children's children, following their fathers as they do to this day.

18 It was in the third year of Hoshea son of Elah king of Israel that Hezekiah the son of Ahaz king of Judah began to
 2 reign; he was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's
 3 name was Abijah the daughter of Zechariah. He did what was right in the eyes of the Eternal, exactly as David his ancestor
 4 had done. He removed the shrines, broke the obelisks, and cut down the sacred poles; he demolished the bronze serpent made by Moses (Nehushtan, it
 5 was called), as the Israelites in those days sacrificed to it. His trust was in the Eternal, the God of Israel, so that there was

no king of Judah like him, before or afterwards; for he adhered to 6 the Eternal, he never gave up following him, but obeyed the commands given by the Eternal to Moses. And the Eternal was 7 on his side; wherever he made an expedition, he succeeded. He rebelled against the king of Assyria and refused to serve him, and he also drove the 8 Philistines back to Geza, conquering its district, villages and large towns and all.

In the fourth year of king 9 Hezekiah—that is, the seventh year of Hoshea son of Elah king of Israel—Shalmanëser king of Assyria marched against Samaria and besieged it. After two 10 years it fell; in the sixth year of Hezekiah, the ninth year of Hoshea king of Israel, Samaria was captured. The king of 11 Assyria carried off Israel to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media, because they 12 had not listened to the Eternal their God but had broken his compact, refusing to heed or to obey anything that Moses the servant of the Eternal had laid down.

Now Hezekiah fell ill, and 20 was at the point of death; the prophet Isaiah, the son of Amoz, went and gave him this message from the Eternal, "Put your affairs in order, for you are to die, not to recover." Then 2 Hezekiah turned his face to the wall and prayed to the Eternal, "O Eternal, pray remember how 3 loyal and whole-hearted my life has been in thy presence, and how I have done right in thy sight!" Hezekiah wept aloud. And before Isaiah had left the 4 courtyard, this word of the

5 Eternal came to him. "Go back and tell Hezekiah, the prince of my people, that the Eternal, the God of his father David, declares, 'I have heard your prayers, I have seen your tears, and now I heal you; the day after to-morrow you will be able to go up to the temple of the

6 Eternal. I will add fifteen years to your life; I will rescue both you and this city from the king of Assyria, I will defend this city for my own sake and for the sake of my servant David.'"

7 Isaiah ordered a poultice of figs to be applied to the eruption, 8 that he might recover. And when Hezekiah asked Isaiah, "What is the sign that the Eternal will heal me and let me go up to the temple of the Eternal the day after to-morrow?"

9 Isaiah replied, "This is a sign for you from the Eternal, that the Eternal will do as he has promised; choose, shall the shadow move forward or back-

10 ward ten steps?" Hezekiah said, "It is easy for yonder shadow to move forward ten steps; rather let the shadow

11 move back ten steps." Then the prophet Isaiah called to the Eternal, who brought the shadow back for ten steps which it had advanced on the sundial of Ahaz.

12 It was then that Merodach-baladan, son of Baladan, king of Babylon, sent eunuchs with a present to Hezekiah, for he heard that Hezekiah had been

13 ill. Hezekiah was delighted and displayed all his treasures, the silver, the gold, the spices, and the precious oil in his stores, besides his armoury; there was nothing in his palace or indeed in all his realm that he did not

14 display to them. But the

prophet Isaiah went to king Hezekiah and asked, "What did these men say? Where may they have come from?" Hezekiah replied, "They have come from a far country, from Babylon." "And what did they see 15 in your palace?" Hezekiah answered, "They saw everything in my palace; there is nothing of all my treasure that I did not show to them." Then said 16 Isaiah to Hezekiah, "Listen to this word from the Eternal: 'The day is coming when all in 17 your palace, with all that your fathers have ever stored up, shall be carried off to Babylon; nothing shall be left,' says the Eternal. 'The sons born to you, 18 born of your body shall be taken away to be eunuchs in the palace of the king of Babylon.'"

"Very good," said Hezekiah; 19 "it is the word of the Eternal you utter!" (thinking to himself that there would be no trouble or change at least so long as he was alive).

In the fourteenth year of king 18 Hezekiah, Sanchërib king of 13 Assyria marched against all the fortified towns of Judah and captured them. So Hezekiah 14 king of Judah sent this message to the king of Assyria at Lakhish: "I have done wrong; withdraw, and I will pay any fine you choose to inflict." The king of Assyria fixed Hezekiah king of Judah's fine at a hundred and twenty-four thousand pounds in silver and a hundred and seventy-four thousand pounds in gold; Hezekiah gave 15 him all the silver to be found in the temple of the Eternal and in the treasures of the royal palace. Then it was that Hezekiah 16 had to strip the gold from the doors of the temple of the

Eternal and from the doorposts overlaid by Hezekiah king of Judah, to give it to the king of Assyria.

- 17 The king of Assyria then sent the field-marshal, the controller, and the staff-commander, with a large army from Lakhish to king Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving there they went and took up a position beside the conduit of the upper pool on the way to the Fuller's Field, calling for the king. When Eliakim the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think a bare word is enough as policy and power in war! Who are you trusting to, that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him! If you tell me that you trust in the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar in Jerusalem?' Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs!
- 24 How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for 25 chariots and cavalry? Have I

marched against this place to destroy it, without the Eternal's sanction? No, the Eternal told me to march against this country and destroy it." Eliakim the son of Hilkiah and Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language with the people listening on the wall." But the staff-commander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?" And the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king of Assyria! The king warns you not to let Hezekiah delude you; he will never be able to save you from my hand. Nor let Hezekiah induce you to trust in the Eternal by telling you that the Eternal will be sure to save you and prevent this town from falling into the hands of the king of Assyria. Never heed Hezekiah. The king of Assyria's advice to you is, 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from your own water-supply, until I come to deport you to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-oil and honey, that you may live and not die. Never heed Hezekiah, when he persuades you that the Eternal will save you. Has any god of any nation ever yet saved his land from the

hands of the king of Assyria?

- 34 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, of Hena, of Ivvah? Where are the gods of Samaria? Have they saved
 35 Samaria from me? What gods, of all the gods of these lands, have saved these lands from me, that the Eternal should now
 36 save Jerusalem from me?" The people said nothing, they made no reply, for the king had ordered
 37 them to make no answer. Then Eliakim the son of Hilkiah, who was prefect of the palace, Shebna the secretary, and Joab the son of Asaph the chancellor, went, tearing their clothes, to Hezekiah, to report what the staff-commander had said.
 19 When Hezekiah heard it, he tore his clothes, put on sack-cloth, and went into the temple of the Eternal; Eliakim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sack-cloth, to the prophet Isaiah
 2 the son of Amoz, with this message from Hezekiah: "This is a day of distress, of discipline, and of disgrace: 'Children come to birth, and no strength in the
 3 mother!' It may be that the Eternal your God will hear all the staff-commander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this poor remnant of the people."
 5 When the deputies from king
 6 Hezekiah came to Isaiah, he gave them this message from the Eternal for their master: "Fear not what you have heard from these officers of the king of
 7 Assyria who blaspheme me. I

will dispirit him by making him hear a rumour, so that he shall go back to his own country and fall by the sword in his own country."

The staff-commander, hearing that the king of Assyria had left Lakhish, went to find him besieging Libnah. But as news 9a came that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king of 36 Assyria went away back to Nineveh, where he lived. One 37 day, as he was worshipping in the temple of Nisrok his god, Adrammalek and Sharezer cut him down with their swords and then escaped to the land of Armenia. Esarhaddon his son reigned instead of him.

[[. . . And he sent messengers to Hezekiah with this 9b message for Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the hands of the king of Assyria. You have 11 heard what the kings of Assyria have done to all lands by way of utter destruction; and are you to escape? Were the nations whom my fathers destroyed saved by their gods— 12 Gozan, Haran, Rezeph, and the Edenites of Telasser? Where 13 is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?" On receiving this letter from the 14 messengers, Hezekiah read it and went up into the temple of the Eternal, where he spread it out before the Eternal and 15 prayed before the Eternal, crying, "O Eternal, God of Israel, enthroned upon the kherubs thou art the God, thou only, of all realms on earth; thou hast

- 16 made heaven and earth. Bend
thine ear, O Eternal, listen!
Open thine eyes, O Eternal,
look! Listen to this message
sent by Sanchêrib to insult the
17 living God. The kings of As-
syria have indeed destroyed
utterly the nations and their
18 lords, O Eternal, burning up
their gods—gods that were no
gods at all, mere things of wood
and stone that men had made;
19 so they were destroyed. But
save us, O Eternal our God, do
thou save us from his power,
that all realms on earth may
know that thou Eternal art
20 God alone.” Then Isaiah the
son of Amoz sent Hezekiah
this message from the Eternal
the God of Israel: “As you have
prayed to me against San-
chêrib the king of Assyria, so
32 the Eternal declares that the
king of Assyria shall never
reach this city, never shoot an
arrow at it, never appear in
front of it with a shield, never
throw up a mound against it;
33 by the way he came shall he
return, he shall never reach
this city, the Eternal declares,
34 for I will defend this city, to
rescue it for my own sake and
for my servant David’s sake.
21 This is the word of the Eternal
about him:

She scorns you, she laughs at you,
Sion the maiden,
she tosses her head at you,
Jerusalem the maid.

- 22 Whom have you insulted and
blasphemed,
at whom have you dared raise
your voice,
and lift your eyes on high?—
the deity of Israel!
23 You have insulted the Lord by
your messengers,
vaunting, “With my host of
chariots

I have scaled high mountains,
and reached the ravines of
Lebânôn;

I fell its tallest cedars
and its rare cypresses,
I push right into its recesses,
where the rich woods are dense.

I dig wells abroad 24
to drink of them,

I put my foot down and dry up
all streams of Egypt.”

“But have you never learned,” 25
so asks the Eternal,

“I did all this, I planned it
long ago?

’Twas I who from the first con-
ceived it,

’tis I who make it now your
task,

to lay strong fortresses in ruins,
till helpless citizens collapse dis- 26
mayed;

like grass in fields, or on the
downs,

like grass on the house-top
they fade.

Every move you make, I know it. 27
I hear you raging recklessly at 28

me;

so I run my ring through your
nose

and run my bridle between
your lips,

and drive you back again
by the very road you came.”

You shall have proof of this:
for while you feed this year on 29
casual grains, and next year on

what springs from casual grains,
in the third year you can sow
and reap a crop, you can plant
vineyards and enjoy their fruit.

And what survives of the house 30
of Judah, the remnant, shall

once more strike down its roots
and then rise to be fruitful; for 31

a remnant of survivors shall
spread out from Jerusalem and
from mount Sion—thanks to
the jealous care of the Eternal.”

That very night the angel of the 35
Eternal went out and killed a
hundred and eighty-five thou-
sand men in the Assyrian camp;

they were all dead corpses when people rose in the morning.]]

20 The rest of the acts of Heze-
 20 kiah and all his might, how he made the pool and the conduit and brought water into the city, are they not described in the book of the Annals of the Kings
 21 of Judah? Hezekiah slept with his fathers, and his son Manasseh reigned instead of him.

21 Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for fifty-five years. His mother's
 2 name was Hephzibah. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed before the Israelites; he
 3 rebuilt the shrines which his father Hezekiah had destroyed, he erected altars to Baal and made an image of Astartê as Ahab king of Israel had done, he worshipped all the stars and did
 4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will fix my Presence here for all time, in Jerusalem";
 5 he built altars for all the stars in the two courtyards of the
 6 temple of the Eternal. He burned his son alive, he practised augury and sorcery, he instituted mediums and wizards; he did ample evil in the sight of
 7 the Eternal, to vex him. [[He put a carved image of Astartê which he had made, in the temple of which the Eternal had said to David and his son Solomon, "Within this temple, at Jerusalem which I have chosen out of all the clans of Israel, I will fix my Presence for all time; never will I send Israel wandering out of the land I have given to their fathers, if only they will

be mindful to obey exactly all my commands and all the laws laid down for them by my servant Moses." But they would
 9 not listen; Manasseh made them go wrong, worse than the very pagans whom the Eternal had destroyed before the Israelites. So the Eternal declared by his
 10 servants the prophets, "Since 11 Manasseh king of Judah has done these abominable deeds, doing worse than any of the Amorites before him, and since he has led Judah into sin with his fetishes, therefore I the
 12 Eternal, the God of Israel, declare that I bring upon Jerusalem and Judah a disaster that will make the ears of all who hear it ring. I will measure
 13 Jerusalem for destruction like Samaria, like the dynasty of Ahab, and I will wipe Jerusalem empty as a man wipes a dish, wiping it and turning it upside
 14 down. I will cast away the survivors of my heritage, handing them over to their foes, till they become the prey and plunder of all their foes, because
 15 they have done evil in my sight and vexed me ever since the day their fathers left Egypt."]] Manasseh also sacrificed many
 16 innocent people, till he filled Jerusalem with murders from end to end, besides the sin into which he led Judah by doing evil in the sight of the Eternal. As
 17 for the rest of Manasseh's deeds, all he did and the sin he committed, are they not described in the book of the Annals of the Kings of Judah? Manasseh
 18 slept with his fathers, and was buried in the garden of his own palace, in the garden of Azariah. Amon his son reigned instead of him.

Amon was twenty-two years 19

old when he began to reign, and he reigned in Jerusalem for two years. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. He did what was evil in the eyes of the Eternal, like his father Manasseh, and he followed all the lines of his father, serving the fetishes that his father served, and worshipping them; he abandoned the Eternal the God of his fathers and would not live on the lines of the Eternal. The officers of Amon conspired against him and murdered the king in his palace; but the nation killed all the conspirators and elected Amon's son Josiah to reign instead of him. As for the rest of the acts of Amon, are they not described in the book of the Annals of the Kings of Judah? He was buried in his tomb in the garden of Azariah, and his son Josiah reigned instead of him.

22 Josiah was eight years old when he began to reign, and he reigned in Jerusalem for thirty-one years. His mother's name was Jedidah the daughter of Adaiah of Bozkath. He did what was right in the eyes of the Eternal, and followed altogether the line of his ancestor David, turning neither to the right hand nor to the left. In the eighteenth year of king Josiah, the king sent Shaphan the son of Azaliah, the son of Meshullam, the royal secretary, to the temple, ordering him to tell Hilkiah the high-priest to weigh out all the money brought into the temple of the Eternal, collected by the warders from the people, and have it handed over to the foremen in charge of the temple of the Eternal, that they might pay the workmen in the temple to repair the dilap-

idations of the temple, paying 6 joiners and builders and masons, and also paying for timber and dressed stones to repair the temple. No audit was ever taken of 7 the money thus handed over: the men acted honestly. Now 8 Hilkiah the high-priest said to Shaphan the secretary, "I have found a law-book in the temple of the Eternal." Hilkiah handed the book over to Shaphan, who read it. Then Shaphan the 9 secretary went and reported to the king, "Your servants have paid out the money found in the temple to the foremen in charge of the temple of the Eternal." Shaphan the secretary also told 10 the king that Hilkiah the priest had handed him a book. This Shaphan read out to the king. But when the king heard the 11 words of the law-book, he tore his clothes, and ordered Hilkiah 12 the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the secretary, and Asaiah a royal official, to "go and consult the Eternal for 13 me and for the people and for all Judah, about the terms of this book that has been found; for a blaze of anger from the Eternal flames against us, because our fathers have not obeyed the words of this book, to carry out all its injunctions." So Hilkiah 14 the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah (the grandson of Harhas), keeper of the robes (she lived in the second ward of Jerusalem). When they consulted her, she 15 gave them this message from the Eternal the God of Israel: "Tell the man who sent you to me that this is the Eternal's 16 decree: 'I will bring upon this

place and its inhabitants all the disasters threatened in the book
 17 read by the king of Judah, because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath shall blaze against this place, and blaze without
 18 quenching.' However, tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal, the God of Israel, declares, since you have listened to
 19 my words, since your heart was penitent and you humbled yourself before the Eternal when you heard my threat to make this place and its inhabitants desolate and accursed, since you tore your clothes and wept before me, I have heard you, says the
 20 Eternal; I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall not see all the disaster I am bringing on this place.' " They took back this
 23 answer to the king, and the king summoned all the sheikhs of
 2 Judah and Jerusalem; he went up to the temple of the Eternal, accompanied by all the men of Judah and all the citizens of Jerusalem, the priests, the prophets, and all the people, young and old. He then read aloud to them all the words of the book of the compact which had been found in the temple of the Eternal, and, standing on the platform, he made a compact in
 3 presence of the Eternal to follow the Eternal, to obey his orders and his warnings and his rules heartily and honestly, maintaining the compact laid down in this book. All the people con-
 4 firmed the compact. Then the king ordered Hilkiah the high-priest and the vice-priest and

the warders to bring out of the temple of the Eternal all the vessels made for Baal and Astartê and the star-worship; these he burned outside Jerusalem in the limekiln of Kidron, removing their ashes to Bethel. He put down the pagan priests 5 whom the kings of Judah had appointed to burn incense at the shrines in the townships of Judah and at the shrines round Jerusalem, along with those who burned incense to Baal, to the sun, the moon, the planets, and all the stars. He took the idol 6 of Astartê out of the temple of the Eternal to the Kidron-ravine outside Jerusalem, where he burned it, grinding it to powder and flinging the powder on the graves of the common people. He demolished the houses of the 7 sacred prostitutes who were in the temple of the Eternal, where the women wove tunics for Astartê. He took all the priests 8a away from the towns of Judah, desecrating the shrines where the priests had been burning incense, from Geba to Beêrsheba. (However, the priests of these 9 shrines did not serve the altar of the Eternal at Jerusalem, though they ate their unleavened bread along with their fellow-priests.) He broke down 8b the shrines of the satyrs that stood at the entrance to the house of Joshua the governor of the city, on the left as one entered the city. He desecrated 10 Topheth in the valley of Ben-himmon, so that no one might burn his son or daughter to Molek. He removed the figures 11 of horses set up for the sun by the kings of Judah at the entry to the temple of the Eternal, beside the chamber of Nathan-melek the chamberlain, in the

annexe; he burned up the char-
 12 iots of the sun, and as for the
 altars on the roof, made by the
 kings of Judah, and the altars
 made by Manasseh in the two
 courtyards of the temple of the
 Eternal, the king demolished
 them and bore them off, flinging
 their dust into the Kidron-
 13 ravine. The king desecrated the
 shrines east of Jerusalem, on the
 south side of Destroyer-hill,
 which had been erected by Sol-
 omon king of Israel for Astartê
 the detestable idol of the Phœ-
 nicians and for Kemôsh the de-
 testable idol of the Moabites
 and for Milkom the detestable
 14 idol of the Ammonites. He
 smashed the obelisks, cut down
 the sacred poles, and filled up
 their site with dead men's bones.
 15 As for the altar at Bethel erected
 by Jeroboam who led Israel into
 sin, that altar and its shrine he
 demolished, smashing its stones
 to pieces, crushing it to powder,
 and burning the sacred pole.
 16 [[As Josiah turned, he caught
 sight of the tombs on the hill;
 so he sent men to remove the
 bones from the tombs, burning
 them on the altar and desec-
 rating it, in fulfilment of the
 word of the Eternal proclaimed
 by the man of God when Jero-
 boam stood at that altar on the
 festival day. As Josiah turned,
 his eye fell on the grave of the
 man of God who had proclaimed
 17 this word. So he asked, "What
 is yonder tombstone that I see?"
 The townsfolk told him, "It is
 the grave of the man of God
 from Judah who predicted what
 you have just done to the altar
 18 of Bethel." Then said Josiah,
 "Let him lie; no one is to move
 his bones." So they let his
 bones alone, with the bones of
 the prophet who came from

Samaria. The temples of the 19
 shrines in the towns of Samaria,
 erected by the kings of Israel to
 vex the Eternal, Josiah re-
 moved, treating them exactly as
 he treated the altar at Bethel.
 He also killed on the altars all 20
 the local priests of the shrines,
 and burned dead men's bones
 upon these altars. Then he re-
 turned to Jerusalem.]]

The king ordered all the peo- 21
 ple to hold a passover in honour
 of the Eternal their God, as en-
 joined in this book of the com-
 pact. For no such passover had 22
 been kept since the days of the
 heroes who had ruled Israel, not
 even under the kings of Israel or
 the kings of Judah. This pass- 23
 over was held in honour of the
 Eternal at Jerusalem in the
 eighteenth year of king Josiah.
 Moreover, the mediums, the 24
 wizards, the household idols, the
 fetishes, and any detestable idols
 that were to be seen throughout
 the land of Judah and in Jeru-
 salem, Josiah put away, that he
 might carry out the terms of the
 law written in the book found by
 Hilkiah the priest within the
 temple of the Eternal. There 25
 never had been a king like him,
 who adhered to the Eternal with
 all his mind and all his soul and
 all his might, exactly as Moses
 had ordained. Nor was there a
 king like him afterwards. Still, 26
 the Eternal would not abate the
 fierce heat of his anger, as it
 blazed against Judah for all the
 provocation offered him by
 Manasseh; the Eternal declared, 27
 "I will remove Judah from my
 sight as I have removed Israel
 already; I will reject this city
 of my choice, Jerusalem, and
 the temple where I said I would
 fix my presence."

As for the rest of the acts of 28

Josiah and all that he did, are they not described in the book of the Annals of the Kings of Judah? It was during his reign that Pharaoh-necho king of Egypt marched to fight the king of Assyria at the river Euphrates; king Josiah marched against him and was slain at Megiddo, where they had joined battle. His men carried him dead in a chariot from Megiddo to Jerusalem, where he was buried in his own tomb. Then the nation took Jehoahaz son of Josiah and anointed him king instead of his father.

Jehoahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Hamûtal, a daughter of Jeremiah of Libnah.

He did what was evil in the eyes of the Eternal, exactly as his ancestors had done. Pharaoh-necho the king of Egypt imprisoned him at Riblah in the land of Hamath, and imposed an indemnity on his country of forty-two thousand pounds in silver and sixty thousand pounds in gold.

Pharaoh-necho made Eliakim, a son of Josiah, king instead of his father, changing his name to Jehoiakim; Jehoahaz he bore off to Egypt, where he died. Jehoiakim paid the silver and the gold to the Pharaoh, but he had to tax the country in order to raise the money demanded by the Pharaoh, assessing each person according to his value for silver and gold to give to the Pharaoh.

Jehoiakim was twenty-five years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Zebidah the daughter of Pedaiiah of Rumah. He did

what was evil in the eyes of the Eternal, exactly as his ancestors had done. During his reign Nebuchadnezzar king of Babylon appeared; Jehoiakim became his vassal for three years. The king of Egypt no longer stirred from his country, for the king of Babylon had conquered all that belonged to Egypt, from the Wady-el-Arish to the river Euphrates. Jehoiakim, however, turned and rebelled against him; so the Eternal sent raiders from the Chaldeans, the Edomites, the Moabites, and the Ammonites, to be the ruin of Judah, as the Eternal had threatened by his servants the prophets. This befell Judah, indeed, at the very behest of the Eternal, who meant to put them out of his sight for all the sinful practices of Manasseh and for his murders of innocent people (for he had filled Jerusalem with innocent blood); the Eternal would not forgive it. As for the rest of the acts of Jehoiakim and all he did, are they not described in the book of the Annals of the Kings of Judah? Jehoiakim slept with his fathers, and his son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. He did what was evil in the eyes of the Eternal, exactly as his father had done. The troops of Nebuchadnezzar king of Babylon attacked Jerusalem at this time, and the city was besieged. Nebuchadnezzar king of Babylon arrived at the city while the troops were besieging it, and Jehoiakin king of Judah surrendered to the

king of Babylon, he and his mother, his officers, nobles, and eunuchs. In the eighth year of his reign, the king of Babylon

13 took him prisoner [[and he carried off all the treasures of the temple of the Eternal and the treasures of the royal palace, cutting to pieces all the golden vessels made by Solomon king of Israel for the temple of the Eternal, as the Eternal had

14 given orders. He carried off all Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths; no one was left except the poorest people of the land]], carrying Jehoiakin off to Babylon; he also carried off as prisoners from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of

16 the country. Also all the able-bodied men, seven thousand of them, with the craftsmen and locksmiths, numbering a thousand, all strong and fit for military service, the king of Babylon carried off as prisoners to

17 Babylon. The king of Babylon made Mattaniah, Jehoiakin's uncle, king instead of him, changing his name to Zedekiah.

18 Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Hamûtal, a daughter of

19 Jeremiah of Libnah. He did what was evil in the eyes of the Eternal, exactly as Jehoiakim

20 had done. The Eternal was so wroth that he let Jerusalem and Judah go from bad to worse till he would have no more to do with them. And then Zedekiah rebelled against the king of

25 Babylon. On the tenth day of the tenth month, in the ninth

year of his reign, Nebuchadnezzar king of Babylon attacked Jerusalem with all his army; they pitched camp and ran a wall round it, besieging the city

2 till the eleventh year of king Zedekiah. By the ninth day of

3 the fourth month (and by this time the famine in the city was so severe that the people had no food), a breach was made in the

4 walls of the city. On seeing this the king and all the soldiers fled from the city by night, through the gate beside the royal garden between the two walls; they made their way along the Arâbah, as the Chaldæans had invested the city on all sides.

However, the Chaldæan army

5 went in pursuit of the king and overtook him in the steppes of Jericho, his own army having scattered and left him. The

6 king was captured and carried off to the king of Babylon at Riblah, who passed sentence upon him, killing Zedekiah's

7 sons before their father's eyes, and then putting out Zedekiah's eyes, after which he was carried in chains to Babylon. On the

8 seventh day of the fifth month in the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, the commander of the body-guard, an officer of the king of Babylon, went to Jerusalem, and set fire

9 to the temple of the Eternal as well as to the royal palace and indeed all the principal buildings in Jerusalem. The Chaldæan

10 troops who were with him demolished the walls all round Jerusalem, and Nebuzaradan

11 the commander of the body-guard carried off as prisoners the people left in the city and those who had already surrendered to the king of Babylon, as well as

- the rest of the master-workmen.
- 12 The commander of the body-guard only left some of the very poorest people of the land to be vine-dressers and ploughmen.
- 13 The bronze columns in the temple of the Eternal, the trolleys and the bronze tank in the temple of the Eternal, were broken up by the Chaldæans, who took all the bronze away to Babylon;
- 14 they also removed the pots, shovels, snuffers, saucers, and any bronze article used in the
- 15 temple service, as well as the fire-pans and the basins; the commander of the body-guard took away these as gold and as
- 16 silver. [[The two columns, the tank, and the trolleys made by Solomon for the temple of the Eternal, held bronze that could
- 17 not be weighed; the height of each column was twenty-seven feet, with a bronze capital on the top of it seven and a half feet high, and a bronze network and pomegranates all round the capital.]] The commander of
- 18 the body-guard took Seraiah the high-priest, Zephaniah the vice-priest, and the three warders of
- 19 the temple; he also took from the civilians a eunuch in charge of the army, five privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty countryfolk who were found inside the city.
- 20 These Nebuzaradan, the commander of the body-guard, brought to the king of Babylon
- 21 at Riblah, and the king of Babylon had them put to death at Riblah in the land of Hamath. So Judah was carried from its own country into exile.
- 22 As for the people whom Nebuchadnezzar king of Babylon left in the land of Judah, he made Gedaliah the son of Ahikam, the son of Shaphan, governor over them. Now when 23 the captains of the armed bands heard that the king of Babylon had made Gedaliah governor, they and their men went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan the son of Karêah, Seraiah the son of Tanhumeh the Netophathite, and Jaazaniah the Maacathite. Geda- 24 liah assured them and their men with an oath, "Fear not to serve the Chaldæans; live in the country and serve the king of Babylon, and all will go well with you." But in the seventh month 25 Ishmael the son of Nethaniah, the son of Elishama, a member of the royal family, went with ten men and murdered Gedaliah as well as the Jews and the Chaldæans who were with him at Mizpah. Whereupon everyone 26 young and old, with the captains of the armed bands, fled to Egypt in terror of the Chaldæans.
- On the twenty-seventh day of 27 the twelfth month of the thirty-seventh year of the imprisonment of Jehoiakin king of Judah, Evil-merôdak king of Babylon, then in the first year of his reign, took Jehoiakin king of Judah out of prison; he was civil 28 to Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon; he 29 changed his prison-dress, and Jehoiakin dined with the king every day of his life. An allow- 30 ance was made for him daily by the king, to maintain him, as long as he lived.

1 CHRONICLES

1 Adam, Seth, Enosh; Kenan,
 2 Mahalalel, Jared; Hanôk, Me-
 3 thushelah, Lemek; Noah, Shem,
 4 Ham, and Japheth.
 5 The descendants of Japheth
 were the Cimmerians, Magog,
 the Medes, the Ionians, Tubal,
 6 Meshek, and Tiras. The de-
 scendants of the Cimmerians
 were Ashkēnaz, Diphath, and
 7 Togarmah. The descendants of
 the Ionians were Elishah, Tar-
 tessus, Cyprus, and Rhodes.
 8 The descendants of Ham were
 Ethiopia, Egypt, Put, and Ca-
 9 naan. The descendants of Ethi-
 opia were Sēba, Havilah, Sabta,
 Raamah, and Sabteca. The de-
 scendants of Raamah were
 10 Shēba and Dedan. Ethiopia
 produced Nimrod, the first man
 11 on earth to be a despot. From
 Egypt sprang Lud, the Ana-
 mim, the Libyans, the Naphtu-
 12 him, Pathros, the Casluhim, and
 Crete (from which the Philis-
 13 tines came). From Canaan
 sprang Sidon first of all, then
 14 the Hittites, the Jebusites, the
 Amorites, the Girgashites, the
 15 Hivites, the Arkites, the Sinites,
 16 the Arvadites, the Zemarites,
 and the Hamathites.
 17 The descendants of Shem
 were Elam, Assyria, Arpach-
 shad, the Lydians, Aram, Uz,
 18 Hul, Gether, and Meshek. From
 Arpachshad sprang Shelah, and
 19 from Shelah Eber. Two sons
 were born to Eber, one called
 Peleg (Division) because the in-
 habitants of the earth were
 divided up in his day, and his
 20 brother called Joktan. From
 Joktan sprang Almodad, She-
 21 leph, Hazarmāveth, Jerah, Ha-
 22 doram, Uzal, Diklah, Ebal,
 23 Abimael, Shēba, Ophir, Hav-

ilah, and Jobab; all these were
 descendants of Joktan.

Shem, Arpachshad, Shelah; 24
 Eber, Peleg, Reû; Serug, Nahor, 25
 Terah; Abram (that is, Abra- 26
 ham). 27

The sons of Abraham were 28
 Isaac and Ishmael, and these 29
 are their descendants. Ish-
 mael's sons were Nebaioth the
 eldest, then Kedar, Adbeël,
 Mibsam, Mishma, Dumah, 30
 Massa, Hădad, Tema, Jetur, 31
 Naphish, and Kedēmah; these
 are Ishmael's sons.

Abraham's concubine Ke- 32
 turah bore sons, Zimran, Jok-
 shan, Mēdan, Midian, Ishbak,
 and Shuah. Jokshan was the
 father of Shēba and Dedan, and 33
 from Midian sprang Ephah,
 Ephher, Hanôk, Abida, and El-
 daah; all these were descended
 from Keturah.

Abraham was the father of 34
 Isaac, and Isaac's sons were Esau
 and Israel. Esau's sons were 35
 Elîphaz, Reûel, Jeûsh, Jalam,
 and Korah. Elîphaz was the 36
 father of Teman, Omar, Zēphi,
 Gatam, Kēnaz, Timna, and
 Amâlek; Reûel was the father of 37
 Nahath, Zerah, Shammah, and
 Mizzah. The sons of Seir were 38
 Lotan, Shobal, Zibeon, Anah,
 Dishon, Ezer, and Rishan; Lo- 39
 tan's children were Hori and
 Homam, Lotan's sister being
 Timna; Shobal's children were 40
 Alian, Manahath, Ebal, Shēphi,
 and Onam; Zibeon's children
 were Aiah and Anah. Anah was 41
 the father of Dishon, and
 Dishon's children were Hamran,
 Eshban, Ithran, and Kēran.
 Ezer's children were Bilhan, 42
 Zaavan, and Jaakan; Rishan's
 children were Uz and Aran.

43 Here are the kings who
reigned in the land of Edom,
before any king reigned over
the Israelites. Bela the son of
44 Beôr, whose capital was Din-
hâbah, died and was succeeded
by Jobab the son of Zerah of
45 Bozrah. Jobab died and was
succeeded by Husham from the
46 Temanite country. Husham
died and was succeeded by
Hâdad the son of Bêdad, who
defeated the Midianites in the
open country of Moab; the name
47 of his capital was Avith. Hâdad
died and was succeeded by Sam-
48 lah of Masrêkah. Samlah died
and was succeeded by Saul from
49 Rahaba on the Euphrates. Saul
died and was succeeded by Baal-
50 hanan the son of Achbor. Baal-
hanan died and was succeeded
by Hâdad; the name of his cap-
ital was Paî, and his wife was
called Mehêtabel, the daughter
of Matred, who was the daugh-
51 ter of Mezahab. Hâdad died.

The chieftains of Edom were
the chieftain of Timna, the
chieftain of Alvah, the chieftain
52 of Jetheth, the chieftain of
Oholîbamah, the chieftain of
Elath, the chieftain of Punon,
53 the chieftain of Kênaz, the chief-
tain of Teman, the chieftain of
54 Mibzar, the chieftain of Mag-
diel, and the chieftain of Iram;
these were the chieftains of
Edom.

2 The sons of Israel were Rêu-
ben, Simeon, Levi, Judah, Issa-
2 char, Zebulun, Dan, Joseph,
Benjamin, Naphtali, Gad, and
3 Asher. The sons of Judah were
Er, Onan, and Shelah, born to
him by Bathshua the Canaanite
woman. (Er, Judah's first-born,
was a wicked man before the
4 Eternal, who cut him off.) His
daughter-in-law Tamar also bore
him Perez and Zerah; so Judah

had five sons in all. The sons of 5
Perez were Hezron and Hamul;
the sons of Zerah were Zimri, 6
Ethan, Heman, Kalkol, and
Darda, five in all. (Karmi's son 7
was Achar, the obstacle to Is-
rael, who broke faith over the
doomed plunder.) Ethan's son 8
was Azariâh.

Hezron's sons, born to him, 9
were Jerahmeël, Ram, and Che-
lûbai (Caleb). Ram was the 10
father of Amminadab, Ammina-
dab was the father of Nahshon
the chief of the Judahites, Nah- 11
shon the father of Salma, Salma
of Boaz, Boaz of Obed, and 12
Obed of Jesse; Jesse was the 13
father of Eliab, his eldest son,
Abinadab his second, Shimea his
third, Nethanel his fourth, Rad- 14
dai his fifth, Ozem his sixth, and 15
David his seventh, their sisters 16
being Zeruîah and Abigail;
Zeruîah was the mother of Abi-
shai, Joab, and Asahel, three 17
sons; Abigail was the mother
of Amasa, whose father was
Jether the Ishmaelite.

Caleb the son of Hezron mar- 18
ried Azubah, daughter of Je-
rîoth, and she bore him Jesher,
Shobab, and Ardon. When 19
Azubah died, Caleb married
Ephrath, who bore him Hur;
Hur was the father of Uri, and 20
Uri the father of Bezalêl. (La- 21
ter on, Hezron had intercourse
with the daughter of Machir the
father of Gilead, whom he mar-
ried when he was sixty; she bore 22
him Segub, the father of Jair,
who held twenty-three towns in
Gilead, though Havvoth-Jair 23
and Kenath with its sixty vil-
lages were seized by Geshur and
Aram. All these were descend-
ants of Machir the father of
Gilead.) It was after the death 24
of Hezron that Caleb had inter-
course with Ephrath, his father's

wife, who bore him Ashhur the
 25 founder of Tekoa. Hezron's
 eldest son Jerahmeël was the
 father of Ram his eldest son,
 and of Bunah, Oren, and Ozem,
 26 his brothers. By another wife,
 called Atârah, Jerahmeël was the
 27 father of Onam. The sons of
 Ram, Jerahmeël's eldest son,
 were Maaz, Jamin, and Eker;
 28 the sons of Onam were Sham-
 mai and Jada. Shammai was
 the father of Nadab and Abi-
 29 shur. Abishur's wife was called
 Abihail, and she bore him Ahban
 30 and Molid; Nadab's sons were
 Seled and Appaim; Seled died
 31 childless, but Appaim was the
 father of Ishi, Ishi the father
 of Sheshan, and Sheshan the
 32 father of Ahlai. Shammai's
 brother Jada was the father of
 Jether and Jonathan; Jether
 33 died childless, but Jonathan was
 the father of Peleth and Zaza.
 These were the descendants of
 34 Jerahmeël. Sheshan had no
 sons, only daughters; he had an
 35 Egyptian slave called Jarha, so
 to Jarha his slave Shelah gave
 one of his daughters in marriage.
 36 She was the mother of Attai, the
 37 father of Nathan, the father of
 38 Zabad, the father of Ephlail, the
 father of Obed, the father of
 39 Jehu, the father of Azariah, the
 40 father of Helez, the father of
 41 Eleasah, the father of Sismai, the
 father of Shallum, the father of
 Jekamiah, the father of Eli-
 shama.
 42 Caleb, Jerahmeël's brother,
 was the father of Mareshah his
 eldest son, and Mareshah was
 the founder of Ziph and of
 43 Hebron. From Hebron sprang
 Korah, Tappuah, Rekem, and
 44 Shema; from Shema Raham, the
 founder of Jokdeam, and from
 45 Rekem Shammai, from Sham-
 mai Maon, and from Maon

Bethzur. Ephah, Caleb's con- 46
 cubine, bore Haran, Moza, and
 Gazez; and Haran was the fa-
 ther of Gazez. Maakah, Caleb's 48
 concubine, bore Sheber and Tir-
 hanah. The sons of his concu- 47
 bine Jahdai were Regem,
 Jotham, Geshan, Pelet, Ephah,
 and Shaaph; Shaaph was the 49
 founder of Madmannah, Sheva
 of Machbena and of Gibeaz,
 while Achsah was the daughter
 of Caleb. These were the de- 50
 scendants of Caleb.

The sons of Hur, the eldest
 son of Ephrathah, were Shobal
 the founder of Kiriath-jeârim,
 Salma the founder of Bethle- 51
 hem, and Hareph the founder of
 Bethgader. From Shobal, the 52
 founder of Kiriath-jeârim,
 sprang Reaiah and half of the
 Manahathites; from the families 53
 of Kiriath-jeârim, the Ithrites,
 the Puthites, the Shumathites,
 and the Mishraitites, sprang the
 Zorathites and the Eshtaulites.
 Salma was the founder of Beth- 54
 lehem, the Netophathites, Ata-
 roth-beth-joab, half of the Man-
 athathites, and the Zorites. The 55
 Tirathites, the Shimeathites,
 and the Sucathites were families
 of scribes who lived at Jabez;
 they were Kenites, descended
 from Hammath the founder of
 the Rechabites.

Here are the sons born to 3
 David at Hebron; the eldest
 was Amnon, whose mother was
 Ahinoam from Jezreël, the sec-
 ond was Daniel, whose mother
 was Abigail from Karmel, the 2
 third was Absalom, whose
 mother was Maakah the daugh-
 ter of Talmai king of Geshur,
 the fourth was Adonijah, whose
 mother was Haggith, the fifth 3
 was Shephatiah, whose mother
 was Abital, the sixth was Ith-
 ream, whose mother was Eglah.

4 These six were born to him at Hebron, where he reigned for seven years and six months. At Jerusalem he reigned for
 5 thirty-three years, and at Jerusalem there were born to him Shimea, Shobab, Nathan, and Solomon (these four being the sons of Bathshua the daughter of Ammiel), with Ibhar,
 6 Elishua, Nepheg, Japhia, Elishama, Baaljoda, and Eliphelet.
 7 All these were sons of David, in addition to the sons of his concubines; and Tamar was their sister.
 8 Solomon was the father of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Jehoshaphat, Jehoshaphat of Joram,
 9 Joram of Ahaziah, Ahaziah of Joash, Joash of Amaziah, Amaziah of Azariah, Azariah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of Amon, and
 10 Amon of Josiah. Josiah's sons were Johanan, his eldest, Jehoiakim his second, Zedekiah his third, and Shallum his fourth.
 11 Jeconiah, son of Jehoiakim, was the father of Zedekiah; the sons of Jeconiah (who was taken
 12 prisoner) were Shealtiel, Malchiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama, and Neda-
 13 biah; Pedaiiah's sons were Zerubbabel and Shimei; Zerubbabel was the father of Meshullam and Hananiah and their sister Shelô-
 14 mith, also of five sons, Hashubah, Ohel, Berechiah, Hasadiah,
 15 and Jushabhesed; Hananiah was the father of Pelatiah, Pelatiah of Jeshaiah, Jeshaiah of Rephaiah, Rephaiah of Arnan, Arnan of Obadiah, Obadiah of
 16 Shecaniah, and Shecaniah of six sons, Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat;
 17 Neariah's three sons were Eli-

oénai, Hizkiah, and Azrikam, while Elioénai had seven sons, 24 Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Judah's sons were Perez, Hez- 4 ron, Caleb, Hur, and Shobal. Reaiah the son of Shobal was 2 the father of Jahath, and Jahath was the father of Ahûmai and Lahad; these were the Zorathite families. From Hur, the founder 3 of Etan, sprang Jezreël, Ishma, and Idbash, also their sister Hazzelelponi, with Penûel the 4 founder of Gedor and Ezer the founder of Hushah; these were descended from Hur, the eldest son of Ephrathah, the founder of Bethlehem.

Ashhur the founder of Tekoa 5 had two wives, Helah and Naarah; Naarah bore him Ahuz- 6 zam, Hepher, and Temeni—Ashhurite families. These were Naarah's sons, while Helah's 7 were Zereth, Zohar, Ethnan, and Koz. Koz was the founder of 8 Anub, Zobebah, and the families of Aharhel the son of Harum. [[Jabez came to more honour 9 than his kinsmen. His mother had called him Jabez (Hurt), crying, "It hurt me to bear him." But Jabez appealed to 10 the God of Israel, "Oh that thou wouldst prosper me and enlarge my lot! Oh that thine hand might aid me! Oh that thou wouldst ward me from evil that no hurt may befall me!" And God granted him what he asked.]] Caleb the brother of 11 Shuhah was the founder of Mëhir, and Mëhir of Eshton. From Eshton sprang Bethrapha, 12 Paseah, and Tehinnah the founder of the town of Nahash. These were Rechabites. Kénaz 13 was the father of Othniel and Seraiah, Othniel of Hathath and

- 14 Meônothaï, Meônothaï of Ophrah; Seraiah was the father of Joab, founder of Craftsvalle (for they were craftsmen).
- 15 The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam, and Elah was the father
- 16 of Kénaz. The sons of Jehallelél were Ziph, Ziphah, Tiria, and
- 17 Asarel; the sons of Ezrah were Jether, Mered, Ephér, and Ja-
- 18 lon. The children of Bithiah,
- 17 daughter of the Pharaoh, who married Mered and bore children to him, were Miriam, Shammai, and Ishbah the
- 18a founder of Eshtemoa, whose wife, a Jewess, bore Jered the founder of Gedor and Heber the founder of Soko and Jekuthiel
- 19 the founder of Zanoah. [[The sons of the wife of Hodiah, the sister of Naham, were the Garmite founder of Keilah and the Maacathite founder of Eshtemoa.]]
- 20 [[The sons of Shimon were Amnon, Rinnah, Benhanan, and Tilon.]] [[Zoheth was the son of Ishi, and . . . the son of Zoheth.]]
- 21 The sons of Shelah, Judah's son, were Er the founder of Lecah, Laadah the founder of Marêshah, and families of linen-
- 22 workers at Beth-ashbea, Jokim, men of Kozêba, Joash, and Saraph who ruled in Moab and then retired to Bethlehem. This
- 23 from an ancient archive. (These were the potters and inhabitants of Netaim and Gedêrah; they resided there in the service of the king.)
- 24 The sons of Simeon were Nemûel, Jamin, Jarib, Zerah, and Shaul the father of Shallum,
- 25 whose son was Mibsam the father of Mishma; Mishma's son was Hammuel, the father of Zakkur, whose son was Shimei.
- 27 Shimei had sixteen sons and six

daughters, but his brothers had not many children, nor did all their family multiply like the Judahites. They lived at Beër-sheba, Moladah, Hazarshual, Bilhah, Ezem, Tolad, Bethûel, Hormah, Ziklag, Beth-markâboth, Hazarsusim, Beth-biri, and Shaaraim (which remained their towns till the reign of David), along with their respective villages; also, at Ether, Ainrimmon, Token, and Ashan, these four towns along with all their villages as far as Baal. These were their settlements, and they kept a genealogical record.

Meshhobab, Jamlech, Joshah the son of Amaziah, Joel, Jehu the son of Joshibiah (whose father was Seraiah the son of Asiel), Elioênai, Jaakobah, Jeshoahiah, Asaiah, Adiel, Jestimiel, Benaiah, and Ziza (whose father was Shiphi the son of Allon, the son of Jediah, the son of Shimri, the son of Shemaiah); these men here mentioned were chieftains, and their families prospered mightily. They went in search of pasture for their flocks to the entrance of Gerar, to the eastern side of the valley, where they found rich, excellent pasture, and a broad, quiet, peaceable countryside. (The inhabitants used to belong to the Hamites.) So the folk here mentioned went during the reign of Hezekiah king of Judah and destroyed the tents of the inhabitants, exterminating the Meûnim who were to be found there, and taking their place, since there was pasture for their flocks there. Five hundred of these Simeonites also attacked mount Seir, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi; they defeated the sur-

viving Amalekites who had escaped, and to this day they live there.

5 Now for the sons of Reuben the eldest son of Israel. (He was the eldest, but, as he polluted his father's marriage-bed, his birthright was assigned to the sons of Joseph, Israel's son; although Joseph is not entered in the genealogy according to the
6 birthright. The birthright did belong to Joseph, but Judah was more powerful than his brothers, and from him came the
7 leadership.) The sons of Reuben, Israel's eldest son, were Hanôk, Pallu, Hezron, and
8 Karmi. The sons of Joel were Shemaiah, Gog, Shimri, Micah,
9 Reaiah, Baal, and Beêrah, whom the Assyrian king Tilgath-pilneser carried off into exile—Beêrah was a Reubenite chief-
10 tain, and his kinsmen, reckoned by families in the genealogical records, were Jeiel the chief,
11 then Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, whose settlements at Arôr reached the length
12 of Nebo and Baal-mêôn, and stretched eastward as far as the opening of the desert ending at the river Euphrates—so numerous were their cattle in
13 Gilead. (During the reign of Saul the Reubenites attacked the Hagrites and cut them to pieces, occupying all their territory east of Gilead.)

14 Opposite them lived the sons of Gad, occupying the land of Bashan as far as Salecah. Joel the chief, Shapham, Janai, and Shaphat in Bashan, with their seven fellow-clansmen Michael, Meshullam, Shêba, Jorai, Jakan, Zia, and Eber, were sons of Abihail (the son of Huri, the son of Jaroah, the son of Gilead, the

son of Michael, the son of Jehishai, the son of Jahdo, the son of Buz . . . Ahi, the son of Abdiel), all chiefs in their clan; they lived in Gilead, in Bashan, in the townships, and in all the pasture lands of Sirion to their fullest extent. These Gadites were all enrolled in the genealogical registers during the reign of Jotham king of Judah and during the reign of Jeroboam king of Israel.

The Reubenites, the Gadites, and the half clan of Manasseh, brave fighters, able to carry shield and sword, good archers, and skilled warriors, amounted to forty-four thousand seven hundred and sixty men, fit for active service. They attacked the Hagrites, and also Jetur, Naphish, and Nodab. God helped them and put the Hagrites and all their allies into their power; for they cried to God as they fought, and he answered them because they relied on him. They carried off the enemy's cattle, fifty thousand camels, two hundred and fifty thousand sheep, two thousand asses, and also a hundred thousand prisoners. Many of the enemy were also slain, for the war was with God's sanction. Down to the exile they lived in the dispossessed territory.

The members of the half clan of Manasseh who lived in the country swarmed from Bashan to Baal-hermon and Senir or mount Hermon. Their chiefs were Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, great fighters, famous men, and chiefs of the clan. But they broke faith with the God of their fathers and went faithlessly after the gods of the natives whom God had destroyed

26 before them. So the God of Israel roused up Pulu the king of Assyria and Tilgath-pilneser the king of Assyria, who carried them into exile, the Reubenites and the Gadites and the half clan of Manasseh, taking them to Halah, Habor, Hara, and the river of Gozan, where they are to this day.

6 The sons of Levi were Gershon, Kohath, and Merari. The sons of Kohath were Amram, 3 Izhar, Hebron, and Uzziel; Amram's children were Aaron, Moses, and Miriam; and Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar. Eleazar was the father of Phinehas, Phinehas 5 of Abishua, Abishua of Bukki, 6 Bukki of Uzzi, Uzzi of Zerariah, 7 Zerariah of Meraioth, Meraioth of Amariah, Amariah of Ahitub, 8 Ahitub of Zadok, Zadok of 9 Ahimaaz, Ahimaaz of Azariah, 10 Azariah of Johanan, Johanan of Azariah (it was he who officiated as priest in Solomon's temple at 11 Jerusalem), Azariah of Amariah, 12 Amariah of Ahitub, Ahitub of 13 Zadok, Zadok of Shallum, Shallum of Hilkiah, Hilkiah of Azariah, Azariah of Seraiah, and Seraiah 14 of Jehozadak; Jehozadak went into exile when the Eternal made Nebuchadnezzar carry off the men of Judah and Jerusalem. 15 The sons of Levi were Gershom, Kohath, and Merari. 16 Libni and Shimei, these are the 17 names of Gershom's sons; Kohath's sons were Amram, Izhar, 18 Hebron, and Uzziel; Merari's sons were Mahli and Mushi. Such were the families of the 19 Levites, one by one. From Gershom sprang Libni, from Libni Jahath, from Jahath Zim- 20 mah, from Zimmah Joah, from Joah Iddo, from Iddo Zerah, and from Zerah Jeatherai.

The line of descent from Kohath was Amminadab, Korah, Assir, Elkanah, Ebiasaph, Assir, 21 Tahath, Uriel, Uziah, and 22 Shaul. The line of descent from 23 Elkanah was Amarai, Ahimoth, 24 Elkanah, Zophai, Nahath, Eliab, 25 Jeroham, Elkanah, and Samuel. 26 Samuel's sons were Joel his 27 eldest and Abiah his second. 28

The line of descent from 29 Merari was Mahli, Libni, Shimei, 30 Uzzah, Shimea, Haggiah, and 31 Asaiah.

Here are the men whom David put in charge of the service of song in the temple of the Eternal, after the ark was settled there; they carried on the 32 service of song at the Trysting tent, till Solomon had built the temple of the Eternal at Jerusalem, fulfilling their office in due order. Those in office and 33 their descendants were as follows: to the Kohathites belonged Heman the singer (the son of Joel, the son of Samuel, the son of Elkanah, the son of 34 Jeroham, the son of Eliel, the son of Toah, the son of Zuph, 35 the son of Elkanah, the son of 36 Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, 37 the son of Assir, the son of Ebiasaph, the son of Korah, the 38 son of Izhar, the son of Kohath, the son of Levi, the son of Israel); his brother Asaph, who 39 stood at his right hand, was Asaph the son of Berechiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of 40 Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the 41 son of Zimmah, the son of Shimei, the son of Jahath, the 42 son of Gershom, the son of Levi. 43

44 At their left hand stood their
 brothers, the sons of Merari,
 represented by Ethan the son of
 45 Kishi, the son of Abdi, the son
 of Malluch, the son of Hasha-
 46 biah, the son of Amaziah, the
 son of Hilkiah, the son of Amzi,
 the son of Bani, the son of
 47 Shemer, the son of Mahli, the
 son of Mushi, the son of Merari,
 48 the son of Levi. Their fellow-
 Levites were put in charge of all
 the duties of the tent of God's
 49 house. But Aaron and his sons
 officiated at the altar of burnt-
 offering and at the altar of in-
 cense, doing all that was re-
 quired in the most sacred place,
 and making expiation for Israel,
 in keeping with all the orders
 issued by Moses the servant of
 50 God. The line of Aaron's de-
 scendants was Eleazar, Phine-
 51 has, Abishua, Bukki, Uzzi, Zera-
 52 hiah, Meraioth, Amariah, Ahi-
 53 tub, Zadok, and Ahimaaz.
 54 The following are their resi-
 dences, as they were settled
 within the boundaries of the
 land. To the descendants of
 Aaron who belonged to the Ko-
 hathite family—for theirs was
 55 the first lot—were assigned He-
 bron and its open lands in Judah,
 56 though the fields and villages
 belonging to the town were
 assigned to Caleb the son of
 57 Jephunneh. To the descendants
 of Aaron were assigned Hebron,
 the town of refuge, Libnah with
 its open lands, Jattir, Eshtemoa
 58 with its openlands, Hilen with its
 open lands, Debir with its open
 59 lands, Ashan with its open lands,
 and Beth-shemesh with its open
 60 lands, besides (from the clan of
 Benjamin) Geba with its open
 lands, Allemeth with its open
 lands, and Anáthoth with its
 open lands. Thirteen towns in all
 they had, among their families.

The rest of the Kohathites 61
 had ten towns allotted to them
 from the families of the clans of
 Ephraim and of Dan and the
 half clan of Manasseh. The 62
 Gershomites were allotted thir-
 teen towns for their families,
 from the clans of Issachar,
 Asher, Naphtali, and Manasseh
 in Bashan. The Merarites 63
 were allotted twelve towns for
 their families, from the clans of
 Reuben, Gad, and Zebulun.
 The Israelites allotted the Le- 64
 vites these towns along with
 their open lands. (They as- 65
 signed the towns now to be
 mentioned, from the clans of
 Judah, Simeon, and Benjamin.)
 Some of the Kohathite families 66
 had towns allotted to them
 from the clan of Ephraim; they 67
 were assigned the town of refuge
 Shechem in the highlands of
 Ephraim with its open lands,
 Gezer with its open lands, Jok- 68
 meam with its open lands, Beth-
 horon with its openlands, Aijalon 69
 with its open lands, Gath-
 rimmon with its open lands,
 and—from the half clan of 70
 Manasseh—Aner with its open
 lands, and Bileam with its open
 lands, for the rest of the Ko-
 hathite families. The Ger- 71
 shomites were assigned, from
 the family of the half clan of
 Manasseh, Golan in Bashan
 with its open lands, Ashtaroth
 with its open lands, and—from 72
 the clan of Issachar—Kedesh
 with its open lands, Daberath
 with its open lands, Ramoth 73
 with its open lands, Anem with
 its open lands, besides—from 74
 the clan of Asher—Mashal with
 its open lands, Abdon with its
 open lands, Hukok with its open 75
 lands, Rehob with its open
 lands, and—from the clan of 76
 Naphtali—Kedesh in Galilee

with its open lands, Hammon
 with its open lands, and Kiria-
 77 thaim with its open lands. To
 the rest of the Levites, the Me-
 rarites, were assigned, from the
 clan of Zebulun, Rimmono with
 78 its open lands, Tabor with its
 open lands, and, across the
 Jordan at Jericho, east of the
 Jordan, from the clan of Reu-
 ben, Bezer in the desert with its
 open lands, Jahzah with its open
 79 lands, Kedêmoth with its open
 lands, and Mephaath with its
 80 open lands, besides—from the
 clan of Gad—Ramoth in Gilead
 with its open lands, Mahana-
 81 im with its open lands, Hesh-
 bon with its open lands, and
 Jazer with its open lands.

7 The sons of Issachar were
 four, Tola, Puah, Jashub, and
 2 Shimron. Tola's sons were
 Uzzi, Rephaiah, Jeriel, Jahmai,
 Jibsam, and Samuel, chiefs of
 their families, mighty warriors
 in their generation, their fam-
 ilies in the reign of David
 amounting to twenty-two thou-
 3 sand six hundred men. Uzzi's
 son, Izrahiah, was the father of
 Michael, Obadiah, Joel, and
 Isshiah, all five men being
 4 chiefs; along with them, duly
 entered in the family geneal-
 ogies, were armed forces num-
 bering thirty-six thousand men;
 for they had many wives and
 5 sons. The total reckoning of
 the families of Issachar, by their
 genealogical records, was eighty-
 seven thousand brave warriors.

6 The sons of Benjamin were
 three, Bela, Becher, and Jediahel.
 7 Bela's sons were five, Ezbon,
 Uzzi, Uzziel, Jerîmoth, and Iri,
 mighty warriors, chiefs of their
 families, which in the geneal-
 ogies were reckoned as twenty-
 two thousand and thirty-four
 8 men. The sons of Becher were

Zemirah, Joash, Eliezer, Elioê-
 nai, Omri, Jerêmoth, Abijah,
 Anâthoth, and Alemeth—all
 sons of Becher; they were reck- 9
 oned in the genealogies as
 mighty warriors, chiefs of their
 families, which numbered twenty
 thousand two hundred men.
 Jediahel's son was Bilhan, the 10
 father of Jeûsh, Benjamin, Ebud,
 Kenaânah, Zethan, Tarshish,
 and Ahishahar; all these were 11
 descendants of Jediahel, mighty
 warriors as chiefs of their fam-
 ilies, which amounted to seven-
 teen thousand two hundred
 men, fit for active service.
 (Also Shuppmim and Hushim, 12
 sons of Ir, with Hushim the son
 of Aher.)

The sons of Naphtali were 13
 Jahziel, Guni, Jezer, and Shal-
 lum; their mother was Bilhah.

The children of Manasseh, 14
 borne to him by an Aramite con-
 cubine, were Machir the father
 of Gilead (who married a wife 15
 called Maakah), his sister named
 Hammôleketh, and his brother
 Zelophehad; Zelophehad had
 daughters. Maakah the wife of 16
 Gilead bore a son, whom she
 called Peresh; the name of his
 brother was Sheresh, and his
 sons were Ulam and Rekem;
 Ulam was the father of Bedan. 17
 These were the descendants of
 Gilead son of Machir, son of
 Manasseh. His sister Hammô-
 leketh was the mother of Ish-
 hod, Abiezer, and Mahlah.
 Shemîda's sons were Ahian, 18
 Shechem, Likhi, and Aniam.

The line of Ephraim was 20
 Shûthelah, Tahath, Eleadah . . .
 21 Ezer and Elead, whom the na-
 tives of Gath killed because they
 had come down to raid their
 cattle. Ephraim their father 22
 mourned many a day for them,
 and his brothers came to com-

23 fort him. Then he went in to
 his wife, who conceived and bore
 a son; Ephraim called him
 Beriah (On-evil), because his
 family had fallen on evil days.
 24 His daughter was Shêerah, who
 built both upper and lower
 Beth-horon, and Uzzen-shêerah.
 25 Rephah and Resheph were his
 sons, Resheph the father of
 26 Telah, the father of Tahan, the
 father of Ladan, the father of
 Ammihud, the father of Eli-
 27 shama, the father of Nun, the
 28 father of Joshua. Their posses-
 sions and settlements were
 Bethel with its townships, East
 Naaran, West Gezer with its
 townships, Shechem with its
 townships, and on to Azzah and
 29 its townships; also, along the
 frontier of Manasseh, Bethshean
 with its townships, Taânak with
 its townships, Megiddo with its
 townships, and Dor with its
 townships. There dwelt the de-
 scendants of Joseph the son of
 Israel.
 30 The sons of Asher were Im-
 nah, Ishvah, Ishvi, Beraiah, and
 31 their sister Serah; Beriah was
 the father of Heber and Mal-
 chiel, Malchiel the father of
 32 Birzaith; Heber was the father
 of Japhlet, Shemer, Hotham,
 33 and Shua their sister; Japhlet's
 sons were Pasach, Bimhal, and
 Ashvath. These were Japhlet's
 34 sons; the sons of his brother
 Shemer were Rogah, Jehubbah,
 35 and Aram, and the sons of his
 brother Hotham were Zophah,
 36 Imna, Shelesh, and Amal. Zo-
 phah was the father of Suah,
 Harnepher, Shual, Beri, Imrah,
 37 Bezer, Hod, Shamma, Shilshah,
 38 Jithran, and Beëra; and Jith-
 ran's sons were Jephunneh, Pis-
 39 pah, and Ara. [[Ulla's sons
 were Ara, Hanniel, and Rizia.]]
 40 All these were Asherite chiefs,

picked soldiers of prowess, para-
 mount chieftains. Their forces,
 reckoned in the genealogies, for
 active service were twenty-six
 thousand men.

Benjamin's sons were Bela, 8
 his eldest, Ashbel the second,
 Ahārah the third, Nohah the 2
 fourth, and Rapha the fifth.
 Bela became the father of Ad- 3
 dar, Gera (father of Ehud),
 Abishua, Naaman, Ahoah, She- 4
 phuhan, and Huram. The sons 5
 of Ehud, heads of families in 6
 Geba, were Iglaam and Ale- 7
 meth; Iglaam became the father
 of Uzza and Ashishahar, and in 8
 the open country of Moab he be-
 came the father of Mesha their
 sister and Hushim (who married
 Baara). Ashishahar became the 9
 father of Jobab, Zibia, Mesha,
 Malkam, Jeûz, Shachia, and 10
 Mirma; these were his sons,
 chiefs of their families. Hushim 11
 became the father of Ahitub,
 Elpaal (he built Ono, Lud, and 12
 their townships), Beriah, and 13
 Shema (both of whom, as fam-
 ily chiefs of the natives of
 Aijalon, routed the men of 14
 Gath), with their brothers Sha- 14
 shak and Jerêmoth. Beriah's
 sons were Zebadiah, Arad, Eder, 15
 Michael, Ishpah, and Joha; 16
 Elpaal's sons were Zebadiah, 17
 Meshullam, Hizki, Heber, Ish- 18
 merai, Izliah, and Jobab; She- 19
 ma's sons were Jakim, Zichri, 20
 Zabdi, Elienai, Zillethai, Eliel, 21
 Adaiah, Beraiah, and Shimrath.
 Shashak's sons were Ishpan, 22
 Eber, Eliel, Abdon, Zichri, Ha- 23
 nan, Hananiāh, Elam, Antho- 24
 thijah, Iphdeiah, and Penûel. 25
 Jerêmoth's sons were Sham- 26
 sherai, Shehariah, Athaliah,
 Jareshiah, Elijah, and Zichri. 27
 These were family chiefs, by 28
 their genealogies, leading men,
 who lived at Jerusalem.

29 At Gibeon lived the founder
 of Gibeon, Jeûel, whose wife
 30 was called Maakah; his eldest
 son was Abdon, then Zur, Kish,
 31 Baal, Ner, Nadab, Gedor, Ahio,
 32 Zecher, and Mikloth (the father
 of Shimeam). They also lived
 at Jerusalem, opposite their fel-
 33 low-clansmen. Ner was the fa-
 ther of Abner, Kish of Saul, Saul
 of Jonathan, Malchishua, Abin-
 34 adab, and Eshbaal; Jonathan's
 son was Merib-baal, the father
 35 of Micah, and Micah's sons
 were Pithon, Melek, Tarea, and
 36 Ahaz. Ahaz was the father of
 Jehoaddah, whose sons were
 Alemeth, Azmâveth, and Zimri,
 37 Zimri the father of Moza, whose
 son was Binea, the father of
 Raphah, whose son was Elea-
 38 sah, the father of Azel; Azel had
 six sons, called Azrikam, Bokru,
 Ishmael, Sheariah, Obadiah, and
 Hanan. All these were Azel's
 39 sons; his brother Eshek was the
 father of three, Ulam, Jeûsh,
 40 and Eliphelet. Ulam's sons
 were mighty warriors, archers;
 they had many sons and grand-
 sons, a hundred and fifty of
 them. All these belonged to the
 Benjamites.

2 All Israel was registered in
 genealogies; the records lie in
 the Book of the Kings of Israel.
 Owing to their transgressions,
 the Jews were carried off into
 exile at Babylon.

2 The first to re-inhabit their
 settlements and towns were the
 laity of Israel, the priests, the
 3 Levites, and the temple-attend-
 ants, though some Judahites,
 Benjamites, Ephraimites, and
 Manassites also resided at Jeru-
 4 salem, namely, Uthai the son of
 Ammihud (the son of Omri, the
 son of Imri, the son of Bapi),
 belonging to the sons of Pharez
 5 the son of Judah, Asaiah the

oldest member of the Shilonites,
 with his sons, Jeûel and his fel- 6
 low Zerahites, numbering six
 hundred and ninety, and nine 7
 hundred and fifty-six registered
 Benjamites, including Sallu the
 son of Meshullam (the son of
 Judah the son of Hasenuah),
 Ibneiah the son of Jeroham, 8
 Elah the son of Uzzi (the son
 of Michri), and Meshullam the
 son of Shephatiah (the son of
 Reûel, the son of Ibnijah); all 9
 these men were chiefs of their
 respective families. The priests 10
 were Jedaiah, Jehoiarib, Jakin,
 and Azariah the son of Hilkiah,
 the son of Meshullam, the son
 of Zadok, the son of Meraioth,
 the son of Ahitub, the chief au-
 thority in the house of God,
 with Adaiah the son of Jero- 12
 ham, the son of Pashhur, the son
 of Malchijah, and Maasai the
 son of Adiel, the son of Jah-
 zêrah, the son of Meshullam, the
 son of Meshillêmith, the son
 of Immer, besides their fel- 13
 lows, family-chiefs, one thou-
 sand seven hundred and sixty
 most efficient men for the du-
 ties of service in the house of
 God. The Levites were Shem- 14
 aiah son of Hasshub, the son of
 Azrikam, the son of Hashabiah,
 a Merarite, with Bakbakkar, 15
 Heresh, Galal, and Mattaniah
 son of Mica, the son of Zichri,
 the son of Asaph, also Obadiah 16
 son of Shemaiah, the son of
 Galal, the son of Jeduthun, and
 Berechiah the son of Asa, the
 son of Elkanah, who resided in
 the villages of the Netophath- 17
 ites. The warders were Shal-
 lum, Akkub, Talmon, Ahiman,
 and their kinsmen; Shallum was
 their head, stationed till now at 18
 the king's gate on the east.
 These were the warders of the
 sacred camp of the Levites.

19 Shallum son of Korê, the son of Ebiasaph, the son of Korah, with his fellow-Korahites of that family, were in charge of the service as keepers of the sacred thresholds, as their fathers had been keepers of the entrance in the sacred camp of the Eternal, when Phinehas the son of Eleazar ruled them (may the Eternal be with him!); Zechariah the son of Meshelemiah kept the door of the Trysting tent. All these, selected as warders at the entry, numbered two hundred and twelve. They were reckoned by their genealogies within their villages, appointed to their responsible duties by David and Samuel the seer; they and their sons had charge of the gates of the house of the Eternal (the Tent-house) as guards, acting as warders on the east, the west, the north, and the south sides of it. Their fellows in the villages had to come in periodically, every seven days, to join them, since four head warders, who were Levites, were constantly on duty, in charge of the chambers and the treasuries of the house of God, lodging in the vicinity of the house of God, as they bore the duty of watching it and were responsible for opening it every morning. Some of them had charge of the utensils of the service, which had to be counted when they were brought in and taken out. Others looked after the furniture and all the sacred utensils, as well as the flour, the wine, the oil, the incense, and the spices. Others, belonging to the priests, prepared the spices and cooked them. Mattithiah, a Levite, the eldest son of Shallum the Korahite, was responsible for the pastry of flat cakes, and some of the other

Kohathites looked after the bread of the Presence, preparing it every sabbath. [[These were the singers, family-chiefs of the Levites, who lived in the temple-chambers, exempt from all other service, since they were on duty day and night.]] [[These were family chiefs of the Levites, reckoned by their genealogies, leading men, who lived at Jerusalem.]]

[[At Gibeon lived the founder of Gibeon, Jeiel, whose wife was called Maakah; his eldest son was Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth (the father of Shimeam). They also lived at Jerusalem, opposite their fellow-clansmen. Ner was the father of Kish, Kish of Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal; Jonathan's son was Meribbaal, the father of Micah, and Micah's sons were Pithon, Melek, and Tahrea. Ahaz was the father of Jarah, Jarah of Alemeth, Azmâveth, and Zimri, Zimri the father of Moza, whose son was Binea, the father of Rephaiah, the father of Eleasah, whose son was Azel; Azel had six sons, called Azrikam, Bokru, Ishmael, Sheariah, Obadiah, and Hanan; these were Azel's sons.]]

When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount Gilboa. The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's sons. Saul himself was hard pressed in the fight, the archers got at him, and he was wounded by the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncir-

cumcised creatures come and make sport of me." But his armour-bearer would not; he was terrified. So Saul took his
 5 own sword and fell on it. And when his armour-bearer saw that Saul was dead, he also fell
 6 on his sword and died. Thus Saul died, and his three sons; his whole household died to-
 7 gether. When all the men of Israel in the valley saw the flight and saw that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and
 8 occupied them. Next day, when the Philistines went to strip the slain, they found Saul and his sons lying dead on mount Gil-
 9 boa. They stripped him, cut his head off, took his armour, and sent messengers all round the Philistine country to carry the good news to their idols and
 10 people; his armour they placed in the temple of their gods, his head they nailed up in the tem-
 11 ple of Dagon. But when all the men of Jabesh-gilead heard what the Philistines had done to Saul,
 12 all the braves set out and removed the body of Saul and the bodies of his sons to Jabesh, burying their bones under the oak at Jabesh, and fasting for
 13 seven days. Thus died Saul, for his faithlessness to the Eternal, because he had not kept the word of the Eternal, and also because he had consulted a me-
 14 dium, resorting to a medium and not to the Eternal; for this did the Eternal kill him, turning the kingdom over to David the son of Jesse.
 11 Then all Israel gathered round David at Hebron, saying, "Here we are, your own bone and
 2 flesh! In bygone days, even when Saul was our king, it was

you who led Israel out and in; the Eternal your God said to you, 'You shall shepherd my people Israel, you shall be prince over my people Israel!' " So all 3 the sheikhs of Israel came to the king at Hebron. David made a compact with them at Hebron in presence of the Eternal, and they anointed David king over Israel, as the Eternal had ordered by Samuel. Then David 4 and all Israel went to Jerusalem (that is, Jebus), where the Jebu- 5 sites, natives of the country, told David, "You will never get in here." But David did capture the stronghold of Sion (which is David's burg). David 6 proclaimed, "Whoever is the first to rout the Jebusites shall be commander-in-chief." Joab the son of Zeruiah was the first to attack them, and he was made commander. David took 7 up his residence in the stronghold (hence it was called "Da- 8 vid's burg"), and built a wall round about the town, from the Millo rampart onwards, while Joab repaired the rest of the town. David became greater 9 and greater, for the Lord of hosts was on his side.

These are the leading knights 10 of David, who were his powerful supporters in the kingdom, uniting with all Israel to make him king, in terms of the Eternal's instructions for Israel. This is the number of David's 11 knights. There was Ishbaal, the son of a Hachmonite, chief of the Trio, who once wielded his spear against three hundred men, whom he slew all at one time. Next him came Eleazar 12 the son of Dodo, the Ahohite, one of the Trio of knights; he 13 was with David at Pasdammim, in a field full of barley, where

the Philistines had collected; the people had run away from the
 14 Philistines, but he held his ground in the field, kept the place, and slew the Philistines; the Eternal saved them by a
 19b great victory. Such were the exploits of the Trio of knights.

20 Abishai, the brother of Joab, was at the head of the Thirty, for he once wielded his spear against three hundred men whom he slew, and won a name
 21 like that of the Trio. He was the most distinguished of the Thirty and became their captain, but he was not promoted
 22 to a place in the Trio. Then there was Benaiah, the son of Jehoiada, from Kabzeël, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit
 23 upon a snowy day. He also killed an Egyptian, a very tall man, seven and a half feet high, who carried a spear the size of a weaver's beam; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him
 24 with his own spear. Such were the exploits of Benaiah, the son of Jehoiada; he won a name like
 25 that of the Trio of knights, and was indeed renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.

15 Three of the Thirty once made their way down to the crag, to join David at the stronghold of Adullam. The Philistine force was camping in the valley of
 16 Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem. David said longingly,
 17 "Oh if someone would only

give me a drink of water from the well at Bethlehem, the well beside the gate!" So the three
 18 broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the
 19 Eternal, crying, "My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives." So he would not drink it.

Now for the heroes of the
 26 army: Asahel the brother of Joab, Elhanan the son of Dodo (from Bethlehem), Shammoth
 27 from Harod, Helez the Pelonite, Ira the son of Ikkes (from
 28 Tekoah), Abiezer from Anâthoth, Sibbechai the Hushathite, Ilai the Ahohite, Maharai
 29 the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai
 31 Gibeah (belonging to Benjamin), Benaiah the Pirathonite, Hiddai from the wadies of Ga-
 32 ash, Abiel the Arbathite, Az-
 33 mâveth from Bahurim, Eliahba from Shaalbon, the sons of Ha-
 34 shem from Gizon, Jonathan the son of Shagê the Hararite, Ahiam
 35 the son of Sakar the Hararite, Eliphaz the son of Ur, Hephher
 36 from Mecherath, Eliam the son of Ahithophel the Gilonite, Hezro from Karmel, Naarai the
 37 son of Ezbai, Joel the brother of
 38 Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Na-
 39 harai the Beërothite, armour-bearer to Joab the son of Zeruiâh, Ira the Ithrite, Gareb the Ith-
 40 rite, Uriah the Hittite, Zabad
 41 the son of Ahlai, Adina the son
 42 of Shiza the Reubenite, captain of a Reubenite company of

43 thirty. Hanan the son of Maa-
 44 kah, Josaphat the Mithnite, Uz-
 zia from Ashtaroth, Shama and
 Jehiel (their father was Hotham
 45 of Arôer), Jediael the son of
 Shimri, and his brother Joha
 46 (from Tizi), Eliel the Mahavite,
 Jeribai and Joshaviah (sons of
 Elnaam), Ithmah the Moabite,
 47 Eliel, Obed, and Jaasiël from
 Zobah.

12 Here are the men who joined
 David at Ziklag, when, owing
 to Saul the son of Kish, he had
 no freedom of movement; they
 were among the strong men who
 2 helped him in the fray, they
 plied the bow, they could sling
 stones and shoot arrows with
 their right hand or their left,
 and they belonged to Saul's own
 3 clan of Benjamin. First came
 Ahiezer, then Joash son of
 Shemaiah from Gibeah, Jeziel
 and Pelet (sons of Azmâveth),
 Berachah, Jehu from Anâthoth,
 4 Ishmaiah the Gibeonite (a
 mighty member of the Thirty,
 whom he commanded), Jere-
 miah, Jahaziel, Johanan, Joza-
 5 bad from Gedor, Eluzai, Jeri-
 moth, Bealiah, Shemariah, and
 Shephatiah the Haruphite, with
 6 Elkanah, Isshiah, Azarel, Joe-
 zer, and Jashoboam, who were
 7 Korahites, Joelah and Zebadiah,
 the sons of Jeroham from Gedor.
 8 At the stronghold in the desert
 David was also joined by a num-
 ber of Gadite warriors of prow-
 ess, soldiers trained for war, who
 could manage shield and spear,
 fierce-looking as lions and nim-
 9 ble as roes on the hill; there
 were Ezer, at their head, Oba-
 diah the second, Eliab the third,
 10 Mishmannah the fourth, Jere-
 miah the fifth, Attai the sixth,
 12 Eliel the seventh, Johanan the
 eighth, Elzabad the ninth,
 13 Jeremiah the tenth, and Mach-

bannai the eleventh. These were 14
 the Gadite captains, the weakest
 a match for any hundred men,
 the strongest a match for a 15
 thousand. It was these men who
 in the first month of the year
 forded the Jordan when it had
 overflowed all its banks, and
 routed the folk of the valleys
 east and west. Some also came 16
 from Benjamin and Judah to
 join David at the stronghold;
 David went out to meet them, 17
 and told them, "If you come to
 me in peace to help me, then I
 am ready to join you; but if you
 come to betray me to my foes,
 though I have done no wrong,
 then may the God of our fathers
 take note of it and punish it!"
 Amasa, who was commander-in- 18
 chief, was inspired to reply,

We are your men, David,
 on your side, O son of Jesse!
 Peace, peace to you,
 and to your helpers peace—
 for your God helps you!

Then David admitted them and
 made them captains of his band.

Some also deserted to David 19
 from Manasseh; it was when he
 accompanied the Philistines to
 fight against Saul, but gave
 them no help, as the Philistine
 authorities after deliberating on
 the matter sent him away, be-
 lieving that he would desert to
 Saul and cost them their lives.
 David then returned to Ziklag, 20
 where some Manassite com-
 manders deserted to him, Ad-
 nah, Jozabad, Jediael, Michael,
 Jozabad, Elihu, and Zillethai;
 they helped David against the 21
 raiders, for they were all war-
 riors of prowess and took com-
 mand of his host—a host that 22
 grew daily by its recruits, till it
 became a large host, a very host
 of God.

23 Here are the numbers of the
 armed divisions that joined Da-
 vid at Hebron, to turn the king-
 dom of Saul over to him, as the
 24 Eternal had declared. The Ju-
 dahite warriors, armed with
 shields and spears, were six
 25 thousand eight hundred; there
 were seven thousand one hun-
 dred Simeonites, warriors of
 26 prowess, four thousand six hun-
 27 dred Levites, and three thou-
 sand seven hundred Aaronites,
 28 led by Jehoiada, along with
 Zadok a young warrior of prow-
 ess, who had twenty-two cap-
 tains of his father's family.
 29 There were three thousand from
 Benjamin, Saul's own clan, for
 till now the larger number of
 them had kept loyal to the house
 30 of Saul. There were twenty
 thousand eight hundred warriors
 of prowess from Ephraim, fa-
 mous fighters in their families,
 31 and eighteen thousand (whose
 names were kept) from the half-
 clan of Manasseh, who came to
 32 make David king. There were
 two hundred leaders from Issa-
 char, men who knew the needs
 of the time and what exactly
 Israel ought to do; they had all
 their clansmen at their com-
 33 mand. There were fifty thou-
 sand men from Zebulun, fit for
 active service, taking the field
 with every weapon of war, a
 large company with a single
 34 purpose. From Naphtali came
 a thousand captains, with thirty-
 seven thousand men bearing
 35 shields and spears. There were
 twenty-eight thousand six hun-
 dred Danites, ready to take the
 36 field, and forty thousand from
 Asher, ready to take the field,
 37 fit for active service. From east
 of the Jordan, from Reuben,
 Gad, and the half-clan of Ma-
 nasseh, came a hundred and

twenty thousand men, taking
 the field with every weapon of
 war. All these trained soldiers, 38
 ready to take the field, came
 with one purpose to Hebron, to
 make David king over Israel;
 and the rest of Israel were all of
 the same mind, to make David
 king. They spent three days 39
 there with David, eating and
 drinking what their fellows had
 provided; and the neighbours, 40
 as far as Issachar, Zebulun, and
 Naphtali, also brought food on
 asses, camels, mules, and oxen,
 flour-cakes, fig-cakes, bunches of
 raisins, wine, oil, oxen, and
 plenty of sheep; for joy reigned
 in Israel.

Then David consulted the 13
 commanders and generals, in-
 deed all the leaders; David said 2
 to the war-council of Israel, "If
 you agree, and if it is the mind
 of the Eternal our God, let us
 send quickly to the rest of our
 fellows in the land of Israel
 (since the priests and Levites
 are with them in their towns
 that have open lands), that they 3
 may join us in bringing back the
 ark of God; for during the reign
 of Saul we never enquired about
 it." The war-council all said 4
 that they would, for the pro-
 posal seemed right to all the
 people. So David mustered all 5
 Israel from the Wady-el-Arish to
 the pass of Hamath, in order to
 convey the ark of God from
 Kiriath-jeârim; David and all 6
 Israel went up to Baalah or
 Kiriath-jeârim (it belongs to
 Judah) in order to convey the
 ark of God, belonging to the
 Eternal who sits enthroned upon
 the kherubs; and they carried 7
 the ark of God from the house
 of Abinadab on a new cart.
 Uzza and Ahio drove the cart,
 while David and all Israel 8

danced before God with all their might, singing and playing on lyres and lutes and drums and cymbals and bugles. But when they reached the threshing-floor of Kidon, Uzza put out his hand to steady the ark, because the oxen were slipping; then the anger of the Eternal blazed out against Uzza, the Eternal struck him down because he had put out his hand to the ark, and he died on the spot before God. David was angry because the Eternal had broken out upon Uzza, and he called the spot Peres-uzza or "Breaking of Uzza"—as it still is called to this day. David was afraid of God that day; he said, "How can I take God's ark home?" So David did not place the ark in his (David's) burg, but took it aside to the house of Obed-edom the Gittite; for three months the ark of God remained with the household of Obed-edom, at his house, and the Eternal blessed the house of Obed-edom and all that he had. When Hiram king of Tyre sent messengers to David, with cedar-logs, masons, and carpenters, to build him a palace, David realized that the Eternal had set him to be king over Israel, for the sake of his people Israel, since David's kingdom was highly exalted. At Jerusalem David took more wives, and more sons and daughters were born to him. The following are the names of those born to him in Jerusalem: Shamua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beel-ada, and Eliphelet. When the Philistines heard that David had been anointed king over all Israel, all the Phil-

istines marched up in search of David. But David heard of it and sallied out to meet them. Meantime the Philistines had made a foray through the valley of Rephaim. So David asked God, "Shall I attack the Philistines? And wilt thou put them into my hands?" The Eternal said to him, "Attack them, for I will put them into your hands." Up came the Philistines as far as Baal-perazim, where David routed them. "God has broken my foes by my power," said David, "like water bursting a dam!" So the spot was called Baal-perazim (or "lord of bursts"). The Philistines left their gods behind them there, and by David's order they were burned up. Back came the Philistines on a foray through the valley. David again asked God, and God said to him, "You must not march after them; sweep aside and attack them in front of the balsam-trees. Whenever you hear a sound of movement among the tops of the balsam-trees, then launch your attack, for God will have gone in front of you to rout the Philistine army." David did as God ordered him, and routed the Philistine army from Gibeon all the way to Gezer. So the fame of David spread to all countries, and the Eternal put the fear of him on all nations.

He not only built himself houses in David's burg but prepared a site for the ark of God and pitched a tent for it. Then David ordered that no one should carry the ark of God except the Levites, since the Eternal had chosen them to carry the ark of God and to serve him always. So, when

David convened all Israel at Jerusalem, to bring the ark of the Eternal up to the place which he had prepared for it, 4 David mustered the Aaronites 5 and the Levites. At the head of the Kohathites was Uriel, with a hundred and twenty of his 6 fellows; at the head of the Merarites was Asaiah, with two hundred and twenty of his fel- 7 lows; at the head of the Gershonites was Joel, with a hundred and thirty of his fellows; 8 at the head of the sons of Elizaphan was Shemaiah, with two 9 hundred of his fellows; at the head of the sons of Hebron was Eliel, with eighty of his fellows; 10 and at the head of the sons of Uzziel was Amminadab, with a hundred and twelve of his fel- 11 lows. Summoning Zadok and Abiathar the priests along with Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab the Le- 12 vites, David said to them, "You are the heads of the Levitical families; purify yourselves, you and your fellows, for bringing the ark of the Eternal, the God of Israel, up to the site I have 13 prepared for it. It was because you did not carry it at first, that the Eternal our God broke out upon us, because we did not go about it in the proper way." 14 So the priests and the Levites purified themselves for bringing up the ark of the Eternal the 15 God of Israel, and the Levites carried the ark of God on their shoulders with poles, as the Eternal had bidden Moses give 16 orders. David also bade the heads of the Levites appoint some of their fellows to the service of song, with musical instruments, lutes, lyres, and cym- 17 bals, to beat time and to shout with joy. So the Levites ap-

pointed Heman the son of Joel, his fellow-Levite Asaph the son of Berechiah, and, from their fellows the Merarites, Ethan the 18 son of Kushaiah, together with twelve others, Zechariah, Bani, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphlehu, and Mikneiah, also the warders Obed-edom and Jeiel. Of the singers, 19 Heman, Asaph, and Ethan had to beat time with bronze cymbals; Zechariah, Jaaziel, She- 20 miramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah had to lead the praise with lutes set for soprano voices, while Mattithiah, Eliphlehu, Mikneiah, 21 Obed-edom, Jehiel, and Azariah had to use harps set for bass voices. Chenaniah the Levitical 22 leader was in charge of the transport; he gave directions about the transport, as he was an expert. Berechiah and Elkanah 23 acted as warders for the ark, while the priests Shebaniah, 24 Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer sounded the bugles in front of the ark of God. So went David 25 and the sheikhs of Israel and the generals joyfully to bring up the ark of the compact of the Eternal from the house of Obed-edom; and after God had helped 26 the Levites who carried the ark of the compact of the Eternal, they sacrificed seven bullocks and seven rams. David and all 27 the Levites who carried the ark, and the singers, and Chenaniah the head of the transport, danced with all their might, David wearing a linen kilt. Thus did all Israel bring up the 28 ark of the compact of the Eternal with shouts, with blasts of bugles and trumpets and cymbals, beating time with lutes and

- 29 lyres. (As the ark of the compact of the Eternal reached David's burg, Michal the daughter of Saul looked out of the window; and when she saw king David whirling about and sporting, she despised him in her heart.)
- 16 After bringing in the ark of the compact of the Eternal, they put it in its place, inside the tent pitched for it by David; they sacrificed burnt-offerings and recompense-offerings before God, and when David had finished sacrificing the burnt-offerings and recompense-offerings before God, he blessed the people in the name of the
- 3 Eternal, and distributed to every man and woman in Israel a loaf of bread, a slice of meat, and a bunch of raisins apiece.
- 4 He appointed certain Levites to serve before the ark of the Eternal, to commemorate and thank and praise the Eternal the God
- 5 of Israel; of these the leader was Asaph, and next to him Zechariah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab,
- 6 Benaiah, Obed-edom, and Jeiel, with lutes and lyres, Asaph always beating time with cymbals, Benaiah and Jaaziel the priests with bugles, before the ark of
- 7 the compact of God. On that day David first commissioned Asaph and his fellows to offer thanks to the Eternal, thus:
- 8 Give thanks to the Eternal, proclaim his fame, celebrate among the nations his exploits;
- 9 sing to him, make music to him, go over all the wonders he has done;
- 10 glory in his sacred name, let worshippers of the Eternal rejoice in heart.
- 11 Worship the Eternal and his might, worship his presence evermore,
- remember the wonders he has done,
his marvels and his sentences of doom,
- O race of Israel his servant, 13
O sons of Jacob whom he chose.
- The Eternal, he is our God, 14
and his authority is over all the earth.
- Never forget his compact, 15
the pledge he gave for a thousand generations,
the compact he made with Abraham, 16
the oath he swore to Isaac, confirming it as a decree to Jacob, 17
for Israel as an eternal compact,
- that he would give them Canaan's 18
land,
to hold it in their own possession.
- Few in numbers were our fathers, 19
few and foreigners,
wandering from one nation to 20
another,
and from realm to realm;
but he would not let a man oppress them, 21
he would punish kings on their account,
saying, "Touch not my consecrated, 22
do my prophets no harm."
- Sing, all the earth, to the Eternal, 23
day after day tell of his victory;
let the heathen hear his glory, 24
let every nation know the wonders he has done.
- For great is the Eternal, loudly 25
to be praised,
and to be feared above all gods;
for all gods of the nations are 26
mere idols,
but the Eternal made the heavens;
grandeur and majesty attend 27
him,
splendour and joy are in his temple.
- Praise the Eternal, O clans of the 28
nations,
praise the Eternal for his glory
and his might!

- 29 Praise the Eternal for his own
open glory,
enter his presence with an
offering,
kneel before God in sacred vest-
ments;
30 tremble before him, all the
earth;
he has steadied and settled the
world.
Let the skies be glad, let earth
rejoice,
31 proclaim to the nations that the
Eternal is king.
32 Let the sea and all within it
thunder praise,
let the fields and all they hold
exult.
33 let the trees of the forest sing for
joy
at the presence of the Eternal
—for he comes to rule the
earth.
34 Give thanks to the Eternal for
his goodness;
his kindness never fails.
35 And cry, "O God of our salva-
tion, save us,
gather us, free us, from the
heathen,
to give thanks to thy sacred
name,
to triumph in our praise of
thee."
36 Blessed be the Eternal, Israel's
God,
through all eternity!

And all the people added
"Amen," and praised the Eter-
37 nal. David then left Asaph
and his fellows there at the
service of the ark for all time,
as each day's duty required,
38 with Obed-edom, Hosa, and
their sixty-eight comrades to
39 guard the gates, and Zadok with
his fellow-priests to offer the
burnt-sacrifice to the Eternal,
before the tent of the Eternal on
40 the height at Gibeon, upon the
altar of burnt-offerings every
morning and every evening, in
accordance with all the injunc-
tions laid down by the Eternal

in his law for Israel; Heman, 41
Jeduthun, and the others al-
ready mentioned by name,
chosen for this service, were left
to give thanks to the Eternal,
"whose kindness never fails,"
possessing bugles and cymbals 42
for the use of musicians and
other instruments used in sac-
red song (the sons of Jeduthun
acting as warders). Then the 43
people all went home, and David
went home to greet his family.

After David had taken up 17
residence in his palace, he said
to the prophet Nathan, "Here
am I staying in a house of cedar,
while the ark of the compact of
the Eternal is under the curtains
of a tent!" Nathan said to 2
David, "Do whatever is in your
mind, for God is with you."
But that very night God's word 3
came to Nathan: "Go and give 4
my servant David this message
from the Eternal: 'You are not
to build me a temple to stay in,
for I have never stayed in a 5
temple, from the day that I
brought out the Israelites down
to this day; I have always gone
from tent to tent, with that as
my Dwelling. Wherever I 6
moved with all Israel, did I ever
ask a single one of Israel's lead-
ers, whom I ordered to rule my
people, why they had not built
me a house of cedar?' No, give 7
my servant David this message
from the Lord of hosts: 'I took
you from the pasture land, from
tending sheep, that you should
be prince over my people Israel;
I have been with you wherever 8
you went, to cut off all your
enemies before you; and I
will make you renowned like
the great men upon earth; I 9
will fix a place for my people
Israel and plant them firm in
their place till they are never

unsettled again—violent men shall no longer harry them as they have done in bygone days,
 10 ever since I had to raise up champions for my people Israel; I will subdue all your enemies.’ Also the Eternal tells you that he will build up a family for you;
 11 when all your days are done and you must go to join your fathers, ‘I will raise your offspring, one of your own sons, and establish
 12 his dynasty. (He shall build a temple for me, and I will establish his throne for all time.)
 13 To him will I be a father, to me he shall be a son, nor will I take back my kindness from him, as I took it from him who was before you;
 14 I will fix him in my house and kingdom for all time, for all time shall his throne be established.”
 15 Thus did Nathan speak to David, in terms of all these words
 16 and of all this vision. Then king David went in and sat down before the Eternal, saying, “Who am I, O God the Eternal, and what is my house, that thou hast brought me thus far?
 17 And thou hast reckoned this a small favour, O God! Thou hast actually spoken of thy servant’s house for ages to come,
 18 and . . . What more need David say to thee of this honour to thy humble servant? Thou
 19 knowest thy servant, O Eternal; it is for thy servant’s sake and out of thine own heart that thou hast acted in revealing all this
 20 great future. O Eternal, there is none like thee, no god except thee, that we have ever heard
 21 of! And who is like thy people Israel, a unique nation upon earth, whom God went to redeem to be a people for himself,

to win thyself a name by great and terrible exploits, driving out nations before thy people whom thou didst redeem from Egypt? For thou hast made
 22 thy people Israel to be thine own people for ever; and thou, O Eternal, hast become their God. Now, O Eternal, let thy
 23 promise to thy servant and his house be fixed for ever, and do as thou hast said, that thy re-
 24 nown may be fixed and great for ever, when men say, ‘The Lord of hosts is the God of Israel, aye a God to Israel,’ and when thy servant David’s house is fixed and firm before thee. For, O my God, thy servant has
 25 ventured to pray thus to thee because thou hast revealed to thy servant that thou wilt build him up a family. O Eternal, 26 thou art God, thou hast made this kind promise to thy servant; thou hast been pleased to
 27 bless the family of thy servant, that it may continue in thy presence always; thou hast blessed it, O Eternal, and blessed it is for ever!”

After this David defeated the 18 Philistines and subdued them; he took Gath and its townships from the Philistines. He de- 2 feated Moab, till the Moabites became subject to David and brought him tribute. Then 3 David defeated Hadadezer king of Zobah at Helam, as he went to set up his trophy of victory on the Euphrates; from him 4 David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses, except enough for a hundred chariots. When the Aramæans of Damascus came to the aid of Hada- 5 dezer, king of Zobah, David

killed twenty-two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him victory.

David took the golden shields worn by Hadadezer's officers and brought them to Jerusalem, and from Tibhath and Kûn, towns belonging to Hadadezer, David took a very large quantity of bronze, which Solomon used to make the tank, the columns, and the articles of bronze. And when Toû king of Hamath heard that David had defeated all the forces of Hadadezer king of Zobah, he sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him all sorts of gold, silver, and bronze ware, which king David dedicated to the Eternal along with the silver and gold which he had carried off from all nations, from Edom, Moab, the Ammonites, the Philistines, and Amâlek. On his way back, David killed eighteen thousand Edomites in the wady of Salt, and posted garrisons throughout Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory. David reigned over all Israel; he himself administered justice and the law to all his people. Joab the son of Zeruiah was in command of the army, Jehoshaphat the son of Ahilud was chancellor, Zadok the son of Ahitub and Abimelek the son of Abiathar were his priests, Shavsha was secretary,

Benaiah the son of Jehoiada was in command of the foreign bodyguard, and David's sons were his majesty's lieutenants.

It was after this that Nahash king of the Ammonites died, and his son reigned instead of him. David thought, "I will be kind to Hanun the son of Nahash, since his father was kind to me." So David sent envoys to condole with him over his father's death. But when David's officers reached the land of the Ammonites, on their way to condole with Hanun, the Ammonite princes said to Hanun, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Have not his officers come to explore, to overthrow the country by spying it out?" Then Hanun seized David's officers, shaved them, cut their robes in two, as far as their waists, and sent them off. News was brought to David of the plight of his men. He sent to meet them—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow; then come home." When the Ammonites found they had brought themselves into bad odour with David, Hanun and the Ammonites sent four hundred and twelve thousand five hundred pounds in silver to hire chariots and cavalry from Mesopotamia, Aram-maacah, and Zobah; they hired thirty-two thousand chariots, as well as the king of Maakah with his men, who came and camped in front of Medëba. Meantime the Ammonites mustered from their towns for battle. On hearing this, David despatched Joab and all the army with the veterans. The 9

Ammonites marched out and formed up at the entrance to the town, while the allied kings posted themselves apart in the open country. Joab, seeing that he was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Aramæans; the rest of the troops he put in charge of his brother Abishai, and they deployed against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your aid! Courage! let us play the man for our people and for the towns of our God! And may the Eternal do what he deems right!" Then Joab and his force moved forward to face the Aramæans in fight; they fled before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before his brother Abishai and got inside the town. So Joab marched back to Jerusalem. But when the Aramæans saw they had been defeated by Israel, they despatched messengers and brought out the Aramæans from across the Euphrates, headed by Shophach the general of Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and came to Helam, where he drew up in battle array against them. There the Aramæans fought, and fled before Israel; David destroyed seven thousand Aramæan chariots and forty thousand of their infantry, and killed Shophach the general of their army. When the folk of Hadadezer saw they were defeated by

Israel, they made peace with David and became subject to him; nor would the Aramæans help the Ammonites any more.

Next spring, at the time of year when kings start on their campaigns, Joab led out the main force and ravaged the land of the Ammonites; he went and besieged Rabbah, while David remained at Jerusalem. Joab stormed Rabbah and sacked it. When David took the golden crown from the head of their idol Milkom, he found that it weighed about a hundred pounds; it contained a jewel, which was placed on David's head. He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and axes. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.

After this a fight started with the Philistines at Gezer, where Sibbechai the Hushathite killed Sippai a descendant of the giant-race, and so the Philistines were subdued. There was another fight with the Philistines, when Elhanan the son of Jair killed Lakmi the brother of Goliath the Gittite, whose spear had a shaft like a weaver's beam. There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the giant-race, defied Israel, but David's nephew Jonathan, the son of Shimea, killed him. These were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

Satan now made a move against Israel; he incited David to number Israel. So David

told Joab and the commanders of the nation to go and number Israel from Beërsheba to Dan, and bring him word, that he might know the total. Joab said to the king, "May the Eternal make his people a hundred times as large as it is to-day! But is not my lord their king? Are they not all my lord's servants? Why should my lord the king insist on this? Why should he bring guilt on Israel?" Nevertheless the king's orders overbore Joab. So Joab retired; he went all over Israel and then came back to Jerusalem. Joab reported to David the total number of the people who had been registered; all in Israel amounted to one million one hundred thousand men-at-arms, while Judah numbered four hundred and seventy thousand men-at-arms. (Joab had not counted Levi and Benjamin among them, for the king's order was detestable to him.) Now God was displeased at this action; so he struck Israel. Then said David to God, "I have sinned greatly in doing this; pray take away the sin of thy servant, for I have done a senseless deed!" The Eternal said to Gad, David's seer, "Go and tell David that this is what the Eternal says: 'I put three things before you; choose one of them to befall you.'" So Gad went and told David that the Eternal said, "Take what you please: three years of famine, three months of defeat at the hand of your foes, while they chase you and cut you down, or three days of the Eternal's own sword, pestilence in the land and the angel of the Eternal dealing death all over Israel. Consider," said Gad, "what answer I am to take to him who sent me." "I am in a terrible difficulty," said David to Gad; "however, let me fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So the Eternal sent a pestilence upon Israel, and Israel lost seventy thousand men. God even sent an angel to destroy Jerusalem; but, as he was on the point of destroying it, the Eternal looked and changed his mind about the punishment; he said to the destroying angel, "Enough! hold your hand!" The angel of the Eternal was standing beside the threshing-floor of Ornan the Jebusite, and when David raised his eyes he saw the angel of the Eternal in mid-air, holding a drawn sword over Jerusalem. Then David and the sheikhs, clothed in sackcloth, dropped on their faces, and David said to God, "Was it not I who ordered the people to be numbered? It was I who sinned, I who acted so wickedly! But these poor creatures, what have they done? Let thine hand, O Eternal my God, be against me and against my father's house, not against my people to plague them." Then the angel of the Eternal ordered Gad to tell David to go up and erect an altar to the Eternal at the threshing-floor of Ornan the Jebusite. At the bidding of Gad, who spoke in the name of the Eternal, David did go up. When Ornan turned round, he saw the angel, and his four sons who were with him hid themselves. Ornan was threshing wheat; and, as David approached him, Ornan looked out, and when he saw David he went outside the threshing-floor and bowed to the king with his

- 22 face to the ground. Then said David to Ornan, "Let me have the site of this threshing-floor in order to build an altar to the Eternal, that the plague may be averted from the people. You must take the full price for it."
- 23 "Take it as your own," said Ornan; "let my lord the king do whatever he pleases. Here I give you the oxen for burnt-offerings; and the threshing-sledges for wood, and the wheat for the cereal-offering: I give 24 you them all." "No, indeed," said king David to Ornan; "I will buy it for its full price; I will not take what belongs to you for the Eternal, nor offer a burnt-offering that has cost me 25 nothing." So David gave Ornan a thousand golden guineas 26 for the site; and there David built an altar for the Eternal, and offered burnt-offerings and recompense-offerings, worshipping the Eternal, who answered him from heaven with fire upon 27 the altar of burnt-offering. Then at the bidding of the Eternal the angel sheathed his sword again.
- 28 It was then, as David saw that the Eternal had answered his sacrifice at the threshing-floor of 29 Ornan the Jebusite (for although the tent of the Eternal, made by Moses in the desert, and the altar of burnt-offering were then on the height at Gibeon, 30 David could not approach them to consult God there, he was so terrified of the sword of the angel of the Eternal), that David declared, "This is to be the 22 house of God the Eternal, this is to be the altar of burnt-offering for Israel!" So David had 2 all the aliens in the land of Israel collected, and he set masters to hew cut stones for building the house of God; David pre- 3
- pared plenty of iron to make nails for the doors of the gates, and clamps; also plenty of bronze, without weighing it, and 4 innumerable cedar-trees—for the Sidonians and Tyrians brought plenty of cedar-trees to David. David reflected, "As Solomon 5 my son is young, and inexperienced, and as the house which is to be built for the Eternal must be incomparably magnificent, far-famed and glorious throughout all lands, I must make preparations for it." So David made ample preparations before he died. Then he summoned Solomon his son and charged him to build a house for the Eternal the God of Israel, saying to Solomon, "My 7 son, I myself intended to build a temple for the Eternal my God. But the word of the Eternal 8 came to me, 'You have shed much blood, you have waged great wars; you shall not build me a temple, because you have shed so much blood on earth under my eyes. No, a son shall 9 be born to you who shall be a man of peace; I will grant him solace from all his enemies round about, for his name shall be "Solomon," and during his reign I will grant Israel solace and quiet; he shall build me a 10 temple; he shall be a son to me and I will be a father to him and establish his royal throne over Israel for all time.' Now, my 11 son, may the Eternal be with you, that you may succeed in building the temple of the Eternal your God, as he has directed you! Only may the Eternal 12 grant you discretion and insight, as you are put in charge of Israel, that so you may obey the law of the Eternal your God. If you are mindful to carry out 13

- the rules and regulations laid down for Israel by Moses at the bidding of the Eternal, you will succeed. Be firm and brave; never be daunted or dismayed.
- 14 Here have I prepared, with great pains, nine million six hundred thousand pounds' weight of gold, ninety-six million pounds' weight of silver, and bronze and iron past all weighing for their amount; timber and stones I have also supplied, and you may add to
- 15 them. Besides, you have plenty of workmen, masons, carpenters, and all manner of skilled trades-
- 16 men. There is no end of gold, silver, bronze, and iron. Set to work, and may the Eternal be
- 17 with you!" David also ordered all the authorities of Israel to help Solomon his son. "Is not
- 18 the Eternal your God with you?" he asked. "Has he not granted you peace on every side? He has put the nations into my power, till the country lies subdued before the Eternal and his
- 19 people. Make up your minds to revere the Eternal your God. Set about building the sanctuary of God the Eternal, that you may bring the ark of the compact of the Eternal and the sacred vessels of God into the temple that is to be built for the Eternal."
- 23 When David grew old, after a full life, he made Solomon his
- 2 son king over Israel, and summoned all the authorities of Israel, with the priests and the
- 3 Levites. The Levites were registered from thirty years and upwards, and the total number of their males was thirty-eight
- 4 thousand, twenty-four thousand having to superintend the work of building the temple of the Eternal, six thousand acting
- as sheriffs and judges, four 5 thousand as warders, and four thousand praising the Eternal on "the musical instruments which I have made," said David, "for the service of
- 6 praise." David arranged them 6 in divisions, after Gershom, Kohath, and Merari, the sons of Levi. The Gershomites were 7 Ladan and Shimei; Ladan's 8 three sons were Jehiel, the eldest, Zetham, and Joel, while 9 Shimei's three sons were Shelô-
- 10 moth, Haziël, and Haran; Shelô- 10 moth had four sons, Jahath, Ziza, Jeûsh, and Beriah; Jahath 11 was the eldest, Ziza the second son, but as Jeûsh and Beriah had not many sons they were counted together as a single family. The Kohathites were 12 four in number, Amram, Izhar, Hebron, and Uzziel. Amram's 13 sons were Aaron and Moses; Aaron was set apart for a specially sacred consecration, that he and his sons should for all time burn incense before the Eternal, serving him, and in his name pronouncing the blessing for all time. As for Moses the 14 man of God, his sons were reckoned among the clan of Levi. The sons of Moses were Ger-
- 15 shom and Eliezer; Gershom's 16 eldest son was Shubael, and 17 Eliezer's son was Rehabiah (a headman); Eliezer had no other sons, but Rehabiah had a large number. Izhar's son was Shelô-
- 18 mith (a headman); Hebron's 19 sons were Jeriah, the eldest, Amariah the second, Jahaziel the third, and Jekamean the fourth; Uzziel's sons were Micah 20 the eldest and Isshiah the second. The Merarites were Mahli 21 and Mushi; Mahli's sons were Eleazar and Kish; Eleazar died, 22 leaving no sons, only daughters,

- who were married to their
cousins the sons of Kish.
- 23 Mushi's three sons were Mahli,
24 Eder, and Jeremoth. Such were
the Levites by families, the
headmen among those who
were registered individually,
who worked in the service of
the temple of the Eternal, from
twenty years and upwards.
- 25 (For David said, "The Eternal
the God of Israel has granted
peace to his people, and he now
dwells in Jerusalem for all time;
26 the Levites no longer require
to carry the tent or any of the
articles needed for its service.")
27 For by the last orders of David
the Levites were registered from
twenty years and upwards.
- 28 Their duty was to attend the
sons of Aaron in the service of
the temple of the Eternal, look-
ing after the courts and the
chambers and the cleansing of all
that was sacred, also, in the
29 service of the temple of God,
caring for the bread of the
Presence, the flour for cereal-
offerings, either unleavened wa-
fers or cakes baked on the grid-
dle or pastry, and looking after
all the weights and measures,
30 standing every morning and
evening to thank and praise the
31 Eternal, and presiding before
the Eternal for all time at every
burnt-offering to the Eternal as
prescribed in due number on the
sabbaths, at the new moon, and
32 on the standing festivals; they
had charge of the Trysting tent,
of the sacred ritual, and of all
that their fellows the sons of
Aaron required to have done in
the service of the temple of the
Eternal.
- 24 As for the divisions of the sons
of Aaron—the sons of Aaron—
were Nadab, Abihu, Eleazar,
2 and Ithamar. Nadab and
Abihu died before their father,
leaving no children; so Eleazar
and Ithamar discharged the
priestly office. David, assisted 3
by Zadok, a son of Eleazar, and
Abimelek, a son of Ithamar,
divided the Aaronites by the
following arrangement. As it 4
was found that there were more
headmen belonging to the sons
of Eleazar than to the sons of
Ithamar, the sons of Eleazar
were assigned sixteen divisions
and the sons of Ithamar eight;
they were classified equally by 5
lot, for authorities of the sanc-
tuary and authorities of God
were drawn from both the sons
of Eleazar and the sons of Itha- 6
mar; Shemaiah the son of Ne-
thanel the scribe (he was a
Levite) wrote down their names
in presence of the king, the
authorities, Zadok the priest,
Abimelek the son of Abiathar,
and the headmen of the families
of priests and Levites, a family
being drawn alternately for the
sons of Eleazar and for the sons
of Ithamar. The first lot fell to 7
Jehoiarib, the second to Jedaiah,
the third to Harim, the fourth to 8
Seôrim, the fifth to Malchijah, the 9
sixth to Mijâmin, the seventh to 10
Hakkoz, the eighth to Abijah,
the ninth to Jeshua, the tenth to 11
Shecaniah, the eleventh to Elia- 12
shib, the twelfth to Jakim, the 13
thirteenth to Huppah, the four- 14
teenth to Jeshebeab, the fif- 15
teenth to Bilgah, the sixteenth
to Immer, the seventeenth to 16
Hezir, the eighteenth to Hap-
pizzetz, the nineteenth to Petha- 17
hiah, the twentieth to Jehezkel,
the twenty-first to Jachin, the 18
twenty-second to Gamul, the 19
twenty-third to Delaiah, and
the twenty-fourth to Maaziah.
Such was their order for coming
on duty in the temple of the

Eternal to serve as prescribed by their ancestor Aaron, in terms of what the Eternal the God of Israel had commanded him.

20 The rest of the Levites were:
 Shubael a son of Amram, Jeh-
 21 deiah a son of Shubael, Isshiah
 (the headman) a son of Reha-
 biah, Shelômoth an Izharite,
 22 and Jahath a son of Shelômoth;
 23 Jeriah the eldest, Amariah the
 second, Jahaziel the third, and
 Jekameam the fourth, sons of
 24 Hebron; Micah a son of Uzziel,
 25 Shamir a son of Micah, Isshiah
 the brother of Micah, and Zech-
 26 ariah a son of Isshiah; Mahli
 and Mushi and the family of
 27 Uziah, Merarites, the family of
 Uziah being Bani, Shoham,
 28 Zakkur, and Ibri, Mahli's sons
 being Eleazar (who left no sons)
 29 and Kish (the father of Jerah-
 30 meël), and Mushi's sons being
 Mahli, Eder, and Jerimoth.
 These were the Levites by their
 31 families. They too, like their
 fellows the Aaronites, cast lots
 in presence of David the king,
 Zadok, Abimelek, and the head-
 men of the priests of the Levites,
 the eldest and head of the house
 casting lots like his younger
 brother.

25 David and the authorities of
 the temple service also set apart
 some of the sons of Asaph, He-
 man, and Jeduthun, to prophe-
 sy on lyres, lutes, and cym-
 bals. The number of those who
 performed this duty in the
 musical service was as follows.

2 Of the Asaphites, Zakkur,
 Joseph, Nethaniah, and Asarê-
 lah, as directed by Asaph, who
 prophesied at the bidding of the
 3 king; of the sons of Jeduthun,
 Gedaliah, Izri, Jeshaiah, Hasha-
 biah, Shimei, and Mattithiah,
 these six as directed by their

father Jeduthun, who prophe-
 sied on the lyre, thanking and
 praising the Eternal thus:

Be gracious to me, Lord, be 4b
 gracious to me,
 thou art my God whom I exalt
 and extol;
 thou art my help in hardship,
 O grant me many a vision of
 thyself!

Of the Hemanites, Bukkiah, 4a
 Mattaniah, Uzziel, Shubael, and
 Jerimoth, all sons of Heman the 5
 king's seer in matters spiritual
 (God gave Heman fourteen sons
 and three daughters). All these 6
 were under the directions of
 their fathers for the service of
 praise in the temple of the Eter-
 nal, playing cymbals, lutes, and
 lyres in the service of God's
 temple, while Asaph, Jeduthun,
 and Heman themselves were at
 the bidding of the king. Their 7
 total number, including all
 their fellows who were specially
 trained singers for the Eternal,
 amounted to two hundred and
 eighty-eight. They cast lots for 8
 their duties, all equally, young
 and old, trained and untrained.
 The first lot fell to Joseph, an 9
 Asaphite, the second to Geda-
 liah (he and his fellows and his
 sons numbering twelve), the 10
 third to Zakkur with his sons
 and his fellows (twelve in all),
 the fourth to Izri with his sons 11
 and his fellows (twelve in all),
 the fifth to Nethaniah with his 12
 sons and his fellows (twelve in
 all), the sixth to Bukkiah with 13
 his sons and his fellows (twelve
 in all), the seventh to Asarêlah 14
 with his sons and his fellows
 (twelve in all), the eighth to 15
 Jeshaiah with his sons and his
 fellows (twelve in all), the ninth 16
 to Mattaniah with his sons and
 his fellows (twelve in all), the 17
 tenth to Shimei with his sons

18 and his fellows (twelve in all),
 the eleventh to Uzziel with his
 sons and his fellows (twelve in
 19 all), the twelfth to Hashabiah
 with his sons and his fellows
 20 (twelve in all), the thirteenth
 to Shubael with his sons and
 21 his fellows (twelve in all), the
 fourteenth to Mattithiah with
 his sons and his fellows (twelve
 22 in all), the fifteenth to Jerimoth
 with his sons and his fellows
 23 (twelve in all), the sixteenth to
 Hananiah with his sons and his
 24 fellows (twelve in all), the seven-
 teenth to Joshbekashah, with
 his sons and his fellows (twelve
 25 in all), the eighteenth to Hanani
 with his sons and his fellows
 26 (twelve in all), the nineteenth
 to Mallothi with his sons and his
 27 fellows (twelve in all), the
 twentieth to Eliathah with his
 sons and his fellows (twelve in
 28 all), the twenty-first to Hothir
 with his sons and his fellows
 29 (twelve in all), the twenty-
 second to Giddalti with his sons
 and his fellows (twelve in all),
 30 the twenty-third to Mahazith
 with his sons and his fellows
 31 (twelve in all), and the twenty-
 fourth to Romamti-ezer with his
 sons and his fellows (twelve in
 all).

26 The divisions of warders were
 as follows. Of the Korahites,
 Meshelemiah the son of Korê,
 2 the son of Ebiasaph; Meshele-
 miah's sons were Zechariah the
 eldest, Jediael the second, Ze-
 badiah the third, Jathniel the
 3 fourth, Elam the fifth, Jehoha-
 nan the sixth, and Eliehoênai
 4 the seventh. Obed-edom's sons
 (for God blessed him with sons)
 were Shemaiah the eldest, Jeho-
 zabad the second, Joab the
 third, Sakar the fourth, Ne-
 5 thanel the fifth, Ammiel the
 sixth, Issachar the seventh,

and Peüllethai the eighth; She- 6
 maiah his son was also the
 father of sons who ruled their
 ancestral family, for they were
 sturdy men—Othni, Rephael, 7
 Obed, Elzabad and his two
 brothers Elihu and Semachiah,
 men of might; all these belonged 8
 to Obed-edom's family, they
 and their sons and their fellows
 from Obed-edom amounting to
 sixty-two members of the ser-
 vice, stout, competent men. 9
 (Meshelemiah had eighteen sons
 and fellows, sturdy men.) Hosa 10
 the Merarite had also sons,
 Shimri being headman (for his
 father made him headman,
 though he was not the eldest),
 Hilkiah the second, Tebaliah 11
 the third, and Zechariah the
 fourth, Hosa's sons and fellows
 numbering thirteen. These pro- 12
 vided the divisions of the war-
 ders, headmen who had the
 same duties as their fellows in
 the service of the temple of the
 Eternal. They cast lots, young 13
 and old alike, by their families,
 for each gate. The lot for the 14
 east gate fell to Meshelemiah;
 then lots were cast for his son
 Zechariah, a shrewd councillor,
 and to him fell the north gate,
 to Obed-edom the south gate 15
 (his sons being assigned the
 storehouse), and to Hosa the 16
 west gate (beside the entry at
 the ascent) with its wards. Six 17
 Levites were on duty daily east-
 ward, four northward, four
 southward, two at each door of
 the storehouse, and at the 18
 western colonnade of the An-
 nexa, four at the causeway and
 two at the colonnade itself.
 Such were the divisions of the 19
 warders, Korahites and Mera-
 rites. As for their fellow-Levites 20
 who supervised the stores of the
 temple of God and the stores of

21 votive offerings—Jehiel, and his
 brothers Zetham and Joel, head-
 men of the Ladanite family,
 22 descendants of the Gershonites
 through Ladan, supervised the
 stores of the temple of the Eter-
 23 nal. Of the Amramites, Izhar-
 rites, Hebronites, and Uzziel-
 24 ites, Shubael son of Gershom,
 son of Moses, managed the
 25 storehouses; his kinsmen were
 Eliezer's sons Rehabiah, Je-
 shaiah, Joram, Zichri, and Shelô-
 26 moth. This Shelômoth and his
 brothers were in charge of all
 the store of votive offerings
 made by David the king and the
 headmen, the generals, com-
 manders, and army captains;
 anything thus dedicated was in
 charge of Shelômoth and his
 27 brothers. Part of the plunder
 taken in battle had been dedi-
 cated for the upkeep of the
 28 temple of the Eternal; and all
 that had been dedicated by Sam-
 uel the seer, by Saul the son of
 Kish, by Abner the son of Ner,
 and by Joab the son of Zeruiah,
 everything thus dedicated was
 in charge of Shelômoth and his
 29 brothers. Of the Izharites,
 Chenaniah and his sons acted
 as sheriffs and judges, manag-
 ing the external affairs of Israel.
 30 Of the Hebronites, Hashabiah
 and his fellows, one thousand
 seven hundred braves, were in
 charge of Israel west of the
 Jordan, attending to all the
 interests of the Eternal and
 31 the service of the king. The
 Hebronites were led by Jerijah;
 32 he and his fellows amounted to
 two thousand seven hundred
 braves, headmen whom David
 had appointed over the Reu-
 benites, the Gadites, and the
 half-clan of Manasseh, to look
 after all the affairs of God and
 31 the business of the king. (The

various families of the Hebron-
 ites were picked out in the
 fortieth year of David's reign,
 when brave warriors in their
 number were found at Jazer in
 Gilead.)

The Israelites, that is, the 27
 headmen, generals, command-
 ers, and all officers in the king's
 service throughout all the divi-
 sions of the army, who served
 month by month throughout the
 year, amounted to twenty-four
 thousand. The first division 2
 was commanded during the first
 month by Ishbaal the son of
 Zabdiel, who led twenty-four
 thousand men; he was a de- 3
 scendant of Perez and com-
 mander-in-chief for the first
 month. The division for the 4
 second month was led by Elea-
 zar the son of Dodai the Aho-
 hite, over twenty-four thousand
 men. The third general during 5
 the third month was Benaiah
 the son of Jehoiada, a priest
 who led twenty-four thousand
 men. (He was the Benaiah who 6
 was the hero of the Thirty and
 in command of the Thirty, and
 his son Ammizadab belonged
 to his division. The fourth 7
 general during the fourth month
 was Asahel the brother of Joab
 (who was succeeded by his son
 Zebadiah), over twenty-four
 thousand men. The fifth gen- 8
 eral during the fifth month was
 Shamhuth the Zerahite, over
 twenty-four thousand men. The 9
 sixth general during the sixth
 month was Ira the son of Ikkesh
 the Tekoite, over twenty-four
 thousand men. The seventh 10
 general during the seventh
 month was Helez the Pelonite,
 from Ephraim; his division
 numbered twenty-four thousand
 men. The eighth general during 11
 the eighth month was Sibbechai

- the Hushathite, a descendant of Zerah; his division numbered twenty-four thousand men.
- 12 The ninth general during the ninth month was Abiezer, a Benjamite from Anâthoth; his division numbered twenty-four
- 13 thousand men. The tenth general during the tenth month was Maharai the Netophathite, a descendant of Zerah; his division numbered twenty-four thousand
- 14 men. The eleventh general during the eleventh month was Benaiah the Pirathonite, from Ephraim; his division numbered twenty-four thousand men.
- 15 The twelfth general during the twelfth month was Heled the Netophathite, a descendant of Othniel; his division numbered twenty-four thousand men.
- 16 In command of the clans of Israel were Eliezer son of Zichri, who ruled the Reubenites, the Simeonites being ruled by She-
- 17 phatiah son of Maakah, the Levites by Hashabiah son of Kemuel, the Aaronites by Zado-
- 18 dok, the Judahites by Elihu a brother of David, the Issacharites by Omri son of Michael,
- 19 the Zebulunites by Ishmaiah son of Obadiah, the Naphtalites
- 20 by Jerîmoth son of Azriel, the Ephraimites by Hoshea son of
- 21 Azaziah, the half-clan of Manasseh by Joel son of Pedaiâh, the half-clan of Manasseh in Gilead by Iddo son of Zechariah, the Benjamites by Jaasiel son of
- 22 Abner, and the Danites by Azarel son of Jeroham. These were in command of the clans of
- 23 Israel. David never took a census of them under twenty years of age, since the Eternal had promised to make Israel as numerous as the stars in the sky.
- 24 Joab the son of Zeruiah did begin a census, but he never fin-

ished it; his attempt drew God's wrath on Israel, and the census was never entered in the records of king David's reign.

Azmâveth son of Adiel was 25 in charge of the king's stores; Jonathan son of Uzziah was in charge of the stores in the country, in towns, villages, and castles; Ezri son of Chelub was 26 in charge of those engaged on field-work as tillers of the soil; Shimei the Ramathite looked 27 after the vineyards, and Zabdi the Shiphmite took charge of the produce of the vineyards for the wine-cellars; Baal-hanan 28 the Gederite looked after the olives and sycomores in the lowlands, and Joash managed the cellars of oil; Shitrai the Sha- 29 ronite looked after the herds that grazed in Sharon; Shaphat son of Adlai looked after the herds in the valleys; Obil the 30 Ishmaelite managed the camels; Jehdeiah the Meronothite managed the asses; and Jaziz the Hagrite looked after the flocks. All these were responsible for 31 king David's possessions.

Jonathan, David's nephew, 32 was a councillor, an able and learned man; Jehiel, the son of a Hachmonite, was tutor to the king's sons; Ahithophel was the 33 king's counsellor, and Hushai the Archite was the king's confidential adviser (Ahithophel was succeeded by Jehoiada son of Benaiah, and by Abiathar); the commander-in-chief was Joab.

David assembled at Jerusa- 28 lem all the authorities of Israel, the chieftains of the clans, the officers who served the king in their divisions, the generals and commanders, the men in charge of all the royal property and possessions, together with the

eunuchs and the heroes, all the
 2 leading warriors. Then David
 rose to his feet and said: "Listen,
 my brothers, my people, I
 myself intended to build a
 temple for the ark of the com-
 pact of the Eternal to rest in, as
 a footstool for our God; I had
 made preparations to build it,
 3 but God said to me, 'You shall
 not build a temple for me, for
 you are a man of war and you
 4 have shed blood.' However,
 the Eternal, the God of Israel,
 chose me out of all my family to
 be king over Israel for all time;
 for he chose Judah to be the
 leading clan, and from Judah
 my father's family, and from
 my father's sons, he favoured
 me by making me king over all
 5 Israel. Now of all my sons (for
 the Eternal has given me many)
 he has chosen Solomon my son
 to sit on the throne of the Eter-
 nal's dominion over Israel, and
 he has told me, 'Solomon your
 son shall build my temple and
 my courts, for I have chosen
 him to be a son to me, and I will
 7 be a father to him; I will estab-
 lish his kingdom for all time, if
 he loyally obeys my orders and
 regulations, as is done to-day.'
 8 Now then, in face of all Israel,
 the community of the Eternal,
 and in hearing of our God, I bid
 you keep and bethink yourselves
 of all the orders of the Eternal
 your God, that you may hold
 this fine land as your own, and
 leave it as an inheritance to
 your children after you for all
 9 time. As for you, Solomon my
 son, care for the God of your
 father, serve him with an undi-
 vided heart and a willing mind;
 for the Eternal searches all
 hearts, he knows all that passes
 in the mind. If you seek him,
 he will be found by you; but if

you forsake him, he will aban-
 don you for ever. Take heed to 10
 yourself; the Eternal has chosen
 you to build a temple as his
 sanctuary; be strong and do it."
 David then handed to Solomon 11
 his son the plans of the porch,
 the various rooms, the side-
 chambers, the upper chambers,
 the inner chambers, and the
 shrine for the mercy-seat; also 12
 the plans he had in mind for the
 courts of the temple of the Eter-
 nal, and for all the chambers on
 the outside (store-houses for the
 temple of God and for the votive
 offerings, rooms for the orders 13
 of priests and Levites, for any
 work connected with the service
 of the temple of the Eternal, and
 for all the vessels used in the
 service of the temple of the
 Eternal); and also the weight 14
 of gold for all the various golden
 vessels of the sacred service;
 with the weight of silver for all
 the various silver vessels of the
 sacred service. He also fixed 15
 the weight of the golden lamp-
 stands and their lamps, respec-
 tively, and the weight of the
 silver lampstands and their
 lamps, respectively, as befitted
 each lampstand; fixed the weight 16
 of gold for each table of the
 Presence bread, and of silver
 for the silver tables, of pure 17
 gold for the forks, basins, and
 jars; of gold for each golden
 tankard and of silver for each
 silver tankard, of refined gold 18
 for the altar of incense, and of
 gold for the plan of the chariot
 —the kherubs with outstretched
 wings covering the ark of the
 compact of the Eternal. "All 19
 this," said David, "all these
 plans have I been inspired to
 write down by the Eternal, who
 has instructed me." Then Da- 20
 vid said to Solomon his son,

21 "Be strong, take heart, and do it; never be daunted or dismayed, for the Eternal your God, even my God, is with you; he will never fail you nor forsake you before all the work needed for the temple of the Eternal is finished. Here are the divisions of the priests and the Levites, ready for all the service of the temple of God! And at every turn you will be supported by every willing, expert workman in every department; besides, the authorities and the whole of the nation will be entirely at your command."
 29 Then David the king addressed all the assembly. "Solomon, my son, whom alone God has chosen," he said, "is still young and inexperienced; and the work is great, for the palace is for God the Eternal, not for
 2 man. I have prepared with all my might for the temple of my God, gold for the golden objects, silver for the silver, bronze for the bronze, iron for the iron, and wood for the wooden, with jewels of beryl, jewels for setting, jewels for inlaid work, jewels of all colours, with gems of all sorts, and plenty of marble. Furthermore, in my devotion to the temple of my God, as I possess a private treasure of gold and silver, I give it to the temple of my God over and above what I have prepared
 4 for the sacred temple—namely, two hundred and eighty-eight thousand pounds' weight of gold from Ophir and six hundred and seventy-two thousand pounds' weight of refined silver, to overlay the walls of the various buildings and to supply
 5 gold for the golden objects and silver for the silver, to be used by the craftsmen for all such

purposes. Now who will make a freewill offering to-day in devotion to the Eternal?" Then 6 the heads of the various families and of the clans of Israel, the generals, the commanders, and those in charge of the king's business, made freewill offerings; they gave to the service of the 7 temple of God in gold four hundred and eighty thousand pounds' weight, with ten thousand guineas in Persian dariks, in silver nine hundred and sixty thousand pounds' weight, besides one million seven hundred and twenty-eight thousand pounds of bronze, and nine million six hundred thousand pounds of iron; those in pos- 8 session of jewels also contributed them to the treasure of the temple of the Eternal, in charge of Jehiel the Gershonite. The 9 people rejoiced at this, at this freewill offering, contributed without grudging to the Eternal, and David the king was so overjoyed that he blessed the Eternal before all the assembly. "Blessed be thou, O Eternal, 10 God of our father Israel," he cried, "for ever and for ever. Thine, O Eternal, is the great- 11 ness and the power and the glory and the pre-eminence and the majesty, for all in heaven and earth is thine; thine is the dominion, O Eternal, and thine the supreme authority! Riches 12 and honour come from thee, who reignest over all; in thy hand lie power and might, and in thy hand it lies to make all great and strong. Hence, O our God, 13 we ever thank thee and praise thy glorious name. Yet who 14 am I, what is my people, that we should be able to offer such freewill offerings? All gifts come from thee, and we only give

15 thee what is thine. For we but
 come and go before thee upon
 earth, mere passing waifs, as all
 our fathers were; our days on
 earth flit like a shadow, without
 16 hope. O thou Eternal, our God,
 all these stores which we have
 prepared to build thee a temple
 for thy sacred majesty, come
 from thine own hand and are
 17 all thine own. My God, who
 dost test the heart and delight-
 est in honesty (I know), here in
 all honesty of heart have I
 offered all these gifts willingly,
 and watched with joy my peo-
 ple here offering to thee will-
 18 ingly. O thou Eternal, God of
 Abraham, Isaac, and Israel, our
 fathers, keep the mind and pur-
 pose of thy people ever in this
 spirit; direct their hearts to
 19 thyself, and grant that Solomon
 my son may ungrudgingly obey
 thine orders, thine injunctions,
 and thy rules, carrying them all
 out and building the palace for
 which I have made provision.”
 20 Then David added to the assem-
 bly, “Now bless the Eternal
 your God.” So the whole
 assembly blessed the Eternal
 the God of their fathers, bending
 their heads and doing homage
 21 before God and the king; next
 day they offered up sacrifices
 to the Eternal and made burnt-
 offerings to the Eternal, a thou-
 sand bullocks, a thousand rams,
 and a thousand lambs, with the

usual libations and thank-offer-
 ings in abundance for all Israel,
 eating and drinking before the 22
 Eternal that day with great
 gladness. Then they made Sol-
 omon David's son king a second
 time, consecrating him to be the
 prince of the Eternal, with
 Zadok as priest. So Solomon 23
 took his seat on the throne of
 the Eternal as king, instead of
 his father David; he prospered,
 and all Israel obeyed him. All 24
 the authorities and warriors and
 all the other sons of king David
 submitted to king Solomon.
 And the Eternal exalted Solo- 25
 mon high in the sight of all Is-
 rael, investing him with a royal
 majesty such as no king before
 him in Israel had enjoyed.

Such was David's reign over 26
 all Israel. He reigned over Is- 27
 rael for forty years, reigning
 seven years in Hebron and
 thirty-three years in Jerusalem.
 He died in a ripe old age, having 28
 had life and riches and honour
 to the full, and Solomon his son
 reigned instead of him. As for 29
 the deeds of David the king,
 from first to last, they are de-
 scribed already in the History
 of Samuel the seer, the History
 of Nathan the prophet, and the
 History of Gad the seer, which 30
 describe the whole of his reign,
 his exploits, and the changes that
 befell both him and Israel and all
 the realms of the other countries.

2 CHRONICLES

- 1 Now Solomon the son of David established himself in his kingdom; the Eternal his God was with him and made him
2 very great. Solomon issued orders to all Israel, to the generals and commanders, the judges, and all the authorities, to every one of the headmen in Israel;
3a then, accompanied by the whole community, Solomon went to the sacred height at Gibeon.
4 God's ark had been brought by David from Kirjath-jeàrim to the place prepared for it by David at Jerusalem, where he
3b had pitched a tent for it. But at Gibeon stood God's Trysting tent, which Moses the servant of the Eternal had made in the
5 desert, and there stood also the bronze altar, made by Bezalêl the son of Uri (the son of Hur), in front of the tent of the Eternal. So Solomon and the community resorted to the Eternal
6 there; Solomon sacrificed there, on the bronze altar in front of the Trysting tent, before the Eternal, a thousand victims by
7 burning. The following night God appeared to Solomon and said to him, "Ask what I am to
8 give you." Solomon said to God, "Thou hast proved thyself most generous to my father David, and thou hast made me succeed
9 him as king. Now, O God Eternal, let thy promise to my father David be completed; as thou hast made me king over a people whose numbers are like the dust
10 of the earth, so give me wisdom and intelligence that I may manage all the affairs of this people. For who can govern this people
11 of thine, that is so great?" God answered Solomon, "Since this
is your mind, since you have asked neither riches, nor wealth, nor honour, nor the lives of your adversaries, nor even long life for yourself, but wisdom and intelligence for yourself to govern my people over whom I have made you king, wisdom and
12 intelligence I give you, and I will add riches, wealth, and honour such as no king before you ever had, and no king after you will ever have." Solomon
13 then returned to Jerusalem.
He reigned over Israel. He
14 amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, which he kept in the chariot-towns or at Jerusalem beside the king. Solomon's
15 horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash for them; a chariot brought in
17 from Muzri cost seventy-five pounds in silver, and a horse cost about twenty pounds in silver (the dealers supplied all the kings of the Hittites and the Aramæans at the same rate). The king made silver and gold as
15 common in Jerusalem as stones, and cedar wood as plentiful as sycamore-trees in the lowlands.
Now Solomon resolved to build
2 a temple for the Eternal and a royal palace for himself. So
2 Solomon told off seventy thousand men as labourers and eighty thousand woodcutters in the hills, with three thousand six hundred foremen. Solomon
3 also sent this message to Hiram king of Tyre: "Deal with me as you dealt with my father David, when you sent him cedars to

4 build him a palace. I am building a temple in honour of the Eternal my God, dedicating it to him, for burning incense of fragrant spices before him, for presenting the bread of the Presence perpetually, and for burnt-offerings every morning and evening, on the sabbaths and at the new moon and on the set festivals of the Eternal our God—these being binding upon
5 Israel. It is a great temple I am building, for great is our
6 God above all gods. No one could build him a temple to house him, since heaven and even the highest heaven cannot contain him. I am merely building him a temple, to have incense burned before him, and who am I even to accomplish
7 this? Send me, then, some craftsman who is an adept in working gold, silver, bronze, and iron, in handling purple, crimson, and blue dyes, some one to assist my own adepts in Judah and Jerusalem, whom my father
8 David has collected. Also send me cedars, firs, and cypress logs from Lebânôn; for I know your servants are skilled at felling
9 timber in Lebânôn. My servants will join your servants in getting plenty of timber ready, for the temple I am building is
10 to be a marvel in size. I will give your people the woodcutters two hundred thousand bushels of grain for food, two hundred thousand bushels of barley, a hundred and eighty thousand gallons of wine, and a hundred and eighty thousand
11 gallons of oil.” Hiram king of Tyre sent this written answer to Solomon: “Because the Eternal loves his people, he has made
12 you their king. Blessed be the Eternal the God of Israel,”

Hiram continued, “who made heaven and earth, and who has given king David a wise son, endowed with prudence and intelligence, to build a temple and a royal palace for himself. I
13 send you an adept workman, endowed with intelligence, a trusty adviser of mine called Hiram, the son of a Danite woman and
14 of a Tyrian sire, an expert in handling gold, silver, bronze, iron, stone, and wood, in treating purple, blue, fine linen, and crimson dyes, also in carving and engraving of all kinds; let him be allotted a place among your own adept workmen and those of my lord David your father. As for the grain, the
15 barley, the oil, and the wine, of which my lord speaks, let these be sent to the servants; we will
16 fell as much timber as you want from Lebânôn and forward it in floats by sea to Joppa, whence you can transport it up to Jerusalem.” So Solomon registered
17 all the aliens in the land of Israel, according to the census taken by his father David; they proved to be a hundred and fifty-three thousand six hundred
18 in number. Seventy thousand of them he made labourers, eighty thousand were to work as woodcutters up in the hills, and three thousand six hundred were to act as foremen and to see that the men did their work.

Then Solomon began the building of the temple of the Eternal at Jerusalem, on mount Moriah where the Eternal had appeared to his father David, on the very spot fixed by David at the threshing-floor of Ornan the Jebusite; he began to build on
2 the second day of the second month in the fourth year of his reign. Here is the ground-plan
3

drawn up by Solomon for building the temple of God. Its length (measured by the older scale of cubits) was ninety feet, its breadth was thirty feet.

4 The length of the front porch, corresponding to the breadth of the temple, was thirty feet, and its height was a hundred and eighty feet, the interior being

5 garnished with pure gold. The large hall he wainscotted with fir, garnishing it with fine gold and carving palms and garlands

6 on the walls. The shrine he adorned with exquisite jewels, and the gold came from Par-

7 vaim; he had the whole of the shrine, the beams, the walls, and the doors garnished with gold, carving kherubs on the walls.

8 He made the most sacred interior thirty feet long, corresponding to the breadth of the temple, and it was thirty feet broad; he garnished it with over

9 twenty-five tons of fine gold, the nails of gold each weighing two pounds. The upper rooms he

10 also garnished with gold. Inside the most sacred interior he made two kherubs in woodwork,

11 covering them with gold; their wings extended for thirty feet,

12 one wing of each kherub stretching for seven and a half feet to the wall of the shrine and the other wing stretching for seven and a half feet to the wing of the

13 other kherub. These kherubs, with wings stretching across thirty feet, stood on their feet,

14 facing inwards. He also had the curtain made of fine linen, in blue, purple, and crimson, with

15 kherubs worked on it. In front of the temple he erected two columns, about fifty feet high, with a capital of seven and a half feet in height on the top of

16 each; he put garlands like neck-

laces round the tops of the pillars, stringing upon them a hundred pomegranates which he had carved. The columns he set up 17 in front of the temple, one on the right hand and one on the left; the one on the right he called Jachin, the one on the left he called Boaz. He also 4 made a bronze altar, thirty feet long, thirty feet broad, and fifteen feet high. He made a 2 metal sea or tank fifteen feet in diameter, seven and a half feet high, and forty-five feet round. Under it all round were gourd- 3 like rosettes, encircling the tank, ten to every foot and a quarter; these gourd-like rosettes were in two rows, and they were cast in one piece with the tank itself, which rested on twelve bulls, 4 three facing the north, three facing the west, three facing the south, and three facing the east; the tank was placed on their backs, their haunches being turned inwards. It was about 5 three inches thick, the brim curling like the brim of a cup, like the petals of a lily, and it held over twenty-four thousand gallons. He also made ten pots, 6 placing five on the right hand and five on the left, for washing those parts of the victims which were sacrificed in burnt-offerings; the priests washed themselves in the tank. He made the 7 ten lampstands of gold, as prescribed, and placed them inside the temple, five on the right side and five on the left. He also 8 made ten tables, and placed them inside the temple, five to the right and five to the left, as well as a hundred bowls of gold. He made the court of the priests 9 and the large court, with doors which he covered with bronze. The tank was placed on the 10

right of the temple, facing south-
 11 east. Hiram made the pots, the shovels, and the bowls. So Hiram completed the work he did for king Solomon in building
 12 the temple of God, the two columns, the two rounded capitals on the top of the columns, the two nets of trellis-work to cover the two rounded capitals
 13 on the top of the columns, the four hundred pomegranates for each trellis-work, each network having two rows of pomegranates, to cover the two rounded capitals on the top of the col-
 14 umns. He also made trolleys for the pots, and the pots on the
 15 trolleys, the tank and its twelve
 16 bulls underneath; the pots, the shovels, the forks, and all the utensils of the temple were made by the trusty Hiram for king Solomon, to build the temple of
 17 God. This bright bronze work was cast by the king in the clay soil of the Jordan valley between
 18 Sukkoth and Zeredah. Solomon made enormous quantities of these utensils, for the weight of the bronze was past counting.
 19 Solomon himself made of pure gold all the utensils within the temple of God, with the golden altar, the tables for the bread
 20 of Presence, the lampstands with lamps to burn in front of the inner shrine, as prescribed,
 21 the ornamental flowers, the lamps, and the tongs being of
 22 solid gold; the snuffers, bowls, saucers, and fire-pans, and even the entrances, the doors of the inner shrine, and the doors of the
 5 temple, were made of gold. So all the work done by Solomon on the temple of the Eternal was finished; Solomon then brought in the votive offerings of his father David, the silver and the gold and all the other ar-

ticles, placing them in the store-chambers of the temple of God.

Then Solomon called together 2
 at Jerusalem the sheikhs of Israel and all the chiefs of the clans, the heads of the various families, to bring the ark of the Eternal's compact up from David's burg or Sion. The Israel- 3
 ites all gathered round the king at the festival in the seventh month. The sheikhs of Israel 4
 all went with the Levites and 5
 carried up the ark, the Trysting tent, and all the sacred articles inside the tent; these were carried by the priests or Levites, while king Solomon and all the 6
 community of Israel which had gathered round him walked in front of the ark, sacrificing sheep and oxen past all counting and numbering. Then the priests 7
 placed the ark of the Eternal's compact in its place within the inner shrine, the most sacred Place, under the wings of the kherubs; for the wings of the 8
 kherubs stretched over the place for the ark, covering the ark and its poles, though the poles were 9
 so long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this very day. Inside 10
 the ark there was nothing except the two tablets which Moses had placed there at Horeb, the tablets of the compact which the Eternal made with the Israelites when they left Egypt. When the priests 11
 came out of the inner shrine (for all the priests present had consecrated themselves, not merely those whose turn it was to serve; all the Levites who were singers, 12
 Asaph, Heman, and Jeduthun, with their sons and clansmen,

stood at the east end of the altar, robed in fine linen, and holding cymbals, lutes, and lyres; beside them stood a hundred and twenty priests who
 13 blew trumpets. The trumpeters and singers joined in one loud song of praise and thanksgiving to the Eternal, and to the accompaniment of trumpets, cymbals, and other instruments of music, they sang this praise aloud to the Eternal, chanting,

For he is good,
 his kindness never fails.),

a cloud filled the temple, the
 14 temple of the Eternal, so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of God.

6 Then said Solomon:

The sun has the Eternal set in heaven.

but chosen himself to dwell in darkness;

2 so I have built this mansion great for thee.

for thee to dwell in, to eternity.

3 Then the king turned round and blessed all the gathering of

4 Israel as they stood. He said,

"Blessed be the Eternal the God of Israel, who spoke directly to my father David and

5 has done all he promised! He said, 'Ever since I brought my

people out of the land of Egypt, I chose no city out of any clan

of Israel to build a temple for my presence, nor did I choose

any man to rule my people

6 Israel, none but Jerusalem as my seat and David as lord over

7 my people Israel.' My father David did have it in mind to

build a temple in honour of the

8 Eternal the God of Israel; but the Eternal said to my father

David, 'You had it in your mind to build a temple in my honour;

you did well to have that in

mind. Yet you are not to build 9
 the temple; it is your son, born of your body, who shall build the temple in my honour.' The 10
 Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the 11
 Eternal the God of Israel; in it I have placed the ark containing the compact which the Eternal made with the Israelites."

Then he stood in front of the 12
 altar of the Eternal, in presence of all the community of Israel, and stretched out his hands.

Solomon had made a bronze 13
 platform, seven and a half feet long, seven and a half feet wide,

and about four feet high, which he placed in the middle of the

court; taking up his position on this, he knelt down in the pres-

ence of all the community of Israel and stretching out his

hands to heaven he cried: "O 14
 Eternal, God of Israel, there is

no god like thee in heaven or earth, who keepest thy compact

and showest kindness to thy servants as they live under thine

eye with all their heart. Thou 15
 hast kept thy word to thy ser-

vant David my father; thou didst make him thine own promise

and thou hast done it, as it is this day. Now then, O Eter-

nal, God of Israel, keep this thy promise to thy servant David

my father: 'You shall never lack a descendant in my sight to sit

upon the throne of Israel, if 16
 only your children watch their

lives, careful to follow my directions as you have done.' O 17
 Eternal, God of Israel, pray let

this promise be fulfilled which thou didst make to thy servant

David!

- 18 But can God really live among men on earth? The very heaven, the height of heaven itself, cannot contain thee; and how much less this temple I have built! So do thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee, that thine eyes may be open, day and night, to this temple, to the place where thou hast promised thy presence, listening to the prayer thy servant offers, when he turns to this place. Listen to the supplications of thy servant and of thy people Israel, when they turn in prayer toward this place; yea, hear us up in thy home, in heaven, and as thou hearest forgive us.
- 22 When a man sins against his neighbour and is adjured to swear an oath, when he comes and swears his oath before thine altar in this temple, then do thou listen up in heaven, take action and decide between thy servants, punishing the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence.
- 24 When thy people Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee in this temple, then do thou listen up in heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to them and to their fathers. When the skies are shut and no rain falls, because they have sinned against thee, if they turn in prayer toward this place and own thee openly and give up their sin under thy chastisement, then do thou listen in heaven and forgive the sin of thy servant and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given thy people as their heritage. When there is famine in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemies besiege them in any of their towns, whatever be the plague or trouble—whatever prayer and supplication is offered by any man of them, knowing well what plagues and vexes himself, and stretching out his hands toward this temple, then do thou listen up in thy home, in heaven, and forgive them, dealing with every man as he has lived, O thou who knowest his heart (for thou, thou only, knowest the heart of all men), that in awe of thee they may live as thou livest, so long as they are in the land thou gavest to our fathers. As for the alien, who does not belong to thy people Israel but who came from a distant land, drawn by thy great fame for sheer strength and main force, when they come and turn in prayer toward this temple, then do thou listen up in thy home, in heaven, and do all that the alien asks of thee, so that the nations in the world may know what thou art, learning to stand in awe of thee like thy people Israel, and learning that thou hast taken this temple which I built to be thine own. When thy people march out to fight against their enemies, in any way of thine appointing, and pray to thee, turning toward this city thou hast chosen and this temple I have built in honour of thee, then do thou listen up in

- heaven to their prayer and supplication and uphold their cause.
- 36 When they sin against thee (for there is no man who does not sin) and thou in thine anger leavest them to their enemies, to be carried prisoners to some
- 37 land far-off or near, yet if they take thought in the land of their captivity and repent and offer supplications to thee in the land of their captivity, crying, 'We have sinned, we have gone
- 38 wrong, we have done evil,' if they repent, heart and soul, in the land of their captivity, where they have been carried off as prisoners, and turn in prayer toward the land thou gavest to their fathers, toward the city thou hast chosen, toward the temple I have built in honour
- 39 of thee: then do thou listen up in thy home, in heaven, to their prayers and supplications, and uphold their cause; forgive thy people who have sinned against thee.
- 40 And now, O my God, pray let thine eyes be open and thine ears attentive to prayer offered in this place.
- 41 Move up, O Eternal, to thy resting-place, thou and thy mighty ark!—
thy priests, O Eternal, in triumphant array,
thy worshippers rejoicing in prosperity!
- 42 O Eternal, disregard not thine own king,
remember thy kind promises to thy servant David.
- 7 When Solomon had finished his prayer, fire fell from heaven and burned up the sacrificial
- 2 victims. The splendour of the Eternal's glory filled the temple, so that the priests could not enter the temple of the Eternal, as the Eternal's splendour filled

the Eternal's temple. All Israel looked on when the fire fell and the splendour of the Eternal was upon the temple; they bowed down with their faces on the pavement in worship, giving thanks to the Eternal and chanting,

For he is good,
his kindness never fails.

Then the king and all the people offered sacrifices before the Eternal; king Solomon offered a sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep. In this way the king and all the people dedicated the temple of God. The priests stood in their proper positions, the Levites had the musical instruments for praising the Eternal, which king David had made for the thanksgiving service (the chant to the Eternal being, "for his kindness never fails") when he used them in the service of praise; the priests in front blew trumpets, and all Israel stood up. Solomon also consecrated the middle part of the court in front of the temple of the Eternal; for it was there that he sacrificed the victims for the burnt-offering, and the fat slices from the victims of the recompense-offerings, the bronze altar made by Solomon being unable to hold the burnt-offering, the cereal-offering, and the fat slices. Such was the festival held for seven days by Solomon and all Israel—a very vast host, drawn from all parts, from the Pass of Hamath down to the Wady-el-Arish. On the eighth day they held a closing celebration for seven days, after the seven days devoted to the dedication of the altar. Then on the twenty-third day of the seventh

month he dismissed the people to their homes, rejoicing with glad hearts at all the goodness of the Eternal to David, to Solomon, and to his people Israel.

- 11 Thus did Solomon finish the temple of the Eternal and the royal palace; he carried out successfully all he had in mind to construct in the temple of the Eternal and in his own palace.
- 12 Then the Eternal appeared to Solomon by night and said to him: "I have listened to your prayer and chosen this place as
- 13 my temple for sacrifice. If I shut up the sky till no rain falls, or if I bid locusts devour the land, or if I send pestilence
- 14 among my people, then, if my people, who belong to me, humble themselves and pray and seek my presence, turning from their evil ways, I will listen up in heaven and forgive their sins
- 15 and heal my land. My eyes shall be open and my ears attentive to prayer offered in this
- 16 place; for I have now chosen and consecrated this temple as my seat for ever, and my eyes and my heart shall constantly be
- 17 there. As for yourself, if you will live under my eye like your father David, doing exactly as I have ordered you, and follow my
- 18 rules and regulations, then I will make your royal throne sure, as I agreed with your father David when I promised that he would never be without
- 19 a descendant to rule Israel. But if you turn away, giving up the rules and commands I have set before you, if you go to serve foreign gods and worship them,
- 20 then I will uproot Israel out of the land I gave them; and this temple which I have consecrated for myself I will cast out of my sight, making it a proverb

and byword among all nations. This temple so grand!—why, 21 any passer-by shall be amazed, and ask, 'Why has the Eternal dealt thus with this land and temple?' The answer will be, 22 'Because the people forsook the Eternal the God of their fathers, who brought them out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal brought all this ruin upon them.' "

At the end of twenty years, in 8 the course of which Solomon had built the temple of the Eternal and his own palace, Solomon 2 fortified the towns presented to him by Hiram, and settled Israelites in them.

Solomon attacked Hamath- 3 Zobah and conquered it. He 4 built Tadmor in the desert and also all his store-towns in Hamath; he built Beth-horon the 5 upper and Beth-horon the lower, both fortified towns with walls, gates, and bars, also Baalath, 6 all the store-towns, the towns for his chariots, the towns for his cavalry, and whatever he was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.

Solomon raised a forced levy 7 of labourers, as is done to this day, from the descendants of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, none of whom belonged to Israel—survivors in the land 8 whom the Israelites had not destroyed. Solomon never forced 9 Israelites to slave at his work; they were his soldiers and generals, chariot-leaders and cavalry-leaders. The following two 10 hundred and fifty men were king Solomon's officials, who superintended all the workmen . . .

11 Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her; "No wife of mine," said he, "shall live in the residence of David king of Israel, for any spot where the ark of the Eternal has rested is sacred."

12 Then Solomon burned victims as sacrifices to the Eternal on the altar of the Eternal which he had built in front of the vestibule, sacrificing at the daily rate as laid down by Moses, on the sabbaths, at the new moon, and at the fixed festivals (three times a year, the festival of unleavened bread, the festival of Weeks,

14 and the festival of booths). He fixed, as appointed by his father David, the divisions of priests for their service, fixed the stations for the Levites to sing praise and attend the priests, as the day's duty required, and also arranged the warders in divisions at each gate (for David the man of God had left these 15 orders). The king's orders for the priests and Levites were carried out faithfully in every detail, including the treasures.

16 In this way Solomon's work was completed, from the day when the foundations of the temple of the Eternal were laid to the completion of the temple.

17 Then Solomon went to Ezion-geber and Eloth on the sea-coast, in the land of Edom.

18 Hiram had ships sent to him, and also expert seamen in his service, who accompanied Solomon's men to Ophir and brought

9 back to king Solomon over nineteen tons of gold. The amount

13 of gold that came to Solomon in one year was nearly twenty-nine

14 tons, in addition to what was derived in taxes from traders and as tribute from Arabian

emirs and from vassal-princes. King Solomon made two hundred shields of beaten gold; 15 twenty-five pounds of gold went to each shield. He also made 16 three hundred targets of beaten gold; twelve pounds of gold went to each of them; the king hung these in the "Forest of Lebânon" hall. The king also 17 made a large ivory throne, which he overlaid with pure gold; the 18 throne had six steps and a footstool of gold, fixed to the throne, with arms on each side of the seat, flanked by two lions, while 19 twelve lions stood on each side of the six steps. No such throne was ever made in any kingdom. King Solomon's drinking service 20 was all made of gold, and all the articles in the "Forest of Lebânon" hall were made of pure gold; silver was thought nothing 21 of in Solomon's day. For the king had ships that sailed to Tartessus along with Hiram's seamen; once every three years the Tartessus fleet came home with gold and silver, ivory, apes, and peacocks.

So in wealth and in wisdom 22 king Solomon excelled all kings on earth. All kings on earth 23 came to visit Solomon, to listen to the wisdom which God had put into his mind, and everyone 24 brought his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year. King Solomon had four thousand 25 stalls for horses and chariots, and twelve thousand cavalry, stationed in the chariot towns or at Jerusalem beside the king. He ruled over all the 26 kings from the Euphrates to the land of the Philistines and as far as the frontier of Egypt. The 27 king made silver as common in

Jerusalem as stones, and cedar-
 28 wood as plentiful as sycomore-
 trees in the low-lands. Horses
 were brought to Solomon from
 Egypt and from every country.
 10 Hiram's sailors and Solomon's
 sailors, who brought gold from
 Ophir, also brought sandal-wood
 11 and jewels. Out of the sandal-
 wood the king made balustrades
 for the temple of the Eternal
 and for the royal palace, as
 well as lyres and lutes for the
 singers; none such had ever been
 seen before in Judah.

1 When the queen of Sheba
 heard about the fame of Solo-
 mon, she came to test him with
 puzzling questions at Jerusalem,
 accompanied by a very large
 retinue, with camels bearing
 spices, ample gold, and jewels.
 As soon as she reached Solomon,
 she opened out all that was on
 2 her mind; and Solomon an-
 swered all her questions, there
 was not a single thing hidden
 from Solomon which he could
 3 not explain to her. When the
 queen of Sheba realized all this
 wisdom of Solomon, when she
 4 saw the palace he had built, the
 food at his table, the way his
 courtiers were arranged and his
 servants waited, and their dress,
 and the cupbearers and their
 dress, and the burnt-offerings he
 used to offer in the temple of
 the Eternal, she was quite over-
 5 whelmed; she said to the king,
 "That was a true tale I heard in
 my own country, of your words
 6 and wisdom! But I did not
 believe what they said till I
 came and saw for myself. And
 now I see not half was told me
 about your vast wisdom; you are
 far more than all the reports I
 7 heard. Happy are your wives!
 Happy men, these courtiers who
 are always waiting on you and

hearing your wisdom! Blessed 8
 be the Eternal your God, who
 delighted in you and set you on
 the throne of Israel, to rule for
 the Eternal your God! It is be-
 cause your God loved Israel,
 meaning to establish them for all
 time, that he made you king
 over them, to govern and ad-
 minister justice."

She presented the king with 9
 six hundred and ninety-three
 thousand pounds in gold, a
 wealth of spices, and jewels;
 never was any such supply of
 spices seen as the queen of Sheba
 gave to king Solomon. King 12
 Solomon in turn presented the
 queen of Sheba with whatever
 she desired, with anything she
 asked, besides returning the
 value of her own present. Then
 she returned to her own land,
 she and her retinue.

As for the rest of the acts of 29
 Solomon, from first to last, are
 they not described in the His-
 tory of the prophet Nathan and
 in the "Prophecies" of Ahijah
 from Shilo, and in the "Visions"
 of Iddo the seer regarding Jero-
 boam the son of Nebat? Solo- 30
 mon reigned in Jerusalem over
 all Israel for forty years. Then 31
 Solomon slept with his fathers,
 and was buried in the city of
 David his father. His son Reho-
 boam reigned instead of him.

Rehoboam went to Shechem, 10
 for all Israel had gone to elect
 him king at Shechem. But as 2
 soon as Jeroboam the son of
 Nebat heard the news (he was in
 Egypt, whither he had fled to
 escape from king Solomon), Jero-
 boam came back from Egypt;
 he was sent for and summoned. 3
 Then Jeroboam and all Israel
 went and said to Rehoboam,
 "Your father's rule was heavy; 4
 lighten the heavy rule he im-

posed upon us and his crushing service, and we will serve you.”

5 He said to them, “Come back
6 after three days.” When the people went away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them what answer they would advise him
7 to return to the people. They said, “If you will be kind to this people and please them and speak favourable words to them, they will be your servants for
8 all time.” But he set aside this advice given him by the old counsellors, and consulted the juniors of his own age in his retinue. He asked them what
9 answer they would advise him to return to the demand of the people that Solomon’s rule
10 should be lightened. These juniors of his own age replied, “This people cries to you, ‘Your father’s rule was heavy, make you it lighter for us?’ Well, tell them this: ‘My little finger is thicker than my father’s thighs.
11 If my father’s rule pressed hard on you, I will press harder still; my father lashed you with scourges, but I will lash you
12 with scorpions.’” On the third day Jeroboam and all the people
13 king had told them. The king gave them a harsh answer. King Rehoboam set aside the advice of the senior counsellors,
14 and spoke to the people as the juniors had advised: “My father’s rule pressed hard on you, but I will press harder still; my father lashed you with scourges,
15 pions.” So the king refused to heed the people. (This was a turn of things brought about, by God, that the Eternal might carry out the word which he had

sent by Ahijah of Shilo to Jeroboam the son of Nebat.) When
16 all Israel saw that the king refused to heed them, the people retorted to the king,

What part have we in David?
We’re done with Jesse’s son!
Look to your own house, David,
now!
Home, Israel, to your homes!

Then all Israel went home. 18
When king Rehoboam sent them Hadoram, who was in charge of the labour-gangs, the Israelites stoned him to death; whereupon king Rehoboam mounted his chariot in a hurry to escape to Jerusalem. So Israel rebelled
19 against the dynasty of David, as it still does. However, Reho- 17
boam reigned over the Israelites who lived in the towns of Judah.

On reaching Jerusalem, Reho- 11
boam mustered the men of Benjamin and Judah, a hundred and eighty thousand picked men-at-arms, to attack Israel and recover the kingdom for Rehoboam. But this message came 2
from the Eternal to Shemaiah, a man of God: “Give this message 3
from the Eternal to Rehoboam the son of Solomon, king of Judah, and to all the Israelites in Judah and Benjamin: ‘You 4
are not to march or fight against your fellows. Back home, every man of you! What has happened, I have caused to happen.’” They listened to what the Eternal said, and gave up their march against Jeroboam.

Rehoboam lived in Jerusalem. 5
He built towns of defence throughout Judah, fortifying Bethlehem, Etam, Tekoa, Beth- 6
zur, Soko, Adullam, Gath, Ma- 7
rêshah, Ziph, Adoraim, Lakhish, 8
Azekah, and Zorah, with Aijalon 9
and Hebron (which belong to 10

11 Judah and Benjamin). He
 strengthened these fortresses,
 putting commanders in them,
 with stores of provisions, oil
 12 and wine; and in each town he
 stored shields and spears. He
 made them very strong, so that
 he held Judah and Benjamin.
 13 The priests and the Levites all
 over Israel went over to him
 14 from every quarter; the Levites
 left their open lands and settle-
 ments, flocking into Judah and
 Jerusalem (since Jeroboam and
 his successors had deposed them
 from officiating as priests to the
 15 Eternal and had appointed
 priests for the high places and
 the satyrs and the calves which
 16 Jeroboam had made). They
 were followed, from all the clans
 of Israel, by those who had
 made up their minds to worship
 the Eternal the God of Israel,
 and who came to Jerusalem in
 order to sacrifice to the Eternal
 17 the God of their fathers. These
 proved a strength to the king-
 dom of Judah, and made Reho-
 boam son of Solomon powerful
 for three years, as they lived by
 the traditions of David and Sol-
 18 omom for three years. Reho-
 boam married Mahalath the
 daughter of Jerimoth, a son of
 David, and of Abihail the
 daughter of Eliab, a son of Jesse;
 19 she bore him three sons, Jeûsh,
 20 Shemariah, and Zaham. After
 her he married Maakah, a
 granddaughter of Absalom, who
 bore him Abijah, Attai, Ziza,
 21 and Shelômith. Of all his wives
 and mistresses (for he had eigh-
 teen wives and sixty mistresses,
 who bore him twenty-eight sons
 and sixty daughters), Rehoboam
 loved Maakah the grand-
 22 daughter of Absalom best; he
 made her son Abijah the crown
 prince, over his brothers, intend-

ing to make him king, and he 23
 was wise enough to distribute
 his other sons all over the coun-
 try of Judah and Benjamin,
 placing them in all the fortified
 towns, giving them plenty of
 provisions, and arranging many
 marriages for them.

It was after Rehoboam's king- 12
 dom was established, after he
 became powerful, that he and all
 Israel along with him forsook
 the law of the Eternal. As they 2
 had broken faith with the Eter-
 nal, in the fifth year of Reho-
 boam's reign Shishak king of
 Egypt marched against Jerusa-
 lem with twelve hundred chari- 3
 ots and sixty thousand cavalry
 and an innumerable army from
 Egypt, Libyans, Troglodytes,
 and Ethiopians. He captured 4
 the fortified towns belonging to
 Judah, and then reached Jeru-
 salem. Rehoboam and the no- 5
 bility of Judah had gathered at
 Jerusalem, on account of Shi-
 shak; and to them the prophet
 Shemaiah brought this message
 from the Eternal: "As you have
 forsaken me, I have abandoned
 you to Shishak." The nobility 6
 and the king humbled them-
 selves, crying, "The Eternal is
 just!" So when the Eternal saw 7
 that they had humbled them-
 selves, the Eternal sent this
 message to Shemaiah: "They
 have humbled themselves, I will
 not destroy them; in a little
 while I will grant them deliver-
 ance. My wrath shall not be
 vented on Jerusalem by Shi-
 shak; yet they must be his 8
 servants, to let them know the
 difference between my service
 and the service of foreign lands."
 So Shishak king of Egypt at- 9
 tacked Jerusalem and carried off
 the treasures of the temple of
 the Eternal and the treasures of

the royal palace: he carried off everything, even the golden shields made by Solomon. (Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace; whenever the king entered the temple of the Eternal, the guards carried the shields, and then brought them back to the guard-room.) But as Rehoboam humbled himself, the Eternal's wrath was averted, so that he was not utterly destroyed. Besides, there was some good left still in Judah. King Rehoboam then regained his royal power at Jerusalem; Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city chosen by the Eternal out of all the clans of Israel to belong to himself. His mother's name was Naamah the Ammonitess. He did evil, for he had no mind to worship the Eternal. The acts of Rehoboam, from first to last, are they not described in the histories of Shemaiah the prophet and of Iddo the seer? Rehoboam and Jeroboam were always fighting. Rehoboam slept with his fathers and was buried in David's burg; Abijah his son reigned instead of him.

It was in the eighteenth year of king Jeroboam that Abijah began to reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the daughter of Uriel of Gibeah. War broke out between Abijah and Jeroboam. Abijah took the field with an army of gallant soldiers, four hundred thousand picked men; Jeroboam arrayed against him eight hundred thousand picked

men, who were gallant fighters. Abijah took his stand on mount Zemaraim, in the highlands of Ephraim, and shouted: "Listen to me, Jeroboam, and all Israel! Surely you know that the Eternal the God of Israel gave the monarchy of Israel to David for all time, to David and his descendants by an irrevocable pledge? Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose in rebellion against his lord. He was joined by some crafty creatures, low scoundrels, who asserted themselves against Rehoboam the son of Solomon, when Rehoboam was inexperienced and too weak to resist them. And now you think of resisting the kingdom of the Eternal under the son of David! You are a mighty host; you have with you the golden calves which Jeroboam made as gods for you. Have you not expelled the priests of the Eternal, Aaron's sons, and the Levites? Have you not made priests for yourselves as foreigners do, till anybody who comes forward to consecrate himself with a young bullock and seven rams can become a priest of your no-gods? But as for us, the Eternal is our God; we have not forsaken him; we have the sons of Aaron serving the Eternal as priests, and the Levites at their posts, burning every morning and evening to the Eternal sacrifices and fragrant incense, arranging the bread of Presence on the sacred table, and lighting the golden lampstand with its lamps every evening. We do our duty to the Eternal our God; you have forsaken him. Here is God with us, at our head; his priests have the bugles of alarum, to sound

the alarm against you. Men of Israel, fight not against the Eternal the God of your fathers, for
 13 you will never succeed!" However, Jeroboam laid an ambush in their rear: Judah had his army in front of them and his
 14 ambush in the rear, so that, on turning to attack, there was the foe arrayed in front and behind! They cried to the Eternal, the
 15 priests blew a trumpet blast, and the Judahites raised their war-cry. Now, as the Judahites raised their war-cry, God routed Jeroboam and all Israel before
 16 Abijah and Judah; the men of Israel fled before Judah, and God put them into the hands of
 17 Judah; Abijah and his army massacred them, till five hundred thousand picked men of
 18 Israel fell dead. So the Israelites were crushed at that time, while the men of Judah won, because they relied on the Eternal the God of their fathers.
 19 Abijah chased Jeroboam, and captured from him the towns of Bethel, with its villages, Jeshana, with its villages, and
 20 Ephron, with its villages. Indeed, Jeroboam never recovered himself during the reign of Abijah; the Eternal struck him
 21 dead. But Abijah grew powerful; he married fourteen wives and had twenty-two sons and
 22 sixteen daughters. The rest of the acts of Abijah, his deeds and his sayings, are described in the Midrash of the prophet Iddo.
 14 Abijah slept with his fathers, and was buried in David's burg; Asa his son reigned instead of him.

During his reign the country
 2 had peace for ten years. Asa did what was good and right in the eyes of the Eternal his God;
 3 he removed the foreign altars

and shrines, he demolished the obelisks, and cut down the sacred poles, ordering Judah to 4 worship the Eternal, the God of their fathers, and to obey his law and orders. He also re- 5 moved from all the towns in Judah the shrines and sun-pillars. Under him the realm lay quiet. He built fortified 6 towns in Judah, for the land was at peace and he had no wars during these years; the Eternal had granted him rest. "Let us build these towns," he 7 said to Judah, "putting up walls and towers and gates and bars, while the country lies undisturbed since we have worshipped the Eternal our God; we have worshipped him, and he has granted us rest on every side." So they built and prospered. Asa had an army of Judahites 8 carrying shields and spears, three hundred thousand of them, and two hundred and eighty thousand Benjamites arrayed with targes and bows—all of them gallant fighters. They 9 were once attacked by Zerah the Ethiopian at the head of a million men, with three hundred chariots. Zerah reached Marê- 10 shah, and Asa marched against him, the battle being joined at Marêshah in the valley of Zephathah. Asa cried to the Eternal 11 his God, "O Eternal, thou art the only one to help the weak against the mighty. Help us, O Eternal our God, for on thee we rely, and trusting in thee do we encounter this host. O Eternal, thou art our God; let not mortal man prevail against thee." So 12 the Eternal routed the Ethiopians before Asa and Judah. The Ethiopians fled, pursued by 13 Asa and his men as far as Gerar; so many Ethiopians were killed

- that not one remained alive; they were broken before the Eternal and his army. The Judahites bore off rich booty;
- 14 they captured all the towns round Gerar, as a panic from the Eternal overcame these towns; they plundered every town (for there was rich plunder in them),
- 15 they also captured the Bedawin tents and bore off plenty of sheep and camels; then they
- 15 came back to Jerusalem. Then the spirit of God inspired Azariah the son of Oded to go out and meet Asa with this message: "Listen to me, Asa, and all you men of Judah and Benjamin! The Eternal was on your side because you were on his side; if you seek him, he will be found by you; but, if you forsake him,
- 3 he will forsake you. For a long while Israel was without the true God, without any priest who taught religion, without
- 4 God's law; but when they turned in their trouble to the Eternal the God of Israel and sought him, he was found by
- 5 them. During those years there was no peace for anyone; sore woes disturbed everyone in every
- 6 district; clan dashed against clan, and town against town, for God punished them with all
- 7 kinds of disorder. But be you strong, relax not your efforts, for your work will be rewarded."
- 8 When Asa heard this, he was brave enough to remove the detestable idols from all the land of Judah and Benjamin and from all the towns he had captured in the highlands of Ephraim. He also repaired the altar of the Eternal in front of
- 9 the porch of the Eternal. Then he summoned all Judah and Benjamin and the settlers from Ephraim, Manasseh, and Simon, who had come over to him in large numbers from Israel when they saw that the Eternal his God was with him. Gathering at Jerusalem in the third month of the fifteenth year of Asa's reign, they sacrificed that
- 11 day to the Eternal, from the booty they had captured, seven hundred oxen and seven thousand sheep. They renewed their
- 12 compact to worship the Eternal the God of their fathers with all their heart and soul, resolving that anyone, young or
- 13 old, man or woman, who would not worship the Eternal, the God of Israel, should be put to death. They pledged their oath
- 14 to the Eternal aloud, with shouts and with blasts on the trumpets and the bugles. And
- 15 all Judah rejoiced over the oath, for they had sworn it with all their heart and sought him with all their desire; the Eternal was found by them, and he gave them peace on every side. King Asa also deposed his
- 16 mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê; Asa demolished this object of an image, reduced it to dust, and burned it in the Kidron ravine. The shrines
- 17 were not removed from Israel; still, Asa's mind was undivided all his life.
- Down to the thirty-fifth year
- 19 of Asa's reign there was no further war. But in the thirty-
- 16 sixth year of Asa's reign Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or from Asa king of Judah. So Asa
- 2 took silver and gold from the treasures of the temple of the Eternal and the royal palace, and sent this message to Benha-

dad the king of Aram at Damascus: "There is an alliance between myself and you, as there was between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha the king of Israel, and force him to let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel, and they stormed Ijon, Dan, and Abel-maim, as well as all the store-towns of Naphtali. When Baasha heard this, he stopped fortifying Ramah and abandoned his enterprise. Then king Asa took all the men of Judah, and they carried away the stones and timber with which Baasha had been fortifying Ramah; Asa used them to fortify Geba and Mizpah. Then Hanani the seer came and told Asa king of Judah, "You have lost a victory over the Aramæan army, by relying on the king of Aram instead of relying on the Eternal your God. Were not the Ethiopians and the Libyans a huge host, with an enormous number of chariots and cavalry? Yet the Eternal put them into your power, because you relied on him. For the Eternal's eyes dart here and there over the whole world, as he exerts his power on behalf of those who are devoted to him. This is a foolish deed of yours; after this you will have to fight." Asa, angry at the seer, clapped him into the stocks, for he was in a rage with him for what he said. It was at this time also that Asa tortured some of the people. Now the acts of Asa, from first to last, are described in the History of the Kings of Judah and Israel. In the thirty-ninth

year of his reign Asa's feet became diseased; the disease was very painful, and Asa had recourse to his physicians, not to the Eternal. Asa slept with his fathers, dying in the forty-first year of his reign; he was buried in a tomb of his own, which he had cut out for himself in David's burg, and was laid out in a resting-place filled with fragrant perfumes and all kinds of spices prepared by the perfumers' art; a large bonfire was lit in his honour.

Jehoshaphat his son reigned instead of him, and established his power against Israel. He posted armed forces in every fortified town of Judah, setting military posts throughout the country of Judah and in the towns of Ephraim captured by his father Asa. The Eternal was with Jehoshaphat, because he took the line taken at first by his father; he resorted not to the Baals but to his father's God, living by his commands, instead of doing as Israel did. Therefore did the Eternal establish the kingdom under his rule; all Judah brought presents to Jehoshaphat, and he had abundant wealth and honour. He made it his ambition to live on the lines of the Eternal, and proceeded to remove the shrines and sacred poles from Judah. In the third year of his reign he sent some of his leading men, Benhaïl, Obadiah, Zechariah, Nethanel, and Micaiah, to give religious instruction throughout the towns of Judah, accompanied by some Levites, Shem-aiiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, also by Elishama and Jehoram, who were priests.

9 Taking the law-book of the
 Eternal, they gave instructions
 throughout Judah; they went to
 10 every town in Judah, instructing
 the people. The Eternal also
 put such a dread upon all the
 realms round Judah that they
 made no war upon Jehoshaphat.
 11 Indeed, some of the Philistines
 brought tribute to Jehoshaphat,
 a vast quantity of silver, while
 the Arabians brought him flocks,
 seven thousand seven hundred
 rams and seven thousand seven
 12 hundred he-goats. Jehoshaphat
 became more and more power-
 ful. He built castles and towns
 for storing provisions through-
 13 out Judah; he had large military
 stores in the towns of Judah,
 and soldiers, gallant fighters, in
 14 Jerusalem. This was their regis-
 ter, by families: Judah's gen-
 erals were Adnah, in command
 of three hundred thousand gal-
 15 lant fighters, next to him Jeho-
 hanan, in command of two hun-
 16 dred and eighty thousand, and
 next to him Amasiah the son of
 Zichri, who volunteered for the
 service of the Eternal, in com-
 mand of two hundred thousand
 17 gallant fighters; Benjamin's gen-
 erals were Eliada, a gallant sol-
 dier, in command of two hun-
 dred thousand men armed with
 18 bow and targe, and next to him
 Jehozabad, in command of a
 hundred and eighty thousand
 men all ready for the fray.
 19 These were at the king's dis-
 posal, besides the troops posted
 by the king in the fortified towns
 all over Judah.
 18 Jehoshaphat had abundant
 wealth and honour. He allied
 himself in marriage to Ahab.
 2 Some years later he visited Ahab
 at Samaria; Ahab killed large
 numbers of sheep and oxen for
 him and his company, and

pressed him to join him in an
 attack on Ramoth-gilead. Said 3
 Ahab king of Israel to Jehosh-
 aphat king of Judah, "Will you
 accompany me against Ramoth-
 gilead?" He replied, "I am one
 with you, my men are one with
 your men; we will join you in
 the war. But first of all," 4
 added Jehoshaphat, "pray find
 out what the Eternal has to
 say." So the king of Israel, 5
 gathering the prophets together,
 four hundred of them, asked
 them, "Shall we march to at-
 tack Ramoth-gilead, or shall I
 give it up?" "March," they
 answered, "God will put it into
 the hands of the king." Jehosh- 6
 aphat asked, "Is there not some
 other prophet of the Eternal
 whom we might consult?" The 7
 king of Israel said to Jehosh-
 aphat, "There is another man
 through whom we may consult
 the Eternal, but I hate him, for
 he never will prophesy any good
 for me, he always prophesies
 some evil; it is Micaiah the son
 of Imlah." "Let not the king
 say so," replied Jehoshaphat.
 So the king of Israel called an 8
 officer and told him to bring
 Micaiah the son of Imlah
 quickly. Now the king of 9
 Israel and Jehoshaphat the king
 of Judah were seated each upon
 his throne, in full armour, seated
 at the entry to the gate of
 Samaria; all the prophets were
 prophesying in front of them.
 Zedekiah the son of Kenaanah 10
 had made iron horns and given
 this message from the Eternal,
 "With these you shall push the
 Aramæans till they perish." So 11
 said all the prophets; shouting,
 "March to Ramoth-gilead and
 win; for the Eternal will put it
 into the hands of the king."
 The messenger who went for 12

Micaiah told him that the prophets with one consent were predicting good for the king; "Pray let your message be like any one of theirs, say a good word." "As the Eternal lives," said Micaiah, "whatever my God tells me I will say." When he came to the king, the king asked him, "Micaiah, shall we march to attack Ramoth-gilead or give it up?" "Oh march away and win," said Micaiah, "for it is sure to fall into your hands!" The king retorted, "How often have I to adjure you to tell me the plain truth as from the Eternal?" "Well," said Micaiah, "I had a vision: I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, 'These folk have no master; better let each of them go home in peace!'" So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy any good for me, but only evil?" "No," cried Micaiah, "listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host standing right and left of him. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?', one said this, another said that, till one spirit came forward and, standing before the Eternal, offered to delude Ahab. 'How?' said the Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets.' 'You shall delude him,' said the Eternal, 'you shall succeed in that; pass out and do it!' So the Eternal has put a lying spirit into the mouth of your prophets here; the Eternal has resolved on evil for you."

At this, Zedekiah the son of Kenaanah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through you?" "You will find that out," said Micaiah, "on the day when you have to take refuge in an inner chamber!" Then the king of Israel said, "Take Micaiah away back to Amon the governor of the town and to prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water to keep him miserable, till I come home victorious." "If ever you come home victorious," said Micaiah, "then the Eternal has not spoken by me." Then the king of Israel and Jehoshaphat the king of Judah marched on Ramoth-gilead. "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your own robes." So the king of Israel disguised himself before they entered the fray. Now the king of Aram had ordered the captains of his chariots to fight with no one, young or old, except the king of Israel; so, on seeing Jehoshaphat the chariot-captains thought he was the king of Israel and surrounded him. Jehoshaphat gave a shout, and the Eternal helped him; God moved them to leave him alone. Seeing that he was not the king of Israel, the chariot-captains stopped pursuing him. But a certain archer, drawing his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle, for I am badly wounded." However, as the fight grew fiercer that day, the king re-

mained to face the Aramæans till night fell; about sunset he died.

- 19 Jehoshaphat king of Judah returned safe home to Jerusalem. He was met by Jehu the son of Hanani the seer, who came out and said to king Jehoshaphat, "Should one help bad men, and be a friend to those who hate the Eternal? This has drawn down on you anger from the Eternal. Still, there is some good in you; you have removed the sacred poles from the land and made up your mind to worship God."
- 4 Jehoshaphat resided at Jerusalem; once more he went over the nation from Beêrsheba to the highlands of Ephraim and brought them back to the Eternal the God of their fathers.
- 5 He also appointed judges all over the land, in each one of the
- 6 fortified towns of Judah, charging them to be careful how they acted. "For," said he, "you act as judges not on behalf of man but of the Eternal, who is beside you as you give your decisions."
- 7 So let awe for the Eternal control you; be careful to act in that spirit, for the Eternal our God knows nothing of injustice nor of favouritism nor of bribing."
- 8 At Jerusalem Jehoshaphat also established a court of Levites and priests and headmen in Israel for religious cases and disputes among the citizens of
- 9 Jerusalem. He gave the judges this charge: "In awe of the Eternal, with loyal heart and single
- 10 mind, you shall act. Whenever a case comes before you from your fellows in any town, and you have to decide between manslaughter and murder, or to decide what law or command, what rule or regulation applies,

warn the parties against incurring guilt before the Eternal, and so bringing wrath on yourselves and on your fellows. You must do this, not to incur guilt. Amariah the high-priest presides over you in all religious cases, and Zebadiah the son of Ishmael, the clan-chief of Judah, in all civil cases; the Levites execute your decisions. Get to work, then, with courage, and may the Eternal be with each honest man."

It was after this that the Moabites and Ammonites, with some of the Meûnim, made war on Jehoshaphat. Word came to Jehoshaphat that a huge host was moving against him from Edom, over the Dead Sea, and that they were already at Hazazon-tamar (or Engedi). Jehoshaphat was afraid; he resolved to have recourse to the Eternal, and proclaimed a fast all over Judah. So Judah assembled to seek help from the Eternal; people came from every town in Judah to worship the Eternal. And Jehoshaphat rose in the assembly of Judah and Jerusalem, before the new court, in the temple of the Eternal, and prayed thus: "O Eternal, the God of our fathers, art not thou God in heaven, and ruler of all realms on earth? Such power and might is thine that no one can resist thee. O our God, didst not thou evict the natives of this land before thy people Israel, giving the land to the offspring of Abraham thy friend for all time? And they settled in it, they have built a sanctuary in it to thine honour, thinking that if evil befell them, the sword in judgment, or pestilence, or famine, they would stand in front of this temple and

before thee (for in this temple is thy presence) and cry to thee in their distress, till thou didst
 10 hear and save them. Now here are the Ammonites and Moabites and folk from mount Seir, whom thou didst not allow Israel to invade, when Israel came out of the land of Egypt—no, Israel turned away from them and did not destroy them!
 11 Look how they reward us, coming to eject us from thy very own country which thou hast
 12 given us to be ours. O our God, wilt thou not deal with them? We are helpless against this mighty host that is attacking us; we know not what to do, but
 13 we look to thee.” All the men of Judah stood before the Eternal, with their infants, their
 14 wives, and their children. Then Jehaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite descended from Asaph, was inspired by the spirit of the Eternal in the midst of the
 15 gathering to cry, “Listen, all ye men of Judah, ye citizens of Jerusalem, and you, O king Jehoshaphat; the Eternal’s message to you is this, ‘Fear not, falter not before this vast army; it is for God, not for you, to fight
 16 them. March down against them to-morrow; they are coming up by the ascent of Haziz, and you will come upon them at the end of the ravine in front
 17 of the desert of Jeruel. You will not need to do any fighting; take up your position, stand still, and watch the victory of the Eternal, who is on your side, O Judah and Jerusalem. Fear not, falter not. Move out against them to-morrow, for the Eternal is on your side.’”
 18 Jehoshaphat bent his head, face

to the ground, and all the men of Judah and the citizens of Jerusalem fell down before the Eternal, worshipping the Eternal, while the Levites (Korahites 19 belonging to the Kohath family) stood up to praise the Eternal the God of Israel at the pitch of their voices. Next morning 20 they rose and moved into the open country round Tekoa. As they advanced, Jehoshaphat stood and said, “Listen, men of Judah and citizens of Jerusalem! Take hold of the Eternal your God and you will keep hold of life; hold by his prophets, and you will prosper.” After 21 this counsel to the nation, he appointed the Eternal’s singers to praise him in sacred vestments, marching in front of the army and chanting,

Give thanks to the Eternal,
 for his kindness never fails.

As they began to sing and praise 22 him, the Eternal set men in ambush against the Ammonites, the Moabites, and the folk from mount Seir, who had attacked Judah, and they were routed. The Ammonites and the Moab- 23 ites turned on the natives of mount Seir, determined to wipe them out; and then, after destroying the natives of Seir, they all helped to kill one another. So when the men of Judah 24 reached their post of attack looking over the open country, they saw the host were so many corpses stretched upon the ground; not a man had escaped. When Jehoshaphat and his peo- 25 ple came to plunder them, they found plenty of cattle, goods, garments, and valuables, which they carried off for their own use—more, indeed, than they could bear away; the booty was

so enormous that it took them
 26 three days to remove it. On
 the fourth day they mustered
 in the valley of Berâkah (Bless-
 vale), where they blessed the
 Eternal; hence to this day it is
 27 called Blessvale. Then all the
 men of Judah and Jerusalem,
 headed by Jehoshaphat, returned
 home to Jerusalem, rejoicing,
 since the Eternal had given
 them joy over their enemies;
 28 they went to the temple of the
 Eternal at Jerusalem with lutes
 29 and lyres and trumpets. And
 when the foreign countries heard
 that the Eternal had fought
 against the enemies of Israel,
 the dread of God fell on them all.
 30 So the realm of Jehoshaphat
 was undisturbed, for his God
 granted him rest on every side.
 31 Jehoshaphat reigned over Ju-
 dah. He was thirty-five years
 old when he began to reign, and
 he reigned in Jerusalem for
 twenty-five years. His mother's
 name was Azubah the daughter
 32 of Shilhi. He followed the path
 of his father Asa, never swerving
 from it, doing what was right in
 33 the eyes of the Eternal. Still
 the shrines were not removed,
 nor had the nation as yet turned
 34 to the God of their fathers. The
 rest of the acts of Jehoshaphat,
 from first to last, are described
 in the History of Jehu the son of
 Hanani, which is inserted in the
 Book of the Kings of Israel.
 35 Later on, Jehoshaphat king
 of Judah allied himself to Aha-
 ziah king of Israel, an iniquitous
 36 monarch; he joined him in build-
 ing ships to sail to Tartessus.
 They built the ships at Ezîon-
 37 geber. Whereupon Eliezer the
 son of Dodavahu of Marêshah
 uttered a prophecy against Je-
 hoshaphat. "Because you have
 joined Ahaziah," he said, "the

Eternal has wrecked your enter-
 prise." And the ships were
 wrecked; they were never able
 to sail to Tartessus.

Jehoshaphat slept with his 21
 fathers and was buried with his
 fathers in David's burg. Jeho-
 ram his son reigned instead of
 him. He had several kinsmen, 2
 sons of Jehoshaphat, Azariâh,
 Jehiel, Zechariâh, Michael, and
 Shephatiah; all of these were
 sons of Jehoshaphat king of
 Israel, and their father had pre- 3
 sented them with rich gifts of
 silver, gold, and valuables as
 well as with fortified towns in
 Judah, but he gave the kingdom
 to Jehoram, since he was the
 eldest son. When Jehoram as- 4
 cended his father's throne he
 put all his brothers to death,
 along with a number of the no-
 bility in Israel. Jehoram was 5
 thirty-two years old when he
 began to reign, and he reigned
 in Jerusalem for eight years. He 6
 lived on the lines of the kings of
 Israel, following the dynasty of
 Ahab—for he was married to
 Ahab's daughter. He did what
 was evil in the eyes of the Eter-
 nal, but the Eternal would not 7
 destroy the dynasty of David,
 for the sake of the compact he
 had made with David, and as he
 had promised David and his
 descendants a dynasty for all
 time. During his reign Edom 8
 revolted from Judah and set up
 a king for itself. Whereupon 9
 Jehoram invaded them with
 his officers and all his chariots;
 he attacked them by night, de-
 feating the Edomites who sur-
 rounded him and the officers of
 his chariots. Edom to this day 10
 is in rebellion against Judah.
 Libnah at the same time re-
 volted from Jehoram, because
 he had forsaken the Eternal

11 the God of his fathers. He actually set up shrines on the hills of Judah and seduced the citizens of Jerusalem into idolatry; he made Judah unfaithful.

12 So a letter reached him from the prophet Elijah, which ran thus: "The Eternal the God of your father David declares that as you have not lived on the lines of your father Jehoshaphat or

13 of Asa king of Judah, but on the lines of the kings of Israel, as you have seduced Judah and the citizens of Jerusalem into idolatry like that of the dynasty of Ahab, as you have murdered your own brothers, better men

14 than yourself, the Eternal will strike heavily at your nation, your children, your wives, and

15 all you possess; and you shall suffer cruelly from a disease in your bowels, till your bowels drop out with disease year after

16 year." So the Eternal roused up against Jehoram the Philistines and the Arabians who

17 adjoin the Ethiopians; they attacked Judah, broke into the country, and carried off all the possessions to be found in the royal household, along with the king's sons and wives, till not a soul was left him except Jehoahaz, the youngest son. After that the Eternal punished him with an incurable disease of the

18 bowels. In due time, at the end of two years, his bowels dropped out, owing to the disease, and he died in sharp pain. His people lit no bonfire

20 for him as for his fathers. He was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem; he died with no one to regret him, and he was buried in David's burg, though not in the tombs of the kings.

The citizens of Jerusalem 22 made his youngest son Ahaziah king instead of him, for all the older sons had been murdered by the horde that accompanied the Arabians to the camp. So Ahaziah the son of Jehoram king of Judah was king. Aha- 2 ziah was forty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a granddaughter of Omri. He too lived on the lines 3 of the dynasty of Ahab, for his mother was an evil counsellor to him; he did evil in the eyes of 4 the Eternal, like the dynasty of Ahab; they were his counsellors after his father died, and they were the ruin of him. He fol- 5 lowed their advice, accompanying Jehoram the son of Ahab king of Israel to attack Hazael king of Aram at Ramoth-gilead; the Aramæans wounded Jehoram, who returned to Jezreël to 6 recover from the wounds he had received at Ramah in attacking Hazael king of Aram; and Ahaziah the son of Jehoram king of Judah went down to Jezreël to visit Jehoram the son of Ahab, as he was ill. Now this visit of 7 Ahaziah to Jehoram proved, under God, his downfall. For, on arriving, he went with Jehoram on an expedition against Jehu the son of Nimshi, whom the Eternal had anointed for the purpose of destroying the dynasty of Ahab. As Jehu exe- 8 cuted doom on the dynasty of Ahab, he came across the nobles of Judah and the kinsmen of Ahaziah serving under Ahaziah, and killed them; he hunted for 9 Ahaziah himself, who was caught hiding in Samaria, brought before Jehu, and killed. They allowed him to

be buried, however, reflecting that he was the son of Jehoshaphat, who had been a whole-hearted worshipper of the Eternal.

As none of Ahaziah's family could hold the reigns of power,
 0 Athaliah his mother, finding that her son was dead, went and murdered all the male survivors
 11 of the royal house of Judah. But Jehoshabeath, a daughter of the king, caught up Joash the son of Ahaziah from the king's sons who were being murdered, and hid him and his nurse in a bedroom. In this way Jehoshabeath, the daughter of king Jehoram, and the wife of Jehoiada the priest—she was a sister of Ahaziah—hid the boy in safety, so that Athaliah did not kill
 12 him. For six years the boy lay concealed with the princess and his nurse inside the temple of God, while Athaliah ruled the land. In the seventh year Jehoiada took action. Making a compact with the army officers, Azariah son of Jehoram, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adahiah, and Elishaphat son of Zichri, he and they went through Judah, gathering the Levites from every town in Judah and also the head men of Israel.
 3 They came to Jerusalem, where all the gathering made a compact with the king inside the temple of God. "The king's son must reign," said Jehoiada, "as the Eternal promised that the descendants of David should
 4 reign. This is what you must do; a third of you priests and Levites who come on duty on sabbath must guard the door,
 5 a third of you must be at the palace, and a third of you must be at the Horse gate. The peo-

ple will be all in the court of the temple of the Eternal, but 6 no one is to enter the temple of the Eternal except the priests and the Levites on service: they may enter, for they are consecrated, but all the people must observe the injunction of the Eternal. The Levites must sur- 7 round the king, every man carrying his weapons; anyone who enters the temple is to be slain. Keep close to the king at every turn." The Levites and all the 8 men of Judah carried out all the orders of Jehoiada the priest. They mustered all their men, those coming on duty and those going off duty on the sabbath (for Jehoiada the priest did not dismiss the divisions). Jehoiada 9 the priest also handed to the officers the spears, the targets, and the shields belonging to king David which had lain in the temple of God; he posted all the 10 men, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the temple. Then, bringing out the 11 king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, shouting, "God save the king!" [[When Atha- 12 liah heard the cheers of the men running about and praising the king, she came out to them in the temple of the Eternal. When she looked, there she saw 13 the king standing on the platform at the entrance, with the captains and the trumpeters beside him, and all the people of the land rejoicing and blowing trumpets, the singers playing music on their instruments and leading the praise. "Treason! Treason!" shouted Athaliah, tearing her robes. But 14

Jehoiada the priest led out the captains and the army commanders, telling them, "Bring her out between the ranks, and slay whoever follows her" (the priest would not let her be killed inside the temple of the Eternal). So they caught hold of her; she went to the horses' entry of the royal palace, and there they killed her. Jehoiada then made a compact for himself and all the people and the king that they were to be the Eternal's people. All the people went to the temple of Baal and demolished it, smashing his altars and images, and killing Mattan the priest of Baal in front of the altars.]] Jehoiada appointed guards for the temple of the Eternal, under authority of the priests and Levites whom David had arranged in the temple of the Eternal to offer the burnt-offerings of the Eternal as prescribed in the law of Moses, with rejoicing and with singing, as ordered by David. He put the warders at the gates of the temple of the Eternal, that no one who was in any way unclean might enter. Then, taking the captains, the nobles, the governors of the people, and all the people of the land, he had the king brought down from the temple of the Eternal; they went by the upper gate to the royal palace and seated the king upon the royal throne. The people of the land all rejoiced; the town was quiet; and Athaliah they cut down.

Joash was seven years old when he began to reign, and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beêrsheba. Joash did what was right in the eyes of the Eternal all the days of Je-

hoiada the priest; Jehoiada provided him with two wives, and he had sons and daughters. Afterwards Joash planned to repair the temple of the Eternal. So he summoned the priests and Levites, ordering them to go to the towns of Judah and collect from all Israel money enough to keep the temple of their God in repair year by year. "See that you make haste with your work," he added. But the Levites did not make haste. So the king summoned Jehoiada the priest and asked him why he had not insisted upon the Levites collecting for the Tent of the Presence, from Judah and Jerusalem, the tax fixed by Moses the servant of the Eternal, and by the community of Israel. For that iniquitous woman Athaliah and her priests had plundered the temple of the Eternal and bestowed on the Baals all the votive offerings in the temple of the Eternal. By order of the king a box was then made and placed outside the entrance to the temple of the Eternal, and proclamation was made throughout Judah and Jerusalem that the tax levied on Israel in the desert by Moses the servant of God was to be paid in to the Eternal. The nobles and the nation all rejoiced; they paid the tax, throwing the money into the box till it was full. Whenever the Levites brought the box for the royal inspection, and it was found there was a large sum of money in it, the king's secretary and the high-priest's inspector emptied the box and had it replaced as before. This was done day after day; and plenty of money was gathered, which the king and Jehoiada

handed over to those who had charge of the Eternal's temple; masons and joiners were hired to restore the temple of the Eternal, and also iron-workers and brass founders to repair the temple of the Eternal. The workmen toiled till the repairs were completed, till they had restored the temple of God to its former condition and stability.

14 When they had finished, the rest of the money was laid before the king and Jehoiada, who used it to make utensils for the temple of the Eternal, utensils for the service, pestles, saucers, and articles of gold and silver.

All the days of Jehoiada there were burnt-offerings sacrificed constantly in the temple of the Eternal. But Jehoiada became old and worn out; he died, and died at the age of a hundred and thirty. They buried him among the kings in David's burg, because he had done good service in Israel, good service to God and to his temple. Then, after the death of Jehoiada, the nobles of Judah went with a petition to the king, by whose permission they abandoned the temple of the Eternal the God of their fathers and worshipped sacred poles and idols. God's anger fell on Judah and Jerusalem for this guilt of theirs.

19 He sent them prophets to bring them back to the Eternal, prophets who warned them; but they would not listen to the prophets. Zechariah the son of Jehoiada the priest was inspired to stand above the people and deliver them this message from God: "Why break the commands of the Eternal? Why defeat yourselves? Because you have abandoned the Eternal, he has abandoned you." But they

conspired against him and, by order of the king, stoned him to death in the court of the temple of the Eternal; king Joash forgot the kindness done him by Jehoiada, and murdered Jehoiada's son, who cried out as he died, "May the Eternal note this and punish it!" A year later the Aramæan army attacked Joash; advancing on Judah and Jerusalem, they cut off all the nobles and sent their goods as plunder to the king of Damascus. The Aramæans brought only a small force, and the Eternal put a large army into their hands, because they had abandoned the Eternal the God of their fathers. So did the Aramæans inflict punishment upon Joash. When they left—and they left him seriously wounded—his own officers conspired against him for having murdered the son of Jehoiada the priest; they killed him in bed, and he died and was buried in David's burg, though not in the tombs of the kings. (The conspirators were Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess.) All about his sons and the grave warnings of the prophets to him, and his restoration of the temple of God, will be found in the Midrash of the Book of the Kings.

Amaziah his son reigned instead of him. Amaziah was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddan of Jerusalem. He did what was right in the eyes of the Eternal, but not with an undivided mind. When he had secured his kingdom, he killed the officers who had murdered

4 the king his father, but he did not kill their children; he followed the injunction of the Eternal as written in the law-book of Moses that fathers are not to die on account of their children, nor children on account of their fathers, but that everyone must die for his own
 5 sin. Amaziah also mustered the men of Judah, placing them by families under generals and commanders; he took a census of all the men of Judah and of Benjamin, from twenty years and upwards, and found that they numbered three hundred thousand picked men, fit for active service, able to handle spears
 6 and shield. He further hired from Israel, for forty-one thousand two hundred and fifty
 7 gallant soldiers. But a man of God came and said to him, "O king, do not take the force of Israelites, for the Eternal is not with Israel (that is, with any of
 8 the Ephraimites). Go by yourself, strike your own blow, be brave in battle; God will not let you fall before the foe, for God has power to help and to hurl
 9 down." Amaziah said to the man of God, "But what shall we do about the forty-one thousand two hundred and fifty
 10 pounds which I have paid to the troops of Israel?" The man of God replied, "The Eternal is able to give you far more than
 11 that." Then Amaziah detached the troops which had joined him from Ephraim; he sent them home. This enraged them
 12 against Judah, and they returned home furious. Amaziah took heart and led out his men to the wady of Salt, where he killed ten thousand of the men of Seir, while the men of Judah

carried off other ten thousand alive, and taking them to the top of the Rock flung them down, till they were all dashed to pieces. Meantime the troops
 13 which Amaziah had sent home, refusing to take them into battle, fell upon the towns of Judah, from Samaria as far as to Beth-horon, killing three thousand men and capturing large booty. It was after his return from the
 14 massacre of the Edomites that Amaziah brought the gods of the men of Seir and set them up to be his gods, bowing in homage before them and burning incense
 15 to them. At this the Eternal's anger blazed against Amaziah; he sent him a prophet who asked him, "Why have you resorted to foreign gods, to gods who could not save their own people from you?" As they talked, the
 16 king said, "Did we appoint you to be a counsellor of the king? Give over; why should you lose your life?" So the prophet stopped, saying, "Well, I know God's counsel; he means to destroy you, because you have done this, and refused to listen to my warning."

Then Amaziah king of Judah
 17 let himself be counselled to send a message to Joash son of Jehohaz, the son of Jehu, king of Israel, challenging him to an encounter. Joash king of Israel
 18 sent this answer to Amaziah king of Judah: "The thistle at Lebânon sent word to the cedar at Lebânon saying, 'Give your daughter to my son in marriage —' when a wild animal at Lebânon trampled down the thistle as it passed! You have defeated
 19 Edom (you say to yourself), and you are proud of it. Stay at home; why provoke trouble to the ruin of yourself and Judah

20 with you?" But Amaziah would not listen to him—which was God's doing, in order to give Judah over to their foes, for having had recourse to the
 21 gods of Edom. So Joash king of Israel sallied out; he and Amaziah king of Israel had an encounter at Bethshemesh, which
 22 belongs to Judah; Judah was overthrown by Israel, and every
 23 man scurried home. At Bethshemesh Joash king of Israel captured Amaziah king of Judah, the son of Joash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards, from the gate of Ephraim to the Corner
 24 gate, seized all the gold and silver and all the articles to be found in the temple of God and all the treasures in the royal palace, carried off the household of Obed-edom and other hostages, and then returned to
 25 Samaria. Amaziah the son of Joash, king of Judah, lived for fifteen years after the death of Joash son of Jehoahaz, king of
 26 Israel. As for the rest of the acts of Amaziah, from first to last, are they not described in the Book of the Kings of Judah
 27 and Israel? No sooner did Amaziah cease to follow the Eternal than a conspiracy was formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at Lakhish;
 28 he was then brought back on horses and buried with his fathers in the capital of Judah.
 26 The people of Judah all took Uzziah, who was sixteen, and made him king instead of his
 2 father Amaziah. (It was he who rebuilt Eloth and restored it to Judah, after king Amaziah

slept with his fathers.) Uzziah 3 was sixteen years old when he began to reign, and he reigned in Jerusalem for fifty-two years. His mother's name was Jekoliah of Jerusalem. He did what was 4 right in the eyes of the Eternal, exactly as his father Amaziah had done. He steadily wor- 5 shipped God during the lifetime of Zechariah, who gave instruction in religion, and as long as he worshipped the Eternal, God gave him success. He sallied 6 out to fight the Philistines, demolishing the walls of Gath and Jabneh and Ashdod, and building towns in the land of the Philistines; God helped him 7 against the Philistines, against the Arabians who lived at Gurbal, and against the Meunim; the Ammonites paid tribute to 8 Uzziah, and his fame spread far, as far as to Egypt, so powerful did he become.

Uzziah also built towers in 9 Jerusalem over the Corner gate and the Gaï gate and at the angles of the walls, making them strong posts. He built 10 peel-towers in the open country and dug many a reservoir, for he had large herds, both in the lowlands and on the tableland; he had also farmers and vine-dressers on the hills and in the fruitful fields, for he was a lover of agriculture. And Uzziah had 11 an army of fighting men who served in detachments, according to the number of their levies as drawn up by Jeiel the secretary and Maaseiah the comptroller, under Hananiah one of the royal generals. The total 12 number of headmen, of the gallant leaders, was two thousand six hundred, who were in com- 13 mand of a trained army of three hundred and seven thousand

five hundred men, sturdy fighters on the side of the king
 14 against his enemies. For these men, for the whole army, Uzziah provided shields, lances, helmets, cuirasses, and bows.
 15 with stones for the slingers. On the towers and at the angles of the walls in Jerusalem he had machines placed, which a clever engineer had invented, for shooting arrows and for hurling large stones. His fame spread far, for he was wonderfully
 16 helped in attaining power. But when he attained power, he became haughty, and that ruined him. He broke faith with the Eternal his God by entering the temple of the Eternal in order to burn incense on the
 17 altar of incense. Azariah the priest followed him in, along with eighty brave priests of the
 18 Eternal, who opposed king Uzziah, telling him, "It is not your business, Uzziah, to burn incense to the Eternal; it is the business of the priests, the sons of Aaron, who have been consecrated to burn incense. Leave the sanctuary; you have committed a sin; this will only take from you, before God the Eter-
 19 nal." Uzziah was furious. He was holding a censer to burn incense, and there, beside the altar of incense, as he raged at the priests, leprosy broke out on his forehead before the priests in the temple of the Eternal!
 20 Azariah the high-priest and all the priests were looking at him, and there he was with leprosy on his forehead! They pushed him quickly outside; indeed, he hurried out of his own accord, since
 21 the Eternal had struck him. To the day of his death king Uzziah remained a leper, and as a leper he lived apart, excluded from

the temple of the Eternal. His son Jotham managed the royal household and ruled the nation. The rest of the acts of Uzziah, 22 from first to last, were written by the prophet Isaiah the son of Amoz. Uzziah slept with his fathers and was buried with his fathers—but only in the burial-field belonging to the kings, for men said to themselves, "He was a leper."
 23

Jotham his son reigned in- 27 stead of him. Now Jotham was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha, the daughter of Zadok. He did 2 what was right in the eyes of the Eternal, exactly as his father Uzziah had done, except that he did not make his way into the temple of the Eternal. (The nation still went wrong.) He 3 built the upper gate of the temple of the Eternal, and built largely on the Ophel wall; he 4 also built towns in the highlands of Judah, with castles and peel-towers in the forests. He fought 5 the king of the Ammonites and won; that year the Ammonites gave him tribute to the amount of forty-one thousand two hundred and fifty pounds in silver, a hundred thousand bushels of wheat, and a hundred thousand bushels of barley; all this was paid over to him that year by the Ammonites, the same next year, and the same the year 6 after. So Jotham became powerful because he lived steadily before the Eternal his God. The 7 rest of the acts of Jotham, all his wars and his career, are described in the Book of the Kings of Israel and Judah. He was 8 twenty-five years old when he began to reign, and he reigned

in Jerusalem for sixteen years.

9 Then Jotham slept with his fathers and was buried in David's burg. Ahaz his son reigned instead of him.

28 Ahaz was twenty years old when he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal, as his ancestor David 2 had done; he lived on the lines of the kings of Israel, making 3 metal images for the Baals; he also burned incense in the valley of Ben-Hinnom, and burned his children in the flames, following the abominable practice of the pagans whom the Eternal had dispossessed to make room for 4 Israel; he sacrificed and burnt incense at the shrines on the hill-tops, and under every spreading tree.

5 So the Eternal his God let him fall into the hands of the king of Aram; the Aramæans defeated him and carried off a vast number of his people as prisoners, taking them away to Damascus. He also fell into the hands of the king of Israel, who defeated him in a crushing 6 disaster; in a single day Pekah the son of Remaliah killed a hundred and twenty thousand men in Judah, all of them brave soldiers, because they had abandoned the Eternal the God of 7 their fathers; Zichri, an Ephraimite hero, killed prince Maa-seiah, Azrikam the royal treasurer, and Elkanah the vizier; 8 and the Israelites made prisoners of two hundred thousand of their kinsfolk, women, boys, and girls, besides carrying off rich plunder, which they took to 9 Samaria. But a prophet of the Eternal was there, called Oded. He went out to meet the army

on its return to Samaria, and said to them, "It was because the Eternal the God of your fathers was angry with Judah, that he has put them into your power, and you have massacred them with a fury that has resounded high as heaven itself. And now you intend to hold 10 these folk of Judah and Jerusalem as your slaves, male and female? Have not you, even you, sins of your own against the Eternal your God? Listen; 11 send back the prisoners you have captured from your kinsfolk, for the fierce anger of the Eternal rests upon you." Some 12 chiefs of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillêmoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, also protested against the soldiers who had returned from the war; "You 13 must not bring in the prisoners here," they declared, "for what you mean to do will make us incur fresh guilt before the Eternal, in addition to our sins and guilt—for great is our guilt, and God's fierce wrath is against Israel." So the armed men left 14 the prisoners and the plunder in front of the nobles and all the community; whereupon the 15 men already mentioned rose and took the plunder to clothe the naked prisoners, arrayed them in dress and sandals, giving them food and drink, and anointing them; after which they mounted all the feeble prisoners on asses and took them back to their kinsmen at Jericho, the town of palm-trees; then they went back to Samaria.

It was then that king Ahaz 16 sent for help to the king of Assyria; for the Edomites had 17 once more defeated Judah and

18 carried off prisoners, while the Philistines had raided the towns in the lowlands and the Negeb of Judah, capturing Beth-she-mesh, Aijalon, Gederoth, Soko, Timnah, and Gimzo, with their townships, and settling there.

19 For the Eternal had brought Judah low on account of king Ahaz, who had behaved wantonly in Judah and broken faith

20 badly with the Eternal. Tilgath-pilneser king of Assyria did come to him, but he proved a burden to him, instead of a

21 strength. For Ahaz rifled treasure from the temple of the Eternal and from the royal palace and from the nobles, to make a present for the king of Assyria; but it was of no avail.

22 In his hour of trouble he sinned still worse against the Eternal,

23 did this king Ahaz; for he sacrificed to the gods of Damascus who had defeated him, thinking that as the Aramæan gods helped the Aramæan kings, he would sacrifice to them to gain their help. But they proved the ruin

24 of him and of all Israel. Ahaz further collected all the articles belonging to the temple of God, broke them to pieces, and closed the doors of the temple of the Eternal. He put up altars in every corner of Jerusalem,

25 erected shrines in each and every town of Judah for burning incense to foreign gods, and vexed the Eternal the God of his

26 fathers. The rest of his acts, and his whole career, from first to last, are described in the Book of the Kings of Judah and Israel.

27 Then Ahaz slept with his fathers and was buried inside Jerusalem; they would not take him to the tomb of the kings. Hezekiah his son reigned instead of him.

Hezekiah began to reign at 29 the age of five and twenty, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abijah the daughter of Zechariah. He did 2 what was right in the eyes of the Eternal, exactly as David his ancestor had done. In the 3 first month of the first year of his reign he opened the doors of the temple of the Eternal and repaired them. He also summoned the priests and Levites, assembling them in the open space east of the temple, and 5 saying to them, "Listen, O Levites; purify yourselves and purify the temple of the Eternal the God of your fathers, removing the filth from the sacred shrine. For our fathers 6 have sinned and done wrong in the sight of the Eternal our God, they have abandoned him, they have ignored the dwelling-place of the Eternal and turned their backs upon him; they 7 have shut up the doors in the porch and put out the lamps, they have not burned incense nor sacrificed burnt-offerings in the sacred shrine to the God of 8 Israel. Therefore the Eternal's anger has rested on Judah and Jerusalem; he has left them to be an awful example, at which men shudder and hiss—as you can see for yourselves. For 9 this has led to our fathers being cut down, and our boys and girls and wives being made prisoners. Now I mean to 10 make a compact with the Eternal the God of Israel, so that his fierce anger may turn from us. My children, be not 11 indifferent; for the Eternal has chosen you for his service, to wait on him, that you should be his attendants and burn in-

- 12 cense." Then up rose the Levites, Mahath the son of Amasai, and Joel the son of Azariah, who were Kohathites, Kish the son of Abdi, and Azariah the son of Jehallelél, who were Merarites, Joah the son of Zimmah, and Eden the son of Joah, who were Gershonites,
- 13 Shimri and Jehiel, who were descendants of Elizaphan, Zechariah and Mattaniah, who were Asaphites, Jehuel and
- 14 Shimei, who were Hemanites, and Shemaiah and Uzziel, who were descendants of Jeduthun;
- 15 they mustered their fellows, purified themselves, and entered, by order of the king under authority of the Eternal, to cleanse the temple of the
- 16 Eternal. The priests went inside the interior of the temple of the Eternal to cleanse it, and brought out all the filth they found inside the temple of the Eternal to the court of the temple of the Eternal, whence the Levites carried it off to the
- 17 Kidron-ravine. They began this purifying on the first day of the first month, and on the eighth day they reached the porch of the Eternal; then they purified the temple of the Eternal in eight days, finishing everything on the sixteenth day
- 18 of the first month, when they went to king Hezekiah in the palace and reported that they had cleansed all the temple of the Eternal, the altar of burnt-offering with all its utensils, and the table for the Presence-
- 19 bread with all its utensils, besides mending, purifying, and placing before the altar of the Eternal all the utensils which had been flung aside during the reign of king Ahaz, when he
- 20 committed sacrilege. Then king Hezekiah rose early, summoned the authorities of the city, and went up to the temple of the Eternal. Seven bullocks, 21 seven rams, seven lambs, and seven he-goats were brought as a sin-offering for the kingdom and for the sanctuary and for Judah, and he ordered the priests, the sons of Aaron, to sacrifice them on the altar of the Eternal. So they killed 22 the bullocks; the priests received the blood and splashed it on the altar. They killed the rams, and splashed their blood upon the altar. They also killed the lambs, and splashed their blood upon the altar. The he-goats for the 23 sin-offering were led before the king and the gathering, who laid their hands upon them; then the priests killed them 24 and made a sin-offering with their blood upon the altar, as an expiation for all Israel (for the king gave orders that the burnt-offering and the sin-offering were to be sacrificed for all Israel). The Levites he placed 25 in the temple of the Eternal with cymbals, lutes, and lyres, in accordance with the regulations of David, of Gad the royal seer, and of Nathan the prophet (for the Eternal had transmitted the order by means of his prophets). The Levites stood with the 26 Davidic instruments; the priests with the trumpets. Hezekiah 27 ordered the burnt-offering to be sacrificed on the altar. And as the sacrifice began, the song to the Eternal began also, with trumpet-blasts, led by the musical instruments of David king of Israel. The congrega- 28 tion all worshipped, the singers sang, and the trumpeters blew blasts, all together, until the

29 sacrifice was over. Then, at the close of the sacrifice, the king and all who were present
 30 bowed low in worship. (King Hezekiah and his nobles had ordered the Levites to sing praise to the Eternal from the psalms of David and of Asaph the seer. They sang psalms gladly, then bowed their heads
 31 in worship.) Then Hezekiah addressed the gathering. "Now that you have consecrated yourselves to the Eternal," he said, "draw near and bring to the temple of the Eternal sacrifices by way of thank-offerings." So they came forward with sacrifices of thank-offering, and all who cared brought burnt-offerings of their own accord. The burnt-offerings brought by the gathering amounted to seventy bullocks, a hundred rams, and two hundred lambs, all of which were given as a burnt-offering to the Eternal. The thank-offerings amounted to six hundred oxen and three
 34 thousand sheep. There were too few priests to flay all the victims for the burnt-offering; so the priests were helped by their fellows, the Levites, till the work was done—till all the priests had purified themselves (for the Levites had been more strict about purifying themselves than the priests). Be-
 35 sides, there was a large quantity of burnt-offerings to be disposed of, with fat slices from the victims of the recompense-offerings and libations from every burnt-offering. In this way the service of the Eternal's temple was inaugurated.
 36 Hezekiah and the whole nation rejoiced that God had provided thus for the worship of the people; for the

thing had come as a sudden surprise.

Hezekiah then sent word to 30 all Israel and Judah, writing letters to Ephraim and Manasseh, bidding them attend the temple of the Eternal in Jerusalem in order to hold the passover in honour of the Eternal the God of Israel. The 2 king and his nobles and all the community in Jerusalem had agreed to hold the passover in the second month of the year; they could not hold it in the 3 first month, as too few priests had purified themselves, and also as the people had not gathered to Jerusalem. The plan 4 had commended itself to the king and all the community. So they passed a decree to make 5 a proclamation through the whole of Israel, from Beërsheba to Dan, bidding the people come and hold the passover at Jerusalem in honour of the Eternal the God of Israel. For only a few had held it hitherto as by law appointed. Couriers carried the letters from the king and his nobles all over Israel and Judah, by order of the king. The message was: "Men of Israel, turn to the Eternal the God of Abraham, Isaac, and Israel, that he may himself turn to those of you who have survived and escaped the kings of Assyria. Be not like your 7 fathers and fellows who sinned against the Eternal the God of their fathers, till he abandoned them for men to shudder at, as you see for yourselves. Do 8 not be stubborn like your fathers; pledge yourselves to the Eternal and come inside his sanctuary, which he has consecrated for all time; worship the Eternal your God, that his

- fierce anger may turn from you.
- 9 For if you turn to the Eternal, your kinsfolk and children shall be pitied by their captors and allowed to return to this land; the Eternal your God is kind and compassionate, he will not disregard you if you come back
- 10 to him." The couriers passed from town to town through the land of Ephraim and Manasseh, as far as to Zebulun, but the people derided them and scoffed
- 11 at them. Some, however, from Asher and Manasseh and Zebulun did humble themselves
- 12 and come to Jerusalem. As for Judah, God moved them to be of one mind in obeying the orders of the king and his nobles as inspired by the Eternal.
- 13 There was a large gathering at Jerusalem to hold the festival of unleavened bread in the second month, a great assembly.
- 14 They started to remove the altars from Jerusalem; they removed these altars of incense and flung them into the Kidron-
- 15 ravine. Then they killed the passover lamb on the fourteenth day of the second month; the priests and the Levites with shame purified themselves and brought burnt-offerings into the
- 16 temple of the Eternal, taking up their due positions as laid down by Moses the man of God; the priests splashed the blood which was handed to them by
- 17 the Levites. (For, as a large number in the assembly had not purified themselves, the Levites had the duty of killing the passover lamb for anyone who was unpurified, in order to purify them for the Eternal.)
- 18 A host of people, numbers from Ephraim, Manasseh, Issachâr, and Zebulun, had not purified themselves, and yet ate the
- passover lamb irregularly; for Hezekiah had prayed on their behalf, "May the kind Eternal pardon anyone who seriously
- 19 resolves to worship God, even the Eternal the God of his fathers, although he may not ritually be pure!" The Eternal
- 20 listened to Hezekiah's prayer and did pardon the people. For
- 21 seven days the Israelites present at Jerusalem held the festival of unleavened bread with great delight; the Levites and the priests sang praise to the Eternal day by day with all their might; and
- 22 Hezekiah encouraged all the Levites who were most skilful in the musical service of the Eternal. For seven days the people ate the offerings at the festival, as they made their recompense-offerings, rendering thanks to the Eternal the God of their fathers. Indeed, the
- 23 assembly all decided to celebrate the festival for seven days more, and for seven days more they held it with delight; for Heze-
- 24 kiah king of Judah had presented the assembly with a thousand bullocks and seven thousand sheep to offer, the nobles gave the assembly a thousand bullocks and ten thousand sheep, and a large number of priests purified themselves.
- All the assembly of Judah,
- 25 with the priests and the Levites and all the gathering from Israel and the foreigners who came from the land of Israel or who lived in Judah, rejoiced; there
- 26 was loud joy in Jerusalem, for never since the days of Solomon the son of David, king of Israel, had there been a festival like this in Jerusalem. The Leviti-
- 27 cal priests pronounced the benediction over the people, so loudly that their voices re-

sounded to heaven, God's sacred dwelling.

31 After all this was over, all Israel who had been present marched off to the towns of Judah, demolishing the obelisks, cutting down the sacred poles, and destroying the shrines and altars all over Judah and Benjamin, as well as in Ephraim and Manasseh, till they had made an end of them all. Whereupon the men of Israel all went back to their towns, every man to his own home.

2 Hezekiah re-established the divisions of the priests and Levites, each in his due position, for burnt-offerings, for recompense-offerings, for the service of thanks and praise, and for guarding the gates at the camp

3 of the Eternal. He also fixed the amount to be contributed to the king for the burnt-offerings, the morning and evening burnt-offerings, as well as the burnt-offerings for the sabbaths, the new moon festivals, and the regular festivals, as laid down in

4 the law of the Eternal. He ordered the citizens of Jerusalem to provide the supplies for the priests and the Levites, that they might devote themselves

5 to the law of the Eternal. When these orders were issued, the Israelites contributed richly the firstfruits of corn, wine, oil, honey, and all their crops; they also brought in a full tithe of

6 everything. The men of Israel and Judah who lived in the towns of Judah also brought in a tithe of oxen and sheep, and votive offerings consecrated to the Eternal their God, which

7 they piled up; they laid the foundation of the piles in the third month and finished them

8 in the seventh month. When

Hezekiah and the nobles came and saw the piles, they blessed the Eternal and his people Israel. Hezekiah asked the 9 priests and the Levites about the piles, and Azariah the high 10 priest, who was a Zadokite, replied, "Ever since the people began to bring their offerings into the temple of the Eternal, we have had enough to eat and have plenty left over. The Eternal has blessed his people, and we have this great heap of stores left." Then Hezekiah 11 ordered rooms to be got ready in the temple of the Eternal; the rooms were got ready, and 12 they duly carried in the offerings, the tithes, and the votive gifts. Their inspector was Conaniah the Levite, assisted by his brother Shimei; Jehiel, Azaziah, Nahath, Asahel, Jerimoth Jozabad, Eliel, Ismakjahu, Mahath, and Benaiah were the foremen, under Conaniah and his brother Shimei, by order of king Hezekiah and of Azaziah who superintended the temple of God. Korê the son of Innah 14 the Levite, who was warder at the east gate, looked after the freewill offerings to God, distributing what was reserved for the Eternal and also the sacred portions. Under him Eden, 15 Miniâmin, Jeshua, Shemaiah, Amariah, and Shekariah officiated in the towns of the Levites, distributing faithfully to their fellows, division by division, to old and young alike (except, that is, to any males 16 registered from three years old and upwards, who were on duty in the temple of the Eternal as each day might require them, to serve in their respective offices, by divisions). The list of priests 17 was prepared in order of their

families; the Levites were registered from twenty years and upwards by their divisions for
 18 service. This was for the purpose of registering all their children, their wives and boys and girls, throughout the community. They duly devoted themselves to the sacred task.
 19 And in every town there were officials specially named to look after the Aaronite priests who lived in the country districts of the towns, to distribute supplies to all males among the priests and all entered on the
 20 register of the Levites. This was Hezekiah's policy all over Judah. His actions were good and right and loyal before the Eternal his God; whatever he undertook in the interests of
 21 the temple of God, the law, and the commands of God, by way of worshipping his God, he did it with all his heart and prospered.
 32 It was after this, after all this loyal service, that Sanchêrib king of Assyria invaded Judah, besieging the fortified towns and meaning to seize them.
 2 When Hezekiah saw that Sanchêrib had come determined to
 3 attack Jerusalem, he and his nobles and his chiefs agreed to stop the water of the fountains
 4 outside the town. He was helped by them; indeed, a crowd collected and stopped up all the fountains as well as the torrent that gushed through the country, crying, "Why should Assyrian kings find plenty of water when
 5 they come?" Hezekiah, taking heart, built up any part of the wall that had been broken, built towers on the wall, and ran another wall outside; he strengthened the Millo in David's burg and provided ample missiles and shields.

Then appointing officers over
 the citizens, he gathered them
 in the open space at the gate of
 the city, and encouraged them;
 "Be firm," he said, "bê brave,
 7 be not daunted nor dismayed for the king of Assyria or for all his host; we have with us One greater than all he has; he has
 8 a mortal force, but we have with us the Eternal our God to help us and to fight our battles." The people put reliance on what Hezekiah king of Judah said. After this, as Sanchêrib
 9 king of Assyria and all his forces lay near Lakhish, he sent some of his officers to Jerusalem, with this message for Hezekiah king of Judah and all the men of Judah at Jerusalem: "Sanchê-
 10 rib king of Assyria asks you what you are relying on, to stand a siege in Jerusalem. Surely Hezekiah is beguiling
 11 you; he means to leave you to perish by famine and thirst, by telling you that the Eternal your God will save you from the king of Assyria. Has not this
 12 very Hezekiah removed the Eternal's shrines and altars, and ordered Judah and Jerusalem to worship and to burn incense at a single altar? Do you not
 13 know what I and my fathers have done to all nations elsewhere in the world? Have the gods of these nations been able at all to save their lands from
 14 me? What god of any nation exterminated by my fathers was
 15 ever able to save his people from me? And is your God able to save you from me? Come, do not let Hezekiah delude you or beguile you like this; do not believe him. No god of any nation or realm has been able to save his people from me or from my fathers; much less shall

- 16 your gods." His officers said even worse things against God the Eternal and his servant
- 17 Hezekiah. (Sanchêrib also wrote letters, insulting the Eternal the God of Israel and attacking him thus: "As the gods of the nations elsewhere in the world have failed to save their folk from me, so shall Hezekiah's God fail to save his folk.")
- 18 The officers shouted aloud in Hebrew to the citizens of Jerusalem on the walls to terrify them and scare them, that they
- 19 might capture the city. They talked about the God of Jerusalem as one of the gods of the nations on earth, mere hand-
- 20 made idols! King Hezekiah and the prophet Isaiah the son of Amoz prayed over this and
- 21 cried to heaven; then the Eternal sent an angel who swept off all the gallant fighters, the leaders and captains, in the camp of the king of Assyria, till he had to go home in disgrace. He went into the temple of his god, and there his own offspring murdered him with
- 22 their swords. So the Eternal rescued Hezekiah and the citizens of Jerusalem from Sanchêrib the king of Assyria as well as from all other foes, protecting
- 23 them on every side. Indeed, many folk brought presents to the Eternal in Jerusalem and rare gifts to Hezekiah king of Judah, till he was of high repute among all nations from now onwards.
- 24 Then it was that Hezekiah fell dangerously ill; he prayed to the Eternal, who answered him and let him have a miraculous token of recovery. But
- 25 Hezekiah made no return for the benefit thus bestowed on him; he proved haughty, and this brought wrath on himself and upon Judah and Jerusalem. However, Hezekiah humbled 26 himself in penitence for his haughty pride, both he and the citizens of Jerusalem, so that during the reign of Hezekiah the wrath of the Eternal did not fall upon them. Hezekiah had 27 enormous wealth and honour; he supplied himself with treasures to hold silver, gold, jewels, spices, rarities, and all kinds of handsome articles, also stores 28 for the influx of grain, wine, and oil, barns for all kinds of cattle, and pens for sheep; he acquired 29 enormous numbers of flocks and herds, for God gave him rich possessions. It was Hezekiah 30 who stopped the spring that fed the Gihon water, and directed the water down westward to David's burg: Hezekiah succeeded in all that he undertook. (In the case of the 31 ambassadors who had been sent by the princes of Babylon to ask him about the miraculous token which had happened in his land, God tested him by leaving him to himself, that He might find out all that was in his mind.) The rest of the acts of 32 Hezekiah and his pious deeds are described in the Vision of the prophet Isaiah the son of Amoz and in the Book of the Kings of Judah and Israel. Hezekiah 33 slept with his fathers and was buried in the upper part of the tombs of the sons of David; all Judah and the citizens of Jerusalem paid him honour when he died. Manasseh his son reigned instead of him.
- Manasseh was twelve years 33 old when he began to reign, and he reigned in Jerusalem for fifty-five years. He did what 2 was evil in the eyes of the Eter-

- nal, following the abominable practices of the pagans whom the Eternal had dispossessed
- 3 before the Israelites; he rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astartê, and worshipped all the stars and did
- 4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will set my Presence here for all time, in Jerusalem";
- 5 he built altars for all the stars in the two courtyards of the
- 6 temple of the Eternal. He burned his children in the valley of Ben-Hinnom, he practised augury, socery, and witchcraft, he instructed mediums and wizards; he did ample evil in the sight of the Eternal, to
- 7 vex him. He put a carved image of an idol he had made, in the temple of God, though God had said to David and his son Solomon, "Within this temple, at Jerusalem, which I have chosen out of all the clans of Israel, I will grant my Presence
- 8 for all time; never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands, the laws and rules and regulations laid down for them by
- 9 Moses." Manasseh made Judah and the citizens of Jerusalem go wrong, till they did worse than the very pagans whom the Eternal had destroyed before the Israelites.
- 10 The Eternal warned Manasseh and his people, but they
- 11 paid no heed. So the Eternal brought the generals of the king of Assyria against them, who caught and chained Manasseh, shackling him in fetters and
- carrying him off to Babylon. When he was in trouble, he
- 12 besought the Eternal his God, humbling himself low before the God of his fathers; he prayed
- 13 to him, and the Eternal listened to him, answered his entreaty, and brought him back to his kingdom at Jerusalem. Then Manasseh realized that the
- 14 Eternal was God. After this he ran a wall outside David's
- burg, west of Gihon in the valley, up to the entry of the Fish gate, encircling Ophel; he made the wall very high. He placed
- 15 army officers in all the fortified towns of Judah. And he removed the foreign gods and the
- 16 idols from the temple of the Eternal, as well as all the altars he had built on the hill of the temple of the Eternal and throughout Jerusalem; he flung
- 17 them outside the city. He rebuilt the altar of the Eternal,
- 18 offering on it sacrifices of recompense-offerings and thank-offerings, and he ordered Judah to worship the Eternal the God of Israel. The people continued
- 19 to sacrifice at their shrines, but only to the Eternal their God. The rest of the acts of Manasseh, his prayer to his God and the words spoken to him by the
- 20 seers in the name of the Eternal the God of Israel, are described in the Book of the Kings of Israel. [[The story of his prayer,
- of how God answered his entreaty, of all his sin and trespass, and of the places where he built shrines and erected sacred poles and metal idols, before he humbled himself—it is all written in the History of the
- Seers.]] So Manasseh slept with
- his fathers, and was buried in the garden of his own palace. Amon his son reigned instead of him.

21 Amon was twenty-two years
old when he began to reign, and
he reigned in Jerusalem for two
22 years. He did what was evil
in the eyes of the Eternal, like
his father Manasseh; Amon
sacrificed to all the carved idols
made by his father Manasseh
23 and worshipped them. He did
not humble himself before the
Eternal, as his father Manasseh
had done; this Amon became
24 worse and worse. His officers
conspired against him and mur-
25 dered him in his palace; but the
nation killed all the conspirators
and elected Amon's son Josiah
to reign instead of him.

34 Josiah was eight years old
when he began to reign, and he
reigned in Jerusalem for thirty-
2 one years. He did what was
right in the eyes of the Eternal,
and followed the lines of his an-
cestor David, turning neither
to the right hand nor to the
3 left. In the eighth year of his
reign, when he was still a boy,
he began to revere the God of
his ancestor David, and in the
twelfth year he began to purge
Judah and Jerusalem of the
shrines, the sacred poles, the
carved idols, and the metal
4 gods. Under his eyes they
demolished the altars of the
Baals; he cut down the sun-
pillars high over them, and as
for the sacred poles, the carved
idols, and the metal gods, he
broke them in pieces, ground
them to dust, and scattered the
dust over the graves of those
who had sacrificed to them.
5 He burned the bones of the
priests upon their altars, as he
purged Judah and Jerusalem,
6 and destroyed their houses in
the towns of Manasseh, Eph-
raim, and Simeon, as far as
7 Naphtali; he demolished altars,

crushed sacred poles, and carved
idols to powder, and cut down
all the sun-pillars throughout
all the land of Israel; after
which he returned to Jerusalem.

In the eighteenth year of his 8
reign, after he had purged the
country and the temple, he sent
Shaphan the son of Azaliah,
Maaseiah the provost of the
city, and Joah the son of Joahaz
the chancellor, to repair the
temple of the Eternal his God.
They went to Hilkiah the high 9
priest and handed over the
money brought into the temple
of God, which had been collected
by the Levites or warders from
Manasseh, Ephraim, and all
the survivors of Israel, as well
as from Judah and Benjamin
and the citizens of Jerusalem.
This money was put into the 10
hands of the foremen who had
charge of the temple of the
Eternal, and these men, at work
on the temple of the Eternal,
spent it on the repairs and
reconstruction of the temple,
paying joiners and builders to 11
buy dressed stones, and timber
for couplings and for beams in
the buildings destroyed by the
kings of Judah. The men did 12
their work honestly, supervised
by Jahath and Obadiah, Mera-
rite Levites, and by Zechariah
and Meshullam, who were Ko-
hathites, appointed to direct
the work. Levites, every man
of them a skilled musician, also 13
supervised the labourers and
directed all the workmen in
every department; the clerks,
the stewards, and the warders
were also taken from the Le-
vites.

It was as they took out the 14
money which had been depos-
ited in the temple of the Eternal
that Hilkiah the priest found

- the law-book of the Eternal
 15 written by Moses. Hilkiah told Shaphan the secretary that he had found the law-book in the temple of the Eternal, and he handed it over to Shaphan,
 16 who took the law-book to the king, as he gave in his report to the king. He reported, "Your servants are doing all that was entrusted to them.
 17 The money found in the temple of the Eternal has been paid out to the foremen and to the work-
 18 men." Shaphan the secretary also told the king that Hilkiah the priest had handed him a book. Shaphan read out of the
 19 book to the king; and when the king heard the words of the law,
 20 he tore his clothes, and ordered Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the secretary, and
 21 Asaiah a royal official, to "go and consult the Eternal for me and for those left in Israel and Judah, about the terms of this book that has been found; for the Eternal vents his anger upon us, because our fathers have not obeyed the word of the Eternal, to carry out all the injunctions
 22 written in this book." So Hilkiah and the others went, as the king ordered, and told Huldah the prophetess, the wife of Shalum the son of Tikvah (the grandson of Harhas), keeper of the robes (she lived in the sec-
 23 ond ward of Jerusalem). She gave them this message from the
 24 Eternal the God of Israel: "Tell the man who sent you to me that this is the Eternal's decree: 'I will bring upon this place and its inhabitants all the dread curses described in the book
 25 read to the king of Judah, because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath is vented on this place, and it shall blaze without quenching.' However, 26
 tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal the God of Israel declares, since you 27
 have listened to my words, since your heart was penitent, and you humbled yourself before God when you heard his threats against this place and its inhabitants, since you tore your clothes and wept before me, I have heard you, says the Eter- 28
 nal; I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall not see all the disasters I am bringing on this place and its inhabitants.' " They took back this answer to the king, and the king summoned 29
 all the sheikhs of Judah and Jerusalem; he went up to the 30
 temple of the Eternal, accompanied by all the men of Judah and the citizens of Jerusalem, the priests, the Levites, and all the people, young and old. He then read aloud to them all the words of the book of the compact which had been found in the temple of the Eternal, and, standing on the platform, 31
 the king made a compact, in presence of the Eternal, to follow the Eternal, to obey his orders and his warnings and his rules, heart and soul, carrying out the terms of the compact laid down in this book. He 32
 made everyone in Jerusalem and Benjamin adhere to it. The citizens of Jerusalem carried out this compact with God, the God of their fathers; Josiah 33
 removed all the abominable idols from every district belong

ing to Israel, and made every-one within Israel offer worship to the Eternal their God; during all his reign they never gave up their devotion to the Eternal the God of their fathers.

35 Josiah held a passover in honour of the Eternal at Jerusalem; the passover lamb was killed on the fourteenth day of 2 the first month. He assigned the priests their duties and encouraged them to serve in the 3 temple of the Eternal. And he addressed the Levites, men sacred to the Eternal, who gave religious instruction to all Israel. "Since the sacred ark," said he, "was placed inside the temple built by Solomon the son of David, king of Israel, and you have no longer to carry it on your shoulders, see to the worship of the Eternal your God and of his people Is- 4 rael. Arrange yourselves by your families in your divisions, as prescribed by David king of Israel and by his son Solomon; 5 stand in the sacred place with some of each Levitical family to serve each group of families among your kinsmen the laity; 6 kill the passover lamb, then purify yourselves and prepare the passover, that your kinsmen may celebrate according to the Eternal's instructions given by 7 Moses." Josiah gave all the people present lambs and kids from his flocks, all as victims for the passover sacrifices, amounting to thirty thousand, with three thousand bullocks; these came out of the king's 8 property. His nobles also made a freewill offering to the people, the priests, and the Levites. Hilkiah, Zechariah, and Jehiel, who were in charge of the temple of God, gave the priests two

thousand six hundred lambs and three hundred oxen for the passover sacrifices, while Cona- 9 niah, with Shemaiah and Nethanel his brothers, and Hashabiah, Jeiel, and Jozabad, who were heads of the Levites, gave the Levites five thousand lambs and five hundred oxen for the passover sacrifices. So the 10 service was arranged; the priests stood in their positions, and the Levites in their divisions, as the king ordered. The passover 11 lambs were killed, and the priests splashed their blood on the altar, as they received it from the Levites who were flaying the victims. Parts of 12 the victims of the burnt-offering were removed, to be given to the various groups of families among the laity to sacrifice to the Eternal, as enjoined in the law-book of Moses. So too with the oxen. They duly 13 roasted the passover lamb in the fire, and boiled the sacrificial flesh of the oxen in pots, cauldrons, and pans, carrying the meat quickly among the laity. Then they prepared flesh for 14 themselves and for the priests; as the Aaronite priests were occupied till night in sacrificing the burnt-offerings and the fat slices, the Levites had to make their preparation for themselves and for the Aaronite priests. The Asaphite singers were ar- 15 rayed as David, Asaph, Heman, and Jeduthun (the king's seer) had prescribed, and the warders were at each gate; they did not require to leave their posts, as their fellows the Levites got the meat all ready for them. In 16 this way the whole service of holding the passover in honour of the Eternal and of sacrificing burnt-offerings on the altar of

the Eternal was carried out that day, as king Josiah ordered.

- 17 The Israelites present held their passover and also, for seven days, the festival of unleavened bread. Never since the days of the prophet Samuel had there ever been a passover like it in Israel; never had any king of Israel celebrated such a pass-over as was held by Josiah, by the priests and the Levites, by all Judah and Israel who were present, and by the citizens of Jerusalem. This passover was held in the eighteenth year of Josiah's reign.
- 20 After all this, when Josiah had arranged the temple, Necho king of Egypt marched north to fight at Karkhēmish on the Euphrates. Josiah sallied out to attack him, but Necho sent ambassadors to him with this message: "What have you to do with me, O king of Judah? I am out against your ancient foe, not against you; and God has ordered me to be quick about it. Stop interfering with God, who is on my side, lest he destroy you." But Josiah would not leave him alone; he presumed to attack him, paying no heed to what Necho had been inspired to tell him. The fight opened in the valley of Megiddo.
- 23 The archers aimed at king Josiah, till Josiah cried to his men, "Take me away, I am badly wounded." So his men lifted him out of the chariot and put him into his reserve chariot, driving him to Jerusalem, where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned over Josiah.
- 25 Jeremiah composed an elegy over Josiah, and the singers, both men and women, all uttered a lament over Josiah

—as indeed they do to this day, for they made it a regular custom in Israel. The laments are written in the Book of Elegies. The rest of the acts of Josiah and his brave deeds, in obedience to the instructions of the law of the Eternal, his acts from first to last, are written in the Book of the Kings of Israel and Judah.

Then the nation took Jehoahaz the son of Josiah and made him king in Jerusalem instead of his father. Joahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. The king of Egypt deposed him at Jerusalem, and fined the country forty-two thousand pounds in silver and six thousand pounds in gold; the king of Egypt made Eliakim his brother king over Judah and Jerusalem, changing his name to Jehoiakim; Necho bore off his brother Joahaz to Egypt.

Jehoiakim was twenty-five years old when he began to reign; he reigned in Jerusalem for eleven years, and did what was evil in the eyes of the Eternal his God. Nebuchadnezzar king of Babylon marched against him and shackled him in chains, to carry him off to Babylon. Nebuchadnezzar also bore off some vessels from the temple of the Eternal and put them inside his palace at Babylon. As for the rest of the acts of Jehoiakim, his abominable deeds, and all his career, they are described in the Book of the Kings of Israel and Judah. His son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three

months. He did what was evil
 10 in the eyes of the Eternal. The
 following spring king Nebuchad-
 nezzar sent and brought him to
 Babylon, with the costly vessels
 of the temple of the Eternal,
 making his kinsman Zedekiah
 king instead of him over Judah
 11 and Jerusalem. Zedekiah was
 twenty-one years old when he
 began to reign, and he reigned
 in Jerusalem for eleven years.
 12 He did what was evil in the
 eyes of the Eternal his God. He
 would not humble himself be-
 fore the prophet Jeremiah, who
 had the authority of the Eternal,
 13 and he rebelled against king
 Nebuchadnezzar, who had made
 him swear to be loyal; he
 hardened his heart and obsti-
 nately refused to turn to the
 14 Eternal the God of Israel. Also
 the leading priests and the
 people all sinned heavily by
 copying the abominable prac-
 tices of the pagans, defiling the
 temple of the Eternal which he
 had hallowed in Jerusalem.
 15 The Eternal the God of their
 fathers sent warning to them
 by his messengers, eagerly and
 earnestly, because he had pity
 upon his people and his dwell-
 ing-place; but they mocked
 16 God's messengers, despised his
 words, and derided his prophets,
 until the wrath of the Eternal
 burst upon his people past all
 17 remedy. He brought down on
 them the king of the Chaldeans,
 who killed their soldiers inside
 the house of their sanctuary,
 and spared neither youths nor

maidens, neither old men nor
 seniors—all were handed over
 to them by God. Also all the 18
 vessels of the temple of God,
 large and small, the treasures of
 the temple of the Eternal, and
 the treasures belonging to the
 king and to his nobles, all these
 the Chaldean king took away
 to Babylon, burning down the 19
 temple of God, pulling down
 the wall of Jerusalem, burning
 all its buildings, and destroying
 all the costly vessels. He car- 20
 ried off the survivors to Baby-
 lon, where they were slaves to
 him and to his sons until the
 Persian empire rose. All this, in 21
 fulfilment of what the Eternal
 had predicted by Jeremiah, that
 the land was to enjoy her
 sabbatical years, keeping her
 sabbaths all the time she lay
 desolate, for the full seventy
 years.

[[In the first year of Cyrus 22
 king of Persia, that the predi-
 cation of the Eternal announced
 by Jeremiah might be carried
 out, the Eternal moved Cyrus
 king of Persia to issue a proc-
 lamation throughout all his
 realm and to put it in writing.
 "By order of Cyrus king of 23
 Persia: the Eternal the God of
 Israel has given me all the
 kingdoms of the earth, and he
 has commissioned me to build
 him a temple at Jerusalem
 which is in Judah. Whosoever
 among you belongs to his
 people (may the Eternal his God
 be with him), let him go up
 thither."]]

EZRA

1 In the first year of Cyrus king of Persia, that the prediction of the Eternal announced by Jeremiah might be carried out, the Eternal moved Cyrus king of Persia to issue a proclamation throughout all his realm and to put it in writing. "By order of Cyrus king of Persia: the Eternal the God of heaven has given me all the kingdoms of the earth, and he has commissioned me to build him a temple at Jerusalem which is in Judah. Whosoever among you belongs to his people (may his God be with him), let him go up to Jerusalem which is in Judah and build the temple of the Eternal, the God of Israel, who is God in Jerusalem. Wherever any such survivor resides, let the men of the place furnish him with silver and gold and goods and beasts of burden as well as with free-will offerings for the temple of God in Jerusalem." Then the chiefs of the clans of Judah and Benjamin, and the priests and the Levites, who had been moved by God, prepared to go up and build the temple of the Eternal in Jerusalem. And all their neighbours helped them with everything, with silver and gold and goods and beasts of burden and valuables as well as with what was freely offered. King Cyrus also took out the utensils of the house of the Eternal which Nebuchadnezzar had removed from Jerusalem and placed in the temple of his gods; Cyrus king of Persia had them taken out by Mithridates the treasurer and counted over to Sheshbazzar the head of Judah, amounting to thirty

basins of gold, a thousand basins of silver, twenty-nine censers, thirty tankards of gold . . . 10 tankards of silver, and a thousand other utensils. These 11 were all brought back by Sheshbazzar, when the company of exiles went up from Babylon to Jerusalem.

The following belonged to the 2 province of Judah among the deported who returned from exile after being carried away to Babylon by Nebuchadnezzar king of Babylon; they came back to Jerusalem and Judah, each to his own town, in the 2 company of Zerubbabel, Joshua, Nehemiah, Seraiah, Reëliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

A list of the laity of Israel: 3 the clan of Parosh, two thousand one hundred and seventy-two; the clan of Shephatiah, three 4 hundred and seventy-two; the 5 clan of Arah, seven hundred and seventy-five; the clan of 6 Pahath-moab . . . the clan of Jeshua and Joab, two thousand eight hundred and twelve; the clan of Elam, one thousand 7 two hundred and fifty-four; the 8 clan of Zattu, nine hundred and forty-five; the clan of Zakkai, 9 seven hundred and sixty; the 10 clan of Bani, six hundred and forty-two; the clan of Bebai, 11 six hundred and twenty-three; the clan of Azgad, one thousand 12 two hundred and twenty-two; the clan of Adonikam, six 13 hundred and sixty-six; the clan 14 of Bigvai, two thousand and fifty-six; the clan of Adin, four 15 hundred and fifty-four; the clan 16 of Ater . . . ; the clan of Hezekiah, ninety-eight; the clan 17

of Bezai, three hundred and
 18 twenty-three; the clan of Jorah,
 19 one hundred and twelve; the
 clan of Hashum, two hundred
 20 and twenty-three; the clan of
 21 Gibbar, ninety-five; the clan of
 Behtlehem, one hundred and
 22 twenty-three; the men of Neto-
 23 phah, fifty-six; the men of Anâ-
 thoth, one hundred and twenty-
 24 eight; the clan of Azmâveth,
 25 forty-two; the clan of Kiriath-
 arim, Kefirah, and Beêroth,
 seven hundred and forty-three;
 26 the clan of Ramah and Geba,
 six hundred and twenty-one;
 27 the men of Michmas, one
 28 hundred and twenty-two; the
 men of Bethel and Ai, two
 29 hundred and twenty-three; the
 30 clan of Nebo, fifty-two; the clan
 of Magbish, one hundred and
 32 fifty-six; the clan of Harim,
 33 three hundred and twenty; the
 clan of Lod, Hadid, and Ono,
 seven hundred and twenty-five;
 34 the clan of Jericho, three
 35 hundred and forty-five; the
 clan of Senâah, three thousand
 six hundred and thirty.
 36 The priests: the clan of Je-
 daiah, from the household of
 Jeshua, nine hundred and sev-
 37 enty-three; the clan of Immer,
 one thousand and fifty-two;
 38 the clan of Pashhur, one thou-
 sand two hundred and forty-
 39 seven; the clan of Harim, one
 thousand and seventeen.
 40 The Levites: the clan of
 Jeshua and Kadmiel, from the
 clan of Hodaviah, seventy-four;
 41 a hundred and twenty-eight
 singers from the clan of Asaph;
 42 with warders, a hundred and
 thirty-nine in all, from the clans
 of Shallum, Ater, Talmon, Ak-
 kub, Hatita, and Shobai.
 43 The temple attendants: the
 44 clans of Ziha, Hasupha, Tab-
 45 baoth, Keros, Siaha, Padon,

Lebanah, Hagabah, Akkub, 46
 Hagab, Salmai, Hanan, Giddel, 47
 Gahar, Reaiah, Rezin, Nekoda, 48
 Gazzam, Uzza, Paseah, Besai, 49
 Asnah, Meûnim, Nephusim, 50
 Bakkuk, Hakupha, Harhur, 51
 Bazluth, Mehida, Harsha, Bar- 52
 kos, Sisera, Tema, Neziah, and 53
 Hatipha. 54

The sons of Solomon's ser- 55
 vants: the clans of Sotai, Hasso-
 phereth, Peruda, Jaalah, Dar- 56
 kon, Giddel, Shephatiah, Hattil, 57
 Pochereth-hazzebaim, and Ami.

The temple attendants and 58
 the sons of Solomon's servants
 all told, were three hundred
 and ninety-two.

The following, who went from 59
 Tel-melah, Tel-harsha, Kherub,
 Addan, and Immer, were unable
 to prove that their descent and
 pedigree belonged to Israel: the 60
 families of Delaiah, Tobiah, and
 Nekoda, six hundred and fifty-
 two of them. Among the 61
 priests also, the families of
 Habaiah, Hakkoz, and Bar-
 zillai (he had married a daugh-
 ter of Barzillai the Gileadite
 and had taken his name) made 62
 search for their record, but the
 genealogy was not to be found;
 so they were barred and ban-
 ished from the priesthood. The 63
 governor declared they were not
 to partake of the most sacred food
 till a priest appeared with oracles.

The entire company num- 64
 bered forty-two thousand three
 hundred and sixty, besides 65
 seven thousand three hundred
 and thirty-seven servants, male
 and female, and two hundred
 singers, male and female; they 66
 had seven hundred and thirty-
 six horses, two hundred and
 forty-five mules, four hundred 67
 and thirty-five camels, and six
 thousand seven hundred and
 twenty asses.

- 68 When they came to the temple of the Eternal in Jerusalem, some of the chiefs of the clans offered contributions towards the rebuilding of the
- 69 temple of God; according to their means they paid into the building fund sixty-one thousand guineas in gold and thirty-five thousand pounds in silver, and gave a hundred priestly vestments.
- 70 Now the priests, the Levites, the singers, the warders, the temple attendants, and some of the people were living in Jerusalem, and all Israel in their
- 3 towns; but when the seventh month arrived, the Israelites in the towns gathered like one
- 2 man to Jerusalem, and Joshua the son of Jozadak, with his fellow-priests, and Zerubbabel the son of Shealtiel with his fellows, started to erect the altar of the God of Israel and to offer sacrifices on it, as prescribed by the law of Moses the man of God.
- 3 They put the altar in its place, because the surrounding peoples were a terror to them, and on it they offered sacrifices to the Eternal morning and evening; they held the festival of booths, as prescribed, and offered the regular number of daily sacrifices required each
- 4 day of the festival, followed by the daily sacrifice, the sacrifice at the new moon, at every fixed and sacred festival of the Eternal, and at every freewill offering made to the Eternal. From
- 6 the first day of the seventh month sacrifice began to be offered to the Eternal.
- The foundation of the temple of the Eternal was not yet laid,
- 7 however. But masons and joiners were hired, and Sidonians and Tyrians were furnished with food and drink and oil, to bring cedars down from Lebânon to the sea-coast at Joppa, in terms of the permit granted by Cyrus king of Persia. It was in the second
- 8 month of the second year, after they had reached the house of God at Jerusalem, that a start was made. Zerubbabel the son of Shealtiel and Joshua the son of Jozadak, with the rest of their fellow-priests and with the Levites and all the exiles who had returned to Jerusalem, appointed the Levites, from twenty years old and upwards, to superintend the work on the house of the Eternal; whereupon the clan of
- 9 Hodaviah, Jeshua and his sons and brothers, and Kadmiel with his sons, along with the clan of Henadad and their sons and brothers (who were Levites), undertook to superintend the workmen in the house of God. When the builders laid the
- 10 foundation of the temple of the Eternal the priests took their place, furnished with trumpets, the Levites who were Asaphites with cymbals, to praise the Eternal after the ritual of David king of Israel; they sang their
- 11 responses of praise and thanks to the Eternal, with the refrain, "For he is good, his kindness never fails to Israel"; and all the people raised a loud shout as they praised the Eternal that the foundation of the temple of the Eternal had been laid. But
- 12 many of the priests and Levites and chiefs of the clans, old men who had seen the former house standing on its foundation, wept aloud at the sight of this house; and, as many were shouting aloud for joy, the sound of the
- 13 joyful shout could not be dis-

tinguished from the sound of the lament, though the people were shouting so loud that the sound was heard far off.

- 4 When the enemies of Judah and Benjamin heard that the exiles were building a temple to the Eternal the God of Israel, they came and said to Zerubbabel and the chiefs of the clans, "Let us build along with you, for we worship your God as you do; we have been sacrificing to him ever since Esarhaddon king of Assyria brought us here." But Zerubbabel and Joshua and the rest of the chiefs of the clans of Israel told them, "You have nothing to do with us building a house for our God; we will build it ourselves for the Eternal the God of Israel, as king Cyrus of Persia has ordered us." Whereupon the people of the land thwarted the people of Judah and were a trouble to them as they were building; they hired agents against them, in order to defeat their purpose, all through the reign of Cyrus king of Persia and down to the reign of Darius king of Persia.
- 6 In the reign of Xerxes, at the opening of his reign, they wrote a letter accusing the inhabitants of Jerusalem and Judah. Also, in the reign of Artaxerxes, Bishlam and Mithridates and Tabeël and the rest of their associates sent a despatch to Artaxerxes king of Persia in Aramaic, with a translation. And Rehum the commander, with Shimsai the secretary, laid the following information against Jerusalem before king Artaxerxes. "From Rehum the commander and Shimsai the secretary and the rest of their associates, the magistrates, the generals, the writers, the secretaries,

the citizens of Erech and of Babylon and of Susa (that is, the Elamites), and the rest of the nations whom the great and famous Assurbanipal transported and settled west of the Euphrates, etc. Now"—this is a copy of the letter sent to king Artaxerxes from his "servants west of the Euphrates, etc."—"Now be it known to the king that the Jews who have come up from you to us have gone to Jerusalem, a rebellious and disaffected city; they are building it, finishing the walls and repairing the foundations. Let the king understand that if this city is built and its walls finished, they will refuse to pay tribute, tax, or toll, and the revenue of the king will suffer. Now, as we are in the royal service, and as it would be wrong for us to see the king injured, we send to assure the king that if the archives of your predecessors are searched, you will find out from the archives that this is a rebellious city, a source of danger to your princes and provinces, and that the Jews have stirred up sedition in this very city from of old. That was why the city was laid waste. We assure the king that if this city is built and its walls finished, you will lose all your territory west of the Euphrates." The king sent this reply to Rehum the commander and Shimsai the secretary and the rest of their associates resident in Samaria, and the others who were west of the Euphrates: "Greeting, etc. Well now, the letter you sent to us has been translated to me; I have ordered inquiries to be made, and it has been found that this city has risen

from of old against kings and that rebellion and insurrection have been raised within it.

20 And besides, Jerusalem has had powerful kings who have ruled all the territory west of the Euphrates, exacting tribute,

21 taxes, and tolls. So issue a decree that these men are to stop, and that the city is not to be built, till I issue a decree

22 myself. Be careful to lose no time about this lest the damage increase, to the detriment

23 of the king." So when the copy of king Artaxerxes' letter was read to Rehum and Shimshai and their associates, they hurried to the Jews at Jerusalem and stopped them by main force.

24 This put an end to the work on the temple of God at Jerusalem; it was stopped until the second year of the reign of Darius king of Persia.

5 Now the prophets, the prophet Haggai and Zechariah the son of Iddo, prophesied in the name of the God of Israel to the Jews in Judah and Jerusalem, till Zerubbabel the son of Shealtiel and Joshua the son of Jozadak started again to build the temple of God at Jerusalem, helped by the prophets of God.

3 Tatnai the satrap west of the Euphrates and Shethar-bozenai and their associates then came and asked them, "Who gave you a decree to build this temple and to finish this structure?" They also asked, "And what are the names of the men

4 who are building here?" But, by God's favour to the Jewish sheikhs, they were not to be stopped till the matter should be reported to Darius and a

6 reply received from him. Here is a copy of the despatch sent to king Darius by Tatnai the

satrap west of the Euphrates and by Shethar-bozenai and his associates, the generals west of the Euphrates; they wrote a 7 despatch as follows:

"To king Darius, all greetings! Be it known to the king 8 that we went to the province of Judah, to the temple of the great God; it is being built with huge stones, timber is being placed on the walls, and the work goes on apace, prospering in their hands. We put this 9 question to the sheikhs there, 'Who gave you a decree to build this temple and to finish this structure?' We also asked 10 their names for your information, that we might be able to write you the names of the men at their head. And this was 11 their reply: 'We are the servants of the God of heaven and earth, we are rebuilding the house that was built many years ago, built and finished by a great king of Israel. But as 12 our fathers provoked the anger of the God of heaven, he handed them over to the Chaldean Nebuchadnezzar, king of Babylon, who destroyed this house and carried off the people to Babylon. In the first year of 13 Cyrus king of Babylon, however, king Cyrus issued a decree for the building of this house of God. And the gold and silver 14 utensils belonging to the house of God, which Nebuchadnezzar had taken out of the temple in Jerusalem and brought to the temple of Babylon, these utensils king Cyrus took from the temple of Babylon, handing them over to one Sheshbazzar, whom he had appointed governor, and telling him to take 15 these utensils and go and put them in the temple at Jerusa-

lem, and let the house of God
 16 be built on its site. Then the
 said Sheshbazzar went and laid
 the foundation of the house of
 God in Jerusalem; the building
 has gone on ever since, and it
 17 is still unfinished.' Now, if it
 please the king, let search be
 made in the treasury at Babylon
 to find out whether king Cyrus
 did issue a decree for the build-
 ing of this house of God at Jeru-
 salem. And let the king tell us
 what is his pleasure in this mat-
 ter."

6 Then by order of king Darius
 search was made in the house of
 archives at Babylon, where the
 2 treasures were stored; and at
 Ecbatana, in the citadel of the
 province of Media, a paper was
 3 found to this effect: "Memoran-
 dum: in the first year of king
 Cyrus a decree was issued by
 king Cyrus with reference to
 the house of God at Jerusalem.
 Let the house be built, the place
 where sacrifice is offered, let the
 foundations be laid, and let the
 building be ninety feet high and
 4 ninety feet broad, with three
 layers of stone and one of tim-
 ber, the expenses to be paid out
 5 of the royal revenue. Also, the
 gold and silver utensils belong-
 ing to the house of God, which
 Nebuchadnezzar removed from
 the temple at Jerusalem and
 took to Babylon, are to be re-
 stored and returned to their
 places in the temple at Jerusa-
 lem; put them in the house of
 6 God." "Now then, Tatnai
 satrap west of the Euphrates,
 Shethar-bozenai, and your asso-
 ciates the generals west of the
 7 Euphrates, stand off, let the
 work on this house of God alone,
 allow the Jewish governor and
 the Jewish sheikhs to build this
 8 house of God on its site. Fur-

thermore, I decree that you are
 to assist these Jewish sheikhs
 in building this house of God:
 from the royal funds, the tribute
 collected west of the Euphrates,
 these men are to have their ex-
 penses promptly paid. See to
 this. Day by day without fail 9
 let them have whatever they
 require, young bullocks, rams,
 and sheep, to be burnt in sac-
 rifice to the God of heaven,
 wheat, salt, wine, and oil, as the
 priests at Jerusalem demand,
 that they may offer sacrifices to 10
 propitiate the God of heaven
 and pray for the life of the king
 and of his sons. And I issue
 this decree: if any man alters 11
 this command, a beam is to be
 taken from his house, he is to be
 impaled upon it, and, besides
 that, his house is to be made a
 dungheap. May the God who 12
 has set up his Name there,
 crush any king or nation that
 shall attempt to alter this, or
 to destroy this house of God at
 Jerusalem! I Darius have is-
 sued a decree: let it be carried
 out to the letter."

At these instructions from 13
 king Darius, Tatnai the satrap
 west of the Euphrates, Shethar-
 bozenai, and their associates,
 acted promptly; the Jewish 14
 sheikhs went on building, and,
 thanks to the prophesying of
 the prophet Haggai and of
 Zechariah the son of Iddo,
 they succeeded. They finished
 their building as the God of
 Israel had commanded and as
 Cyrus, Darius, and Artaxerxes,
 kings of Persia, had decreed; the 15
 temple was finished on the third
 day of the month of Adar in
 the sixth year of the reign of
 king Darius. The children of 16
 Israel, the priests and the Le-
 vites and the rest of the exiles,

celebrated the dedication of this
 17 house of God with joy; they
 offered at the dedication of this
 house of God a hundred bul-
 locks, two hundred rams, and
 four hundred sheep, with
 twelve he-goats as a sin-offering
 for all Israel, a he-goat for each
 18 clan of Israel. They also ar-
 ranged the priests in their divi-
 sions and the Levites in their
 classes for the worship of God
 at Jerusalem, as prescribed in
 19 the book of Moses. On the
 fourteenth day of the first
 month the exiles celebrated the
 20 passover; the priests had puri-
 fied themselves to a man, all of
 them were pure, and the Le-
 vites killed the paschal lamb
 for all the exiles, for their fel-
 lows the priests and for them-
 21 selves; it was eaten by the
 children of Israel who had re-
 turned from exile and also by
 those who had joined them,
 forsaking the pollutions of the
 pagans in the land in order to
 worship the Eternal, the God
 22 of Israel. For seven days the
 festival of unleavened bread
 was also celebrated with joy;
 for the Eternal had made them
 joyful, he had turned the heart
 of the king of Assyria towards
 them, to encourage them in
 their work on the temple of
 God, the God of Israel.

7 It was after this, in the reign
 of Artaxerxes king of Persia,
 that Ezra came up from Baby-
 lon—Ezra the son of Seraiah,
 the son of Azariah, the son of
 2 Hilkiah, the son of Shallum,
 the son of Zadok, the son of
 3 Ahitub, the son of Amariah,
 the son of Azariah, the son
 4 of Meraioth, the son of Zera-
 hiah, the son of Uzzi, the son
 5 of Bukki, the son of Abishua,
 the son of Phinehas, the son

of Eleazar, the son of Aaron the
 first priest. This Ezra was an 6
 expert scribe in the law of
 Moses which had been given
 by the Eternal the God of
 Israel. Thanks to the favour
 of the Eternal his God, the
 king had granted him all he
 asked; he was accompanied to 7
 Jerusalem in the seventh year
 of king Artaxerxes by some Is-
 raelites, priests, Levites, singers,
 warders, and temple attend-
 ants, and he reached Jerusalem 8
 in the fifth month of the seventh
 year of the king. He started 9
 to travel up from Babylon
 upon the first day of the first
 month, and, thanks to the kind
 favour of his God, he reached
 Jerusalem on the first day of the
 fifth month. Ezra had set his 10
 heart upon studying the law of
 God, upon obeying it, and upon
 teaching its rules and regula-
 tions in Israel.

Here is a copy of the letter 11
 given by king Artaxerxes to
 Ezra the priest and scribe, the
 scribe of the Eternal's com-
 mands and rules for Israel.
 "Artaxerxes, king of kings, to 12
 Ezra the priest, the scribe of the
 law of the God of heaven: all
 greetings, etc. And now I 13
 issue a decree that any of the
 people of Israel in my kingdom
 or any of their priests and Le-
 vites who choose to go up to
 Jerusalem may go with you;
 the king and his seven advisers 14
 send you to hold an inquiry
 upon Judah and Jerusalem in
 terms of the law of your God
 which is in your possession, and 15
 also to convoy the silver and
 gold which the king and his ad-
 visers have vowed to the God
 of Israel, whose dwelling-place
 is in Jerusalem, with any silver 16
 and gold you can find in all the

province of Babylon, and with
 what the people and the priests
 freely offer for the house of
 17 their God in Jerusalem. With
 this money you must take care
 to buy bullocks, rams, and
 sheep, and the usual cereal-
 offerings and libations, sacrific-
 ing them upon the altar in the
 temple of your God in Jerusa-
 18 lem. The rest of the silver and
 gold, you and your fellows may
 spend as you think best, carrying
 19 out the will of your God. The
 utensils given you for the wor-
 ship of the house of your God,
 you will also present before the
 20 God of Jerusalem. You will
 draw upon the king's treasury
 for any further sums which you
 require to spend on the house
 21 of your God. I Artaxerxes the
 king, I issue this decree to all
 the treasurers west of the
 Euphrates: whatever Ezra the
 priest, the scribe of the law of
 the God of heaven, may demand
 from you, is to be granted him
 22 without delay, up to forty-one
 thousand two hundred and fifty
 pounds in silver, a hundred
 quarters of wheat, nine hundred
 gallons of wine, nine hundred
 gallons of oil, and salt unlimited.
 23 Whatever is commanded by the
 God of heaven, let it be carried
 out in full for the God of heav-
 en; why should God's displeas-
 ure be upon the realm of the
 24 king and of his sons? You are
 also instructed that it is unlaw-
 ful to impose toll, tribute, or
 taxes upon any of the priests
 and Levites, singers, warders,
 temple attendants, or servants
 25 of this temple of God. As for
 you, Ezra, by the wisdom of
 your God to which you have
 access, appoint magistrates and
 judges to rule all the people
 west of the Euphrates, men

who know the laws of your God,
 and instruct any who are igno-
 rant of them. And whoever 26
 does not obey the law of your
 God and the law of the king, let
 sentence be executed upon him
 instantly, death, banishment,
 confiscation of property, or im-
 prisonment."

Blessed be the Eternal, the 27
 God of our fathers, who inspired
 the king to honour the temple
 of the Eternal in Jerusalem
 thus, and showed me kindness 28
 in the presence of the king and
 his advisers and all his great
 officers; I was strengthened by
 the favour of the Eternal my
 God, and I gathered leading
 men from Israel to accompany
 me. The following are the 8
 chiefs of clans, the list of those
 who accompanied me from
 Babylon in the reign of king
 Artaxerxes: from the house of 2
 Phinehas, Gershom; from the
 house of Ithamar, Daniel; from
 the house of David, Hattush the 3
 son of Shecaniah; from the
 house of Parosh, Zechariah,
 with whom were registered a
 hundred and fifty males; from 4
 the family of Pahath-moab, Eli-
 hoênai, with whom were two
 hundred males; from the family 5
 of Zattu, Shecaniah the son of
 Jahaziel, with whom were three
 hundred males; from the family 6
 of Adin, Ebed the son of Jona-
 than, with whom were fifty
 males; from the family of 7
 Elam, Jeshaiiah the son of
 Athaliah, with whom were sev-
 enty males; from the family of 8
 Shephatiah, Zebadiah the son of
 Michael, with whom were eighty
 males; from the family of Joab, 9
 Obadiah the son of Jehiel, with
 whom were two hundred and
 eighteen males; from the family 10
 of Bani, Shelômith the son of

Josiphiah, with whom were a
 11 hundred and sixty males; from
 the family of Bebai, Zechariah
 the son of Bebai, with whom
 12 were twenty-eight males; from
 the family of Azgad, Johanan
 the son of Hakkatan, with
 whom were a hundred and ten
 13 males; from the family of Adon-
 ikam (they came last), Eliphe-
 let, Jeuel, and Shemaiah, with
 14 whom were sixty males; and
 from the family of Bigvai, Uthai
 and Zakkur, with seventy
 males.
 15 I mustered them on the banks
 of the Ahäva river, where we
 encamped for three days; but on
 looking over the people and the
 priests I could not find any
 16 Levites. So I summoned Elie-
 zer, Ariel, Shemaiah, Elnathan,
 Jarib, Nathan, Zechariah, and
 Meshullam, leading men, as well
 as Joiarib and Elnathan, who
 17 were teachers, and despatched
 them to Iddo the leading author-
 ity at Casiphia, bidding them
 tell Iddo and his fellows, the
 temple attendants, at Casiphia,
 to send us servants for the
 18 house of our God. By the kind
 favour of our God they brought
 us a capable man belonging to
 the family of Mahli, Sherebiah,
 a leading Levite, with eighteen
 19 sons and brothers; also Hasha-
 biah, accompanied by Isaiah
 from the family of Merari, with
 20 twenty brothers and sons; also
 two hundred and twenty of the
 temple servants, whom David
 and his ministers had appointed
 to wait upon the Levites (these
 were all mentioned by name).
 21 Then I proclaimed a fast at
 the river Ahäva, that we might
 humble ourselves before our
 God and obtain from him a
 straight course for ourselves,
 our children, and our goods.

I was ashamed to ask the king 22
 for a guard of cavalry to pro-
 tect us against the enemy on
 the road, for we had told the
 king that "God's favour is kind
 to all who seek him, but his
 power and anger are against all
 who forsake him." So we fasted 23
 and besought our God for this
 help, and he yielded to our en-
 treaty. Then I selected twelve 24
 leading priests, in addition to
 Sherebiah, Hashabiah, and ten
 of their fellows, and weighed 25
 over to them the silver and gold
 and utensils, the gifts for the
 house of our God which had
 been offered by the king and his
 advisers and officers and all the
 Israelites present; I weighed 26
 into their hands two hundred
 and seventy thousand pounds
 in silver, utensils of silver worth
 forty-two thousand pounds,
 utensils of gold worth five
 hundred and seventy-seven
 thousand pounds, twenty tank- 27
 ards of gold worth a thousand
 guineas, and two utensils of fine
 bright bronze, as valuable as
 gold. And I told them, "You 28
 are consecrated to the Eternal,
 and the utensils are also conse-
 crated; the silver and gold are a
 freewill offering to the Eternal,
 the God of your fathers. Take 29
 charge of them carefully, till
 you weigh them before the
 leading priests and Levites and
 chiefs of the clans of Israel in
 the chambers of the house of
 the Eternal at Jerusalem." So 30
 the priests and Levites took
 over the weight of the silver
 and gold, to convey them to
 the house of our God at Jerusa-
 lem. Then, on the twelfth day 31
 of the first month, we left the
 river Ahäva for Jerusalem; the
 favour of our God was with us,
 and he kept us safe from the

enemy and from any ambush
 32 by the road. When we reached
 Jerusalem, we remained three
 33 days, and on the fourth day the
 silver and gold and utensils were
 weighed over in the house of
 our God to Merêmoth son of
 Uriah, the priest, along with
 Eleazar the son of Phinehas,
 who were accompanied by
 Jozabad son of Jeshua and
 Noadiah son of Binnui, the
 34 Levites; everything was num-
 bered and weighed, and the
 entire weight was recorded on
 35 the spot. Then the exiles who
 had just returned offered sacri-
 fices to the God of Israel, twelve
 bullocks for all Israel, ninety-
 six rams, seventy-seven sheep,
 and, by way of a sin-offering,
 twelve he-goats; all this was a
 36 sacrifice to the Eternal. They
 also delivered the king's com-
 mission to the king's satraps
 and the governors west of the
 Euphrates, who lent their aid
 to the people and to the house of
 God.

9 After this had been done, the
 leaders approached me. "The
 people of Israel and the priests
 and the Levites," they declared,
 "have not separated themselves
 from the abominable practices
 of the natives, the Canaanites,
 the Hittites, the Perizzites, the
 Jebusites, the Ammonites, the
 Moabites, the Egyptians, and
 2 the Amorites; they have married
 their daughters and married
 their sons to their daughters,
 mixing the sacred race with the
 natives. Yes, and the authori-
 ties and deputies have been
 foremost in this offence."
 3 When I heard that, I tore my
 tunic and my robe, I tore my
 hair and my beard, and I sat
 4 down aghast. I was joined by
 everyone who trembled at the

word of the God of Israel, on
 account of the offence com-
 mitted by the exiles. Till the
 evening offering I sat aghast,
 but at the evening offering I 5
 rose from my fast, with my
 tunic and robe rent, and, falling
 on my knees, I spread out my
 hands to the Eternal my God.
 "O my God," I said, "I am 6
 ashamed, I blush to lift my
 face to thee, my God, for our
 iniquities are higher than our
 heads, and our guilt has reached
 the skies. From the days of 7
 our fathers to this day we have
 been greatly guilty, and for our
 iniquities we, with our kings
 and our priests, have been
 handed over to the kings of the
 lands, to the sword, to captiv-
 ity, to plundering, and to dis-
 grace, as at this day. For a 8
 brief moment the Eternal our
 God has shown us favour by
 letting a remnant of us escape,
 and by giving us a footing in
 his sacred place, that our God
 may brighten our eyes and
 grant us sustenance in the days
 of our bondage. For bondmen 9
 we are; and yet our God has not
 forsaken us in our bondage, but
 has shown us kindness in the
 sight of the kings of Persia, to
 grant us sustenance, to set up
 the house of our God, to repair
 its ruins, and to enjoy his pro-
 tection in Judah and Jerusalem.
 But after this, O our God, what 10
 shall we say? We have for- 11
 saken the commands which
 thou didst issue through thy
 servants the prophets, saying,
 'The land which you are enter-
 ing to possess is a land polluted
 by the foulness of the natives,
 by their abominations, for they
 have filled it with their filth
 from end to end. You must not 12
 therefore marry your daughters

to their sons, nor your sons to their daughters; you must never seek their peace or prosperity, if you are to be strong and enjoy the good of the land and leave it for your children to inherit
 13 for all time.' And after all that has come upon us for our misdeeds and our great guilt, after thou, our God, hast not punished us to the full for our iniquities but hast spared us
 14 this remnant, are we again to break thy commands and intermarry with the peoples who practice such abominations? Wouldst thou not then be so angry as to destroy us, till neither remnant nor survivor
 15 remained? O Eternal, the God of Israel, thou art just; a remnant of us is left surviving at this day, and here we stand guilty before thee, for none of us can face thee in this plight!"
 10 As Ezra prayed and made confession, weeping and prostrating himself before the house of God, he was joined by a very large gathering of Israelites, men, women, and children; the
 2 crowd wept bitterly. But Shecaniah the son of Jehiel, belonging to the family of Elam, said to Ezra, "We have broken faith with our God by marrying foreign women from the natives. Still, there is some hope for
 3 Israel in this plight. Come, let us make a compact with our God to put away all these wives and their children, following the counsel of the Lord and of those who tremble at the command of our God; let us act
 4 according to the law. Bestir yourself, for the business is yours, and we are on your side; be strong and take action."
 5 Then Ezra got up and made the leading priests and the Levites

and all the laity take an oath that they would carry this out. They took the oath, and Ezra 6 went up from before the house of God into the room of Jehohanan the son of Eliashib, where he spent the night, neither eating bread nor drinking water, but mourning over the broken faith of the exiles. Then a proclama- 7 tion was issued throughout Judah and Jerusalem to all the exiles, that they were to assemble at Jerusalem, and that if 8 anyone failed to appear within three days, the command of the authorities and the sheikhs was that all his property should be confiscated and he himself communicated from the community of the exiles. Within 9 three days all the men of Judah and Benjamin did assemble at Jerusalem; it was the twentieth day of the ninth month, and all the people sat in the open space in front of the house of God, shivering for fear and also from the heavy rain. Then Ezra 10 the priest rose and said to them, "You have broken faith, you have married foreign women, to add to the guilt of Israel. Now confess to the Eternal, the 11 God of your fathers, and do his will: separate yourselves from the natives and from the foreign women." The com- 12 munity all answered with a shout, "It is for us to do as you say. But the people are many, 13 and it is the rainy season; we cannot stand outside; and this is not work for a day or two, it is a transgression which is far spread. Let our authorities 14 have charge of the community, and let all in our towns who have married foreign wives come at fixed times along with the sheikhs and magistrates of every

- town, so as to avert the fierce
 15 anger of our God." Jonathan
 the son of Asahel and Jahziah
 the son of Tikvah, however,
 were opposed to this, and they
 were supported by Meshullam
 and by Shabbethai the Levite.
 16 Then the exiles took action;
 Ezra the priest was set apart,
 with certain chiefs of clans,
 representatives who were all
 named, and on the first day of
 the tenth month they sat to
 17 investigate the matter. By the
 first day of the first month they
 had come to the end of all who
 had married foreign wives.
 18 Some sons of the priests were
 found to have married foreign
 19 wives; they promised to put
 away their wives, and their guilt
 offering was a ram of the flock
 18b for their guilt. These were:
 from the family of Jeshua the
 son of Jozadak and his brothers,
 Maaseiah and Eliezer and Jarib
 20 and Gedaliah; from the family
 of Immer, Hanani and Zeba-
 21 diah; from the family of Harim,
 Maaseiah and Elijah and Shem-
 aiah and Jehiel and Uzziash;
 22 from the family of Pashhur,
 Elioênai and Maaseiah and Ish-
 mael and Nethanel and Joza-
 23 bad and Elasah; from the Le-
 vites, Jozabad and Shimei and
 Kelaiah (that is, Kelita) and
 Pethahiah and Judah and Elie-
 24 zer. From the singers, Eliashib.
 From the warders, Shallum and
 25 Telem and Uri. From the
 laity: Ramiah and Izziah and
 Malchijah and Mijamin and
 Eleazar and Malchijah and Be-
 naiah, from the family of Pa-
 rosh; Mattaniah and Zechariah 26
 and Jehiel and Abdi and Jerê-
 moth and Elijah, from the
 family of Elam; Elioênai and 27
 Eliashib and Mattaniah and
 Jerêmoth and Zabad and Aziza,
 from the family of Zattu; Jeho- 28
 hanan and Hananiah and Zab-
 bai and Athlai, from the family
 of Bebai; Meshullam and Mal- 29
 luch and Adaiah and Jashub
 and Sheal and Jerêmoth, from
 the family of Bani; Adna and 30
 Chelal and Benaiah and Maas-
 seiah and Mattaniah and Be-
 zalêl and Binnui and Manasseh,
 from the family of Pahath-
 moab; Eliezer and Isshijah 31
 and Malchijah and Shemaiah
 and Shimeon and Benjamin and 32
 Malluch and Shemariah, from
 the family of Harim; Mattenai 33
 and Mattattah and Zabad and
 Eliphelet and Jeremai and Ma-
 nasseh and Shimei, from the
 family of Hashum; Maadai and
 Amram and Uel and Benaiah 34
 and Bedeiah and Cheluhu and 35
 Vaniah and Merêmoth and 36
 Eliashib and Mattaniah and 37
 Mattenai and Jaasu and Bani 38
 and Binnui and Shimei and
 Shelemiah and Nathan and 39
 Adaiah and Machnadebai and 40
 Shashai and Sharai and Azarel 41
 and Shelemiah and Shemariah
 and Shallum and Amariah and 42
 Joseph, from the family of Big-
 vai; Jeiel and Mattithiah and 43
 Zabad and Zebina and Iddo
 and Joel and Benaiah, from
 the family of Nebo. All these 44
 had married foreign wives, and
 some of the wives had borne
 children.

NEHEMIAH

1 The story of Nehemiah, the son of Hakaliah.

It was in the month of Chisleu, in the twentieth year, when
 2 I was at the citadel of Susa, that Hanani, one of my kinsmen, came to me along with some men from Judah. I asked them about the Judæan remnant who had survived the exile and also
 3 about Jerusalem. "The survivors of the exile in the province there," they told me, "are in great misery and oppression; also, the wall of Jerusalem is broken down and its gates have
 4 been burned with fire." When I heard this, I sat down and wept and mourned for some days, fasting and praying before the God of heaven. I said,
 5 "O Eternal, God of heaven, the great and awful God, carrying out his compact of kindness for those who love him and carry
 6 out his orders, may thine ear now be attentive and thine eyes open to listen to the prayer of thy servant which I offer before thee at this time, day and night, for the children of Israel thy servants, confessing the sins which the children of Israel have committed against thee. We have sinned, I and my father's
 7 house. We have wronged thee deeply; we have not kept the commands or the rules or the regulations which thou didst
 8 issue to thy servant Moses. Ah, remember thy charge to thy servant Moses: 'If you deal treacherously, I will scatter you far and wide among the
 9 nations; but if you return to me and keep my commands and do them, then, even though your outcasts were under distant

skies, I will gather them in and bring them to the place where I have chosen to fix my presence.' Now these are thy servants and thy people whom thou hast redeemed by thy great power and by thy strong hand. Ah, Eternal, may thine ear now
 10 be attentive to the prayer of thy servant and to the prayer of thy servants who delight to reverence thy Name. Ah, let thy servant have success at this time, let him find favour in the sight of this man!" (for I was cupbearer to the king).
 11

It was in the month of Nisan, 2 in the twentieth year of king Artaxerxes; the wine was placed before me, and I lifted it and gave it to the king. I enjoyed his favour, and the king said to
 3 me, "Why is your face sad? You are not ill. This must be sadness of heart." I was dreadfully afraid at this. I said to
 4 the king, "May the king live for ever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?" Then said
 5 the king, "What request have you to make?" So I prayed to the God of heaven; and I said
 6 to the king, "If it please the king, and if your servant has found favour in your sight, pray let me go to Judah, to the city of my fathers' graves, and rebuild it." The king asked me (his
 7 queen sitting beside him), "How long will your journey take? When will you come back?" So I proposed a certain time to him, and the king was pleased to let me go. I also said to the
 8 king, "If it please the king, let
 9

me have letters to the governors west of the Euphrates, that they may let me pass till I reach
8 Judah, and a letter to Asaph the keeper of the king's park, ordering him to give me timber to make beams for the gates of the castle belonging to the temple and for the wall of the city and for the house in which I shall reside." This the king granted me, thanks to the kind
9 favour of my God. And when I reached the governors west of the Euphrates, I handed them the king's letters (the king had also sent with me some army
10 officers and cavalry). But when Sanballat the Horonite and the Ammonite slave Tobiah heard this, they were deeply hurt that a man had come to promote the welfare of the children of Israel.
11 Well, I reached Jerusalem, and after spending three days
12 there I got up during the night, I and one or two men with me; I did not tell anyone what my God was putting into my mind to do for Jerusalem, and there was no beast in my company except the beast I rode upon
13 myself. I rode out in the night by the Gai gate toward the dragon-spring, and the dung gate, to inspect the broken walls of Jerusalem and the gates that
14 were burned with fire. Then I passed on to the fountain gate and the king's pool; but there
15 was no room for me to ride. So I went on by the brook and inspected the wall; then I turned back and came in by the Gai gate on my way home.
16 The guards did not know where I went or what I was doing. I had not even told the Jews yet nor the priests nor the authorities nor the deputies nor the
17 rest of the workers. But I said

to them then, "You see the plight we are in, Jerusalem lying waste and the gates burned with fire. Come, let us rebuild the wall of Jerusalem, and we shall no longer be scoffed at." And I told them of God's kind
18 favour to me, and also of what the king had said to me. So they said. "Let us start and build." And they set their hands bravely to the good work.

When Sanballat the Horonite
19 and Tobiah the Ammonite slave and Geshem the Arabian heard it, they derided and despised us. "What are you doing?" they asked. "Are you rebelling against the king?" But I re-
20 plied, "The God of heaven, he will give us success; so we his servants will start to build. But there is no property, no rights, no memorial for you in Jerusalem." Eliashib the high-
3 priest started with his fellow-priests, and they built the sheep gate; they consecrated it, erecting its doors; as far as the tower of Hammeah they consecrated it, as far as the tower of Hanel. Next to him the men of
2 Jericho built, and next to them Zakkur the son of Imri. The
3 Fish gate was built by the sons of Hassenâah, who laid its beams and erected the doors and hinges and bars. Next to
4 them Meremoth the son of Uriah, the son of Hakkoz, repaired; next to him Meshullam the son of Berechiah, the son of Meshezabel, repaired; next to him Zadok the son of Baana repaired. Next to him the Te-
5 koites repaired, though their chiefs would not submit to the orders of the authorities. The
6 old gate was repaired by Joiada the son of Paseah and by Meshullam the son of Besodiah, who

- laid its beams and erected the
 7 doors and hinges and bars. Next
 to them Melatiah the Gibeonite
 and Jadon the Meronothite,
 with the men of Gibeon and the
 men of Mizpah belonging to the
 jurisdiction of the governor west
 of the Euphrates, repaired.
 8 Next to them Uzziel the son of
 Barakiah, both goldsmiths, re-
 paired; next to him Hananiah
 one of the perfumers, repaired;
 they completed Jerusalem as
 9 far as the broad wall. Next to
 them Rephaiah the son of Hur,
 ruler of half the suburbs of Jeru-
 10 salem, repaired. Next to him
 Jedaiah the son of Harumaph
 repaired the part opposite his
 own house; and next to him
 Hattush the son of Hashabniah
 11 repaired. Malchijah the son of
 Harim and Hasshub the son of
 Pahath-moab repaired a second
 section and the tower of the
 12 ovens. Next to them Shallum
 the son of Hallohesh, ruler of
 half the suburbs of Jerusalem,
 repaired, he and his daughters,
 13 The Gaî gate was repaired by
 Hanum and the inhabitants of
 Zanoah, who built it and erected
 its doors and hinges and bars,
 as well as five hundred yards
 of the wall to the dung gate;
 14 the dung gate itself was repaired
 by Malchijah the son of Rechab,
 ruler of the Beth-hakkerem dis-
 trict, who built it and erected
 its doors and hinges and bars.
 15 The fountain gate was repaired
 by Shallum the son of Col-
 hozeh, ruler of the Mizpah dis-
 trict, who built it, roofed it in,
 and erected its doors and hinges
 and bars; he also repaired the
 wall from the pool of Siloam at
 the king's garden as far as the
 stairs that lead down from Da-
 16 vid's burg. After him Nehe-
 miah the son of Azbuk, ruler of
 half the Beth-zur district, re-
 paired, as far as the spot oppo-
 site the grave of David and the
 artificial pool and the arsenal.
 After him the Levites repaired; 17
 Rehum the son of Bani, and
 next to him Hashabiah, ruler of
 half the Keilah district, on be-
 half of his own district; after 18
 him their fellows repaired, Bav-
 vai the son of Henadad, ruler
 of half the Keilah district, and, 19
 next to him, Ezer the son of
 Jeshua, ruler of Mizpah, re-
 paired a second section oppo-
 site the ascent to the arsenal
 at the corner of the wall. After 20
 him Baruch the son of Zakkai
 repaired in the direction of the
 hill a second section, from the
 corner of the wall to the door
 of the house of Eliashib the high-
 priest. After him Meremoth 21
 the son of Uriah, the son of Hak-
 koz, repaired a second section,
 from the door of the house of
 Eliashib to the end of the house.
 After him the priests, who re- 22
 sided in the plain, repaired.
 After them Benjamin and Has- 23
 shub repaired the part opposite
 their house, and after them
 Azariah the son of Maaseiah,
 the son of Ananiah, repaired the
 part beside his house. After 24
 him Binnui the son of Henadad
 repaired a second section, from
 the house of Azariah to the
 corner of the wall and the turn.
 Palal the son of Uzai repaired 25
 the part opposite the turn and
 the tower that projects from
 the upper house of the king
 beside the guard-court. After
 him Pedaiah the son of Parosh
 repaired as far as the ground 26
 opposite the water gate to the
 east and the projecting tower.
 After him the Tekoites repaired 27
 a second section opposite the
 great projecting tower as far as

26 the wall of Ophel (the temple
attendants resided in Ophel).
28 The priests repaired above the
horse gate, each opposite his
29 own house. After them Zadok
the son of Immer repaired the
part opposite his own house;
after him Shemaiah the son of
Shecaniah, warder of the east
30 gate, repaired; and after him
Hananiah the son of Shelemiah,
and Hanun the sixth son of
Zalaph, repaired a second
section. After them Meshullam
the son of Berechiah repaired
the part opposite his residence.
31 After him Malchijah one of the
goldsmiths repaired as far as the
house of the temple attendants
and of the traders opposite the
gate of the muster and the turret
32 at the corner. Between the
turret at the corner and the
sheep gate the goldsmiths and
the traders repaired.

4 When Sanballat heard that
we were building the wall, he
was angry and furious and
2 scoffed at the Jews. He ad-
dressed his fellows and the army
of the Samaritans thus: "What
are these feeble Jews doing?
Will they leave themselves to
their God? Will they sacrifice?
Can they do it all in a day? Can
they recover stones from the
rubbish heaps, when the stones
3 are burned?" And Tobiah the
Ammonite, who was beside him,
added, "Let them build! If a
fox went up, he would knock
down that stone wall of theirs!"
4 Hear, O our God—for we are
scorned—and turn their scoffs
back upon their own heads;
leave them to be plundered in
5 the land of their exile; forgive
not their iniquity, and let not
their sin be blotted out before
thee; for the builders have
heard them provoking thee.

So we built the wall to half its 6
height all round, for the heart of
the people was in their work.
But when Sanballat and To- 7
biah and the Arabians and the
Ammonites and the Ashdodites
heard that the repairs upon the
walls of Jerusalem went forward,
and that the breaches were being
closed, they were extremely 8
angry; they all conspired to-
gether to go and attack Jeru-
salem and make confusion in
the city. But we offered prayer 9
to our God and posted guards
to watch them day and night.
Judah said, "The strength of 10
the labourers is giving way; the
rubbish is great; we will never be
able to build the wall." Our 11
enemies said, "They will hear
and see nothing till we are in
among them and slay them, and
so stop the work." And when 12
the Jews who lived beside our
enemies came in, they kept tell-
ing us, "They are gathering
against us from all quarters."
The foe placed themselves in the 13
low ground behind the wall, at
the breaches; but I posted the
people by companies, armed
with sword and spear and bow.
And when I saw they were 14
afraid, I rose and addressed the
authorities and the deputies and
the rest of the people: "Have
no fear of them, remember the
Lord who is great and terrible,
and fight for your kinsfolk, your
sons and your daughters, your
wives and your houses." Our 15
foes heard that we knew of
their plan, and God defeated
their purpose; so we all went
back to the wall, every man to
his work. After that, half of 16
my retinue went on with the
work, and half wore their spears
and shields and bows and coats
of mail, to support all the com-

munity of Judah who were
 17 building the wall. The labour-
 ers were armed; each of them
 worked with one hand, and held
 18 a weapon in the other. The
 masons were each girded with a
 sword, as they built. And the
 19 bugler stood beside me. I told
 the authorities and the deputies
 and the rest of the people, "The
 extent of the work is great, and
 we are far apart from each
 20 other on the wall; so, wherever
 you hear the bugle sounding,
 rally to us there. Our God will
 21 fight for us." This was how I
 and my men did our work; half
 held their spears from dawn
 22 until the stars appeared. I also
 told the citizens at that time,
 "Let each of you, man and ser-
 vant alike, keep inside Jerusalem,
 to provide us with guard duty
 at night and with labour during
 23 the day." As for myself and my
 fellows and my retinue and the
 guard who followed me, none of
 us took off our clothes; each
 kept his weapon in his hand.
 5 Then a loud outcry arose
 among the common people and
 their wives against their fellow-
 2 Jews. Some said, "There are
 many of us, with our sons and
 our daughters; let us have food,
 3 to keep us alive." Others said,
 "We are mortgaging our fields
 and vineyards and houses, to get
 4 food in the famine." Others
 said, "We have had to borrow
 money on our fields and vine-
 yards, to pay the king's tax.
 5 Our blood is the blood of our
 fellows, our children are like
 their children, and yet we must
 let them have our sons and
 daughters to be their slaves.
 Some of our daughters have
 been enslaved already, and we
 have no money to buy them
 back, for our fields and vine-

yards are in the hands of
 others." When I heard their 6
 outcry and complaints, I was
 very angry; I thought over it 7
 and confronted the authorities
 and the deputies. I said, "You
 are all taking interest from your
 own people." So I held a great
 assembly to deal with them. I 8
 said, "We have done all we
 could to buy back our fellow-
 Jews who had been bought by
 foreigners. And you would sell
 your fellows? You would sell
 them back to us?" They were
 silent, they had not a word to
 say. So I went on: "You are 9
 doing wrong. Will you not live
 in awe of God, with an eye to the
 sneers of our foreign foes? I 10
 and my fellows and my retinue
 have been supporting these
 people with money and food.
 Come, let us give up taking
 interest from them. Come, re- 11
 store to them, this very day,
 their fields, their vineyards, their
 oliveyards, and their houses,
 with the interest on the money
 and the food and the wine and the
 oil that you have been taking
 from them." They answered, 12
 "We will restore it all, we will
 take no interest from them; we
 will do as you bid us." Then,
 summoning the priests, I made
 the moneylenders swear they
 would do as they had promised;
 and I shook out my arms, say- 13
 ing, "So may God shake out
 from house and property every
 man who does not perform his
 promise! So may he be shaken
 out and emptied!" "Amen,"
 said all the community, and
 they praised the Eternal. The
 men did as they had promised.
 Again, ever since I had been 14
 appointed governor in the land
 of Judah, from the twentieth
 to the thirty-second year of

king Artaxerxes, for twelve years, I and my fellows never ate the governor's provisions.

15 The former governors, who had been before me, laid a heavy burden on the people by taking bread and wine from them at the rate of five guineas a day, and their servants lorded it over the people. But I did not;

16 I was in awe of God. Also, I kept at my work on this wall, and my retinue were all there at the work; none of us bought

17 any land. Again, I entertained at my table a hundred and fifty Jews who had come to us from

18 the surrounding foreigners; my daily provision was an ox and six choice sheep, with fowls and—every ten days—wine for all the company. But even so, I made no claim for the governor's provisions, since the dues

19 lay heavy on the people. O my God, remember to my credit all I have done for this people!

6 Now when Sanballat and Tobiah and Gashmu the Arabian and the rest of our enemies heard that I had built the wall and that there was no breach left in it (though I had not yet erected the doors in the gate-

2 ways), Sanballat and Gashmu sent to ask me, "Come, let us meet at some village in the plain of Ono." They meant to harm

3 me. But I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop, while I leave it and come

4 down to you?" They sent four times, to the same effect, and I answered them to the same

5 effect. The fifth time Sanballat sent, his servant brought me an

6 open letter. He wrote: "It is reported among the nations, and Gashmu says so, that you and

the Jews mean to rebel, and that this is why you are building the wall; you are to be their king—so people say. You have even 7 set up prophets at Jerusalem to proclaim, 'There is a king in Judah'—meaning yourself. Now the king will be told what people say. So come and let us talk over the matter." Then I 8 sent him this message: "Nothing of what you say has taken place; you are making it up, yourself." (For they all wanted 9 to terrify us; they thought, "Their hands will drop the work, and it will not be done." But now, strengthen thou my hands!)

When I went to the house of 10 Shemaiah the son of Delaiah, the son of Mehetabel, who kept himself apart, he said, "Let us meet in the house of God, in the temple, with shut doors, for they are coming to kill you—coming to kill you by night." But I said, "Is a man like me to 11 run away? besides, who would go into the temple, simply to save his life? I will not go in!" I detected at once that he had 12 no mission from God; he was acting as a prophet against me, for Tobiah and Sanballat had bribed him, to terrify me into 13 this act of sin, that it might be a scandal, and that they might sneer at me. O my God, remem- 14 ber all this against Tobiah and Sanballat and the prophetess Noadiah and the rest of the prophets who would have scared me!

On the twenty-fifth day of 15 Elul the wall was finished, in fifty-two days. When all our 16 enemies heard this, when the surrounding foreigners saw it, they were sorely disconcerted; they realized that it was the

17 work of God. But all the time many letters had been passing from the authorities of Judah to Tobiah, and from Tobiah to them; many within Judah had conspired with him, for he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berechiah. They would tell me about his virtues, and tell him anything I said. Indeed, Tobiah himself used to send letters to scare me.

7 Once the wall was built and the gates erected and the warders, the singers, and the Levites appointed, I put Jerusalem in charge of my kinsman Hanani and of Hananiah the captain of the castle—for he was a truly reliable man, who revered God more than most. I said to them, "The gates of Jerusalem are not to be opened till the sun is high, and . . . let the doors be closed and barred. Arrange guards from the inhabitants of Jerusalem, every man to take his own watch, and every man to be posted opposite his house."

4 (The city was wide and large, but there were few people, for houses had not been built.)

5 Now my God put it into my mind to assemble the authorities and the deputies and the people, in order to take a census of them. And I found a census record of those who had come up first of all, as follows:

6 The following belonged to the province of Judah among the deported who returned from exile after being carried away by Nebuchadnezzar king of Babylon; they came back to Jerusalem and Judah, each to his own town, in the company of Zerubbabel, Joshua, Nehe-

miah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispêreth, Bigvai, Nehum, and Baanah.

A list of the laity of Israel: 8 the clan of Parosh, two thousand one hundred and seventy-two; the clan of Shephatiah, three 9 hundred and seventy-two; the 10 clan of Arah, six hundred and fifty-two; the clan of Pahath- 11 moab . . . the clan of Jeshua and Joab, two thousand eight hundred and eighteen; the clan 12 of Elam, one thousand two hundred and fifty-four; the clan 13 of Zattu, eight hundred and forty-five; the clan of Zakkai, 14 seven hundred and sixty; the 15 clan of Binnui, six hundred and forty-eight; the clan of Bebai, 16 six hundred and twenty-eight; the clan of Azgad, two thousand 17 three hundred and twenty-two; the clan of Adonikam, six hun- 18 dred and sixty-seven; the clan 19 of Bigvai, two thousand and sixty-seven; the clan of Adin, 20 six hundred and fifty-five; the 21 clan of Ater . . . the clan of Hezekiah, ninety-eight; the clan 22 of Hashum, three hundred and twenty-eight; the clan of Bezai, 23 three hundred and twenty-four; the clan of Hariph, one hundred 24 and twelve; the clan of Gibeon, 25 ninety-five; the men of Bethle- 26 hem and Netophah, one hundred and eighty-eight; the men 27 of Anâthoth, one hundred and twenty-eight; the men of Beth- 28 azmâveth, forty-two; the men 29 of Kiriath-jeârim, Kefirah, and Beéroth, seven hundred and forty-three; the men of Ramah 30 and Geba, six hundred and twenty-one; the men of Mich- 31 mas, one hundred and twenty-two; the men of Bethel and Ai, 32 one hundred and twenty-three; the men of Nebo, fifty-two; the 33

35 clan of Harim, three hundred
 36 and twenty; the clan of Jericho,
 three hundred and forty-five;
 37 the clan of Lod, Hadid, and Ono,
 seven hundred and twenty-one;
 38 the clan of Senâah, three thou-
 sand nine hundred and thirty.
 39 The priests: the clan of Je-
 daiah, from the household of
 Jeshua, nine hundred and sev-
 40 enty-three; the clan of Immer,
 one thousand and fifty-two; the
 41 clan of Pashhur, one thousand
 two hundred and forty-seven;
 42 the clan of Harim, one thousand
 and seventeen.
 43 The Levites: the clan of
 Jeshua and Kadmiel, from the
 clan of Hodeiah, seventy-four.
 44 The singers: the clan of Asaph,
 one hundred and forty-eight.
 45 The warders: a hundred and
 thirty-eight from the clans of
 Shallum, Ater, Talmon, Akkub,
 Hatita, and Shobai.
 46 The temple attendants: the
 47 clans of Ziha, Hasupha, Tab-
 48 boath, Keros, Sia, Padon, Leb-
 49 anah, Hagaba, Salmal, Hanan,
 50 Giddel, Gahar, Reaiah, Rezin,
 51 Nekoda, Gazzam, Uzza, Paseah,
 52 Besai, Meûnim, Nephisheshim,
 53 Bakbuk, Hakupha, Harhur,
 54 Bazlith, Mehida, Harsha, Bar-
 55 kos, Sisera, Tema, Nezia, and
 56 Hatipha.
 57 The sons of Solomon's serv-
 ants: the clans of Sotai,
 58 Sophereth, Perida, Jaala, Dar-
 59 kon, Giddel, Shephatiah, Hat-
 til, Pochereth-hazzebaim, and
 Amon.
 60 The temple attendants and
 the sons of Solomon's servants,
 all told were three hundred and
 ninety-two.
 61 The following, who went
 from Tel-melah, Tel-harsha,
 Kherub, Addon, and Immer,
 were unable to prove, that their
 descent and pedigree belonged

to Israel: the families of De- 62
 laiah, Tobiah, and Nekodah,
 six hundred and forty-two of
 them. Among the priests also, 63
 the families of Habaiah, Hak-
 koz, and Barzillai (he had mar-
 ried a daughter of Barzillai the
 Gileadite and had taken his
 name) made search for their 64
 record, but the genealogy was
 not to be found; so they were
 barred and banished from the
 priesthood. The governor de- 65
 clared they were not to partake
 of the most sacred food till a
 priest appeared with the oracles.

The entire company num- 66
 bered forty-two thousand three
 hundred and sixty, besides seven 67
 thousand three hundred and
 thirty-seven servants, male and
 female, and two hundred
 and forty-five singers, male and
 female; they had seven hundred 68
 and thirty-six horses, two hun-
 dred and forty-five mules, four 69
 hundred and thirty-five camels,
 and six thousand seven hundred
 and twenty asses.

Some of the chiefs of the clans 70
 contributed to the work. The
 governor paid into the funds a
 thousand guineas in gold, fifty
 bowls, and five hundred and
 thirty priestly vestments. Some 71
 of the family chiefs paid into the
 building fund twenty thousand
 guineas in gold, and fifteen
 thousand pounds in silver. What 72
 the rest of the people gave was
 twenty thousand guineas in gold,
 over thirteen thousand pounds
 in silver, and sixty-seven priestly
 vestments.

Now the priests, the Levites, 73
 the warders, the singers, the
 temple attendants, and some of
 the people were living in Jerusa-
 lem, and all Israel in their towns; 8
 but when the seventh month
 arrived, all the people gathered

like one man in the open space in front of the water gate, calling upon Ezra the scribe to bring the book of the law of Moses which the Eternal had imposed
 2 upon Israel. So on the first day of the seventh month Ezra the priest and scribe laid the law before the community, both men and women and all who
 3 could listen intelligently; he read from it, in the open space in front of the water gate, from early morning to noon, in presence of the men and the women and all who could understand it; they all listened closely to
 4 the book of the law. Ezra the scribe stood on a wooden platform made for the purpose; on his right hand stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, and on his left
 5 Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, and Zechariah. Ezra opened the book in the sight of all the people (for he stood above them all), and when he opened it all
 6 the people rose; then Ezra blessed the Eternal, the great God, and all the people answered "Amen! Amen!" raising their hands; they bowed their heads and fell down before the Eternal with their faces to
 7 the ground. Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, who were Levites, also explained the meaning of the law to the people as they
 8 stood; they read from the book, from the law of God, translating as they went and explaining the meaning, so that the people understood what was read.
 9 Then Nehemiah the governor and Ezra the priest and scribe, and the Levites who instructed

the people, said to all the people, "This is a day sacred to the Eternal your God; do not mourn and do not weep" (for all the people were weeping when they heard the words of the law). Ezra added, "Come, eat the
 10 dainty pieces and drink sweet wine, and send a portion to him who has nothing ready, for this is a day sacred to our Lord; do not be downcast, for to rejoice in the Eternal is your strength." And the Levites quieted all the
 11 people, saying, "Hush, it is a sacred day; do not be downcast." So all the people went
 12 away to eat and drink and send portions and make merry, because they had understood the meaning of what they heard.

On the second day all the
 13 chiefs of the clans, the priests, and the Levites gathered round Ezra the scribe to study the words of the law. And in the
 14 law they found it written how the Eternal had given orders, through Moses, that the Israelites were to live in booths on the festival of the seventh month. On hearing this, they issued a
 15 proclamation throughout all their towns and throughout Jerusalem: "Go to the hill-country and bring in branches of olive, oleaster, myrtle, palm, and evergreen, to make booths as prescribed." So the people
 16 went out and brought them, and made booths, on the roof of each house and in the courts, in the courts of the house of God, in the open space at the water gate and in the open space at the gate of Ephraim. All the
 17 community of those who had returned from exile made booths and sat under them (which the Israelites had never done since the days of Joshua the son of

Nun); there was great rejoicing.
 18 And every day, from the first day to the last, Ezra read from the book of the law of God. They celebrated the festival for seven days, and on the eighth day there was a closing celebration, in terms of the enactment.

9 On the twenty-fourth day of that month the Israelites gathered, fasting and in sackcloth, with earth thrown on their
 2 heads; and the race of Israel separated themselves from all the foreigners, and stood up to confess their sins and the iniquities of their fathers; they
 3 rose in their place and read from the book of the law of the Eternal their God, one quarter of the day, while during the other quarter of the day they made their confession and fell down before the Eternal their God.
 4 On the stairs of the Levites stood Jeshua, Binnui, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, calling aloud
 5 to the Eternal their God. And the Levites Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah, and Pethahiah said: "Rise and bless the Eternal your God, for ever and ever, saying, 'Blessed be thy glorious name, high above all blessing
 6 and praise! Thou alone art the Eternal; thou hast made heaven, the heaven of heavens, and all their host, the earth and all things in it, the seas and all in them, and thou art preserving them all; the host of heaven
 7 worships thee. Thou alone art the Eternal, the God who didst choose Abram and didst bring him from Ur of the Chaldeans, giving him the name of Abraham; thou didst find his heart
 8 faithful before thee, and didst

make a compact with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites—to give it to his race. Thou hast done as thou hast promised, for thou art true. Thou didst note the distress of
 9 our fathers in Egypt, thou didst listen to their cry at the Reed Sea, thou didst do signal deeds
 10 on Pharaoh, and all his servants and all the people of his land, for thou knewest how haughtily they treated our fathers. So didst thou win for thyself honour to this day. Thou didst
 11 divide the sea before them, till they went through the middle of the sea on dry ground, and their pursuers thou didst throw into the depths, like a stone into the mighty waters. By
 12 a column of cloud thou didst lead them by day, and by a column of fire by night, to give them light on the road they were to take. Thou camest down upon
 13 mount Sinai, speaking to them out of heaven and giving them just decrees and true laws, good statutes and commands; thou
 14 didst reveal to them thy sacred sabbath, and didst lay down for them commands and statutes and instructions by the hand of Moses thy servant. Thou
 15 gavest them bread from heaven when they were hungry, and didst bring water out of the rock for them when they were thirsty. Thou didst order that they were to enter and take possession of the land which thou hadst sworn to give them. But they and our
 16 fathers were insolent and obstinate, they would not listen to thy commands and refused to
 17 obey; thy wonderful deeds with them they forgot; they were obstinate, and they appointed

one to lead them back to their
 bondage in Egypt. But thou
 art a God ready to pardon, kind
 and pitiful, slow to be angry and
 rich in mercy; thou didst not
 18 abandon them. Even when
 they made a metal calf and said,
 "This is your god, who brought
 you up from Egypt," even when
 they acted most blasphemously,
 19 thou in thy manifold mercy
 didst not abandon them in the
 desert; the column of cloud
 never left them by day, nor the
 column of fire by night, to give
 them light and show them the
 20 road they were to take; thy
 good spirit thou gavest to in-
 struct them, thou didst not
 withhold thy manna from their
 mouth, thou gavest them water
 21 when they were thirsty. For
 forty years thou didst support
 them in the desert, and they
 lacked for nothing; their clothes
 never grew old, and their feet
 22 never blistered. Thou gavest
 them kingdoms and peoples,
 allotting them every corner
 of the land, till they possessed
 the land of Sihon king of Hesh-
 bon and the land of Og king of
 23 Bashon. Their children thou
 didst multiply like the stars of
 heaven, and thou didst bring
 them into the land which thou
 hadst promised their fathers
 that they would enter and
 24 possess it. So the children went
 in and took possession of the
 land; thou didst subdue the
 inhabitants of the land before
 them, even the Canaanites, de-
 livering them into their hands,
 that they might do as they
 pleased with these kings and
 25 peoples of the land. They cap-
 tured fortified towns and a rich
 country, they seized houses full
 of all goods, cisterns already
 hewed out, vineyards, olive-
 yards, and plenty of fruit-trees;
 they ate their fill, they throve,
 they revelled in thy great good-
 ness. Then they disobeyed 26
 and rebelled against thee, cast-
 ing thy law behind their backs,
 killing thy prophets who warned
 them in order to turn them back
 to thyself, and acting most
 blasphemously. So thou didst 27
 hand them over to their foes,
 who tormented them; and in the
 hour of their distress, when they
 cried to thee, thou didst hear
 from heaven and in thy mani-
 fold mercy thou gavest them
 saviours to save them from the
 grasp of their foes. And then, 28
 after their relief, they did evil
 again in thy sight; so thou didst
 abandon them to their foes, who
 ruled over them. Yet when
 they returned to thee with a
 cry, thou didst hear from heav-
 en, many a time, rescuing them
 in thy mercy and warning them, 29
 in order to bring them back to
 thy law. But they were inso-
 lent, they would not listen to
 thy commands, they sinned
 against thy decrees (by obedi-
 ence to which a man shall live),
 they were stubborn and obsti-
 nate and would not listen.
 Many a year didst thou bear 30
 with them, warning them by thy
 spirit through thy prophets, but
 they would not attend; so thou
 didst hand them over to the peo-
 ples of this land. Yet in thy 31
 manifold mercy thou didst not
 make an end of them nor aban-
 don them, for thou art a kind
 and pitiful God. And now, our 32
 God, the great, the mighty, the
 awful God, keeping thy com-
 pact of kindness, let not all this
 hardship that has befallen us
 seem a little thing to thee, this
 hardship of our kings, our
 nobles, our priests, our proph-

ets, our fathers, and all thy
 people from the days of the
 kings of Assyria to this day!
 33 Whatever has befallen us, thou
 art just, for thou hast been true;
 but we have acted wickedly,
 34 neither our kings nor our nobles
 nor our priests nor our fathers
 have obeyed thy law, nor lis-
 tened to thy commands and to
 the warnings of thy witness;
 35 they have not served thee in
 their kingdom or amid the great
 goodness which thou didst give
 them in the large and rich land
 which thou didst set before them,
 nor have they turned from their
 36 wicked deeds. Here we are, this
 day, in slavery; here we are,
 slaves in the very land thou
 gavest to our fathers to enjoy
 37 the food and good of it; it pro-
 duces richly for the benefit of
 kings whom thou hast set over
 us because we have sinned; they
 are masters of our bodies and
 they do as they please with our
 cattle, and we are in great dis-
 38 tress. In view of all this we
 pledge our faith, and sign our
 names to it; our nobles, our
 Levites, and our priests endorse
 it.'"
 10 Those who endorsed it were:
 Nehemiah the governor, (the
 son of Hakaliah,) Zedekiah,
 2 Seraiah, Azariah, Jeremiah,
 3 Pashhur, Amariah, Malchijah,
 4 Hattush, Shebaniah, Malluch,
 5 Harim, Meremoth, Obadiah,
 6 Daniel, Ginnethon, Baruch,
 7 Meshullam, Abijah, Mijamin,
 8 Maaziah, Bilgai, and Shemaiah
 9 —these were the priests; the
 Levites were: Jeshua the son of
 Azaniah, Binnui belonging to
 the family of Henadad, and
 Kadmiel, with their fellows,
 10 Shebaniah, Hodijah, Kelita,
 11 Pelaiah, Hanan, Mica, Rehob,
 12 Hashabiah, Zakkur, Sherebiah,

Shebaniah, Hodiah, Bani, and 13
 Beninu; the chiefs of the people 14
 were: Parosh, Pahath-moab,
 Elam, Zattu, Bani, Bunni, 15
 Azgad, Bebai, Adonijah, Bigvai, 16
 Adin, Ater, Hezekiah, Azzur, 17
 Hodiah, Hashum, Bezai, Ha- 18
 riph, Anâthoth, Nebai, Mag- 19
 piash, Meshullam, Hezir, Me- 20
 shezabel, Zadok, Jaddua, Pela- 21
 tiah, Hanan, Anaiah, Hoshea, 22
 Hananiah, Hasshub, Hallohesh, 23
 Pilha, Shobek, Rehum, Hashab- 24
 nah, Maaseiah, Ahiah, Hanan, 25
 Malluch, Harim, and Baanah, 26
 And the rest of the people, the 27
 priests, the Levites, the warders, 28
 the singers, the temple attend-
 ants, and everyone who had
 separated from the natives for
 the law of God, along with their
 wives and sons and daughters,
 everyone old enough to under-
 stand, they all adhered to their 29
 fellows, the chiefs swearing,
 under penalty of a curse, to
 follow the directions of God
 given by Moses the servant of
 God, and to observe and fulfill
 all the commands of the Eternal
 our Lord, all his rules and regu-
 30 lations; we swore that we would
 not marry our daughters to the
 natives of the land, nor marry
 their daughters to our sons, and 31
 that, if the natives of the land
 brought any wares or food to be
 sold on the sabbath, we would
 not buy from them on the sab-
 bath or on a sacred day; also,
 that we would forego all claims
 for debt in the seventh year.
 We also drew up rules for in- 32
 curring yearly the payment of a
 shilling each towards the service
 of the house of our God, for 33
 the bread of the Presence, for the
 regular cereal-offering and the
 regular burnt-offering, for the
 sabbaths, for the offerings at
 the new moons, for the fixed

festivals, for sacred purposes, and for the sin-offerings that make expiation for Israel, as well as for all the work done upon the house of our God. We drew lots, priests, Levites, and people, to arrange who should bring the wood for the offerings into the house of our God at fixed times, year by year, according to our fathers' houses, the wood to be burnt on the altar of the Eternal our God as prescribed in the law; also about bringing the firstfruits of the land, the firstfruit of every tree, year by year, into the house of the Eternal, and the first-born of our sons and of our cattle, as prescribed in the law, and the firstlings of our herds and flocks for the house of God, for the priests who serve in the house of our God; also we arranged to bring the firstfruits of our groats and all our offerings, fruit, wine, and oil, to the chambers of the house of our God for the use of the priests, and the tithe of our land for the Levites, since the Levites take the tithes in all the towns where we till. The Aaronite priest is to be with the Levites when they take the tithes, and the Levites are to bring a tenth of their tithes to the chambers or treasury of the house of our God. The laity and the Levites are to bring the offerings of corn, wine, and oil to the chambers where the utensils of the sanctuary are stored for the ministering priests, the warders and the singers. We will not neglect the house of our God.

11 It was the authorities of the nation who resided at Jerusalem. The rest of the people drew lots: one man in ten was to be sent to reside at Jerusa-

lem, while the other nine stayed in the towns. Some offered of their own will to reside at Jerusalem, and these were all praised by the people.

The following are the provincial chiefs who resided at Jerusalem; in the towns of Judah everyone stayed on his own property in the towns, laity, priests, Levites, temple attendants, and the families of Solomon's servants, but some Judahites and Benjamites resided at Jerusalem. The Judahites were, Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, belonging to the sons of Pharez; and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah the Shilonite (the sons of Pharez who resided at Jerusalem were four hundred and sixty-eight in all, able-bodied men). The Benjamites were, Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah; and after him Gabbai, Sallai . . . nine hundred and twenty-eight, their overseer being Joel the son of Zichri (Judah the son of Hasenuah being over the second district of the city). The priests were, Jedaiah, Joiarib, Jakin, and Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief authority in the house of God; their fellows, who did the work of the house, were eight hundred and twenty-two. There was also Adaiah son of Jeroham, the son of Pelaliah, the son of Amzi, the son

of Zechariah, the son of Pashhur,
 13 the son of Malchijah, with his
 fellows, chiefs of the clans, to
 the number of two hundred and
 forty-two; also Amashsai son of
 Azarel, the son of Ahzai, the son
 of Meshillëmoth, the son of
 14 Immer, and his fellows, most
 efficient men, to the number of
 one hundred and twenty-eight,
 their overseer being Zabdiel
 15 the son of Haggadolim. The
 Levites were Shemaiah the son
 of Hasshub, the son of Azrikam,
 the son of Hashabiah, the son of
 16 Bunni, with Shabbethai and
 Jozabad, Levite chiefs who
 looked after the outside work
 17 upon the house of God, and
 Mattaniah son of Mica, the son
 of Zabdi, the son of Asaph, who
 led the praise and the prayers,
 and Bukkiah, who was second
 to him in the company, and
 Abda son of Shammua, the son
 of Galal, the son of Jeduthun.
 18 There were two hundred and
 eighty-four Levites altogether
 19 in the sacred city. The warders,
 Akkub, Talmon, and their fel-
 lows, who kept guard at the
 gates, numbered one hundred
 21 and seventy-two. The temple
 attendants stayed in Ophel,
 headed by Ziha and Gishpa.
 22 The overseer of the Levites at
 Jerusalem was Uzzi son of Bani,
 the son of Hashabiah, the son of
 Mattaniah, the son of Mica, be-
 longing to the family of Asaph,
 the singers; he attended to the
 business of the house of God.
 23 (For the king had given instruc-
 tions regarding the Levites and
 had ordered provision to be
 made duly for the singers every
 24 day. All business connected
 with the people was in the hands
 of the king's representative,
 Pethahiah the son of Mesheza-
 bel, belonging to the family of

Zerah the Judahite.) The rest 20
 of the laity, the priests, and the
 Levites were all over the towns
 of Judah, each in his own in-
 heritance. As for the hamlets 25
 and their fields, some of the
 Judahites stayed at Kiriath-
 arba and its hamlets, at Dibon
 and its hamlets, at Jekabzeël
 and its hamlets, at Jeshua, Mo- 26
 ladah, Beth-pelet, and Hazar- 27
 shual, at Beërsheba and its ham-
 lets, at Ziklag, at Mekonah and 28
 its hamlets, at En-rimmon, 29
 Zorah, and Jarmuth, at Zanoah 30
 and Adullam and their hamlets,
 at Lakhish and its fields, and at
 Azekah and its hamlets; they
 were settled from Beërsheba to
 the valley of Hinnom. The 31
 Benjamites were settled from
 Geba onwards, at Michmash,
 Aijah, Bethel and its hamlets,
 Anáthoth, Nob, Ananiah, Ha- 32
 zor, Ramah, Gittaim, Hadid, 33
 Zeboim, Neballat, Lod, Ono, 34
 and Craftsvale. Some sections 35
 of the Levites belonging to 36
 Judah were attached to Benja-
 min.

The following were the priests 12
 and Levites who accompanied
 Zerubbabel son of Shealtiel,
 and Joshua: Seraiah, Jeremiah,
 Ezra, Amariah, Malluch, Hat- 2
 tush, Shecaniah, Rehum, Merê- 3
 moth, Iddo, Ginnethoi, Abijah, 4
 Mijamin, Maadiah, Bilgah, 5
 Shemaiah, Joiarib, Jedaiah, 6
 Sallu, Amok, Hilkiah, and Je- 7
 daiah; these were the heads of
 the priests and their fellows in
 the days of Joshua. The Le- 8
 vites were, Jeshua, Binnui, Kad-
 miel, Sherebiah, Judah, and
 Mattaniah (Mattaniah had
 charge of the choirs, he and his
 fellows); Bakbukiah and Unni 9
 and their fellows relieved them
 in their watches.

Joshua was the father of Joia- 10

kim, Joiakim of Eliashib, Eliashib of Joiada, Joiada of Jonathan, and Jonathan of Jaddua.
 12 In the days of Joiakim the following priests were heads of the guilds: Meraiah of Seraiah,
 13 Hananiah of Jeremiah, Meshullam of Ezra, Jehohanan of
 14 Amariah, Jonathan of Meliku,
 15 Joseph of Shebaniah, Adna of Harim, Helkai of Meraioth,
 16 Zechariah of Iddo, Meshullam
 17 of Ginnethon, Zichri of Abijah,
 of Miniamin, Piltai of
 18 Moadiah, Shammua of Bilgah,
 19 Jehonathan of Shemaiah, Mattenai of Joiarib, Uzzi of Jedaiah,
 20 Kallai of Sallai, Eber of Amok,
 21 Hashabiah of Hilkiah, and
 22 Nethanel of Jedaiah. The Levites in the days of Eliashib, Joiada, Johanan, and Jaddua were registered as heads of guilds; so were the priests during the reign of Darius the Persian.
 23 The house of Levi, the heads of guilds, were entered in the records of the chronicles, down to the days of Johanan the son of Eliashib. The heads of the
 24 Levites were, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, who, with their fellows to relieve them, led the praise and thanksgiving, as David the man of God had ordered, responsively; also Mattaniah,
 25 Bakkukiah, Obadiah, Meshullam, Talmon, and Akkub, who were warders in charge of the
 26 storehouses at the gates. These men lived in the days of Joiakim son of Joshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.
 27 When the wall of Jerusalem was dedicated, the Levites were sought and brought from every quarter to Jerusalem in order to hold the dedication with glad-

ness and thanksgiving, to the music of cymbals, lutes, and lyres; the musicians assembled
 28 from the plain round Jerusalem and from the villages of Netophath, from Beth-gilgal, and
 29 from the fields of Geba and Azmaveth, for the musicians had built villages round Jerusalem. Then the priests and
 30 the Levites purified themselves; they also purified the people and the gates and the wall. I made
 31 the authorities of Judah ascend the wall, and I arranged two large companies for the thanksgiving; the one procession went along the wall to the right, at the dung gate, followed by
 32 Hoshai and half of the nobles of Judah, by Azariah, Ezra,
 33 Meshullam, Judah, Benjamin, Shemaiah, and Jeremiah, by
 34 some of the priests with trumpets, Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Asaph, and his fellows Shem-
 35 aiah, Azarel, Milalai, Gilalai, Maaï, Nethanel, Judah, and Hanani, carrying the musical instruments of David the man of God, and preceded by Ezra the scribe. They marched to
 37 the fountain gate, straight in front of them, up the stairs of David's burg, at the ascent of the wall above the house of David, to the water gate on the east. The other procession
 38 marched to the left, followed by myself and the other half of the people, along the wall above the tower of the ovens as far as the broad wall, then past the gate
 39 of Ephraim and the old gate and the fish gate and the tower of Hananel and the tower of Hammeah, as far as the sheep gate, halting at the gate of the guard.

40 Then both processions stopped
at the house of God (I had with
41 me half of the deputies, the
priests Eliakim, Maaseiah, Min-
iamin, Micaiah, Elioënai, Zech-
ariah, and Hananiah, who car-
42 ried trumpets, and Maaseiah,
Shemaiah, Eleazar, Uzzi, Jeho-
hanan, Malchijah, Elam, and
Ezer); the musicians chanted
43 aloud, led by Jezrahiah, and
great sacrifices were offered
that day; all rejoiced, for God
had made them rejoice greatly;
the very women and children
rejoiced, so that the joy of Jeru-
salem was heard far off.

44 On that day men were ap-
pointed to take charge of the
store-rooms, the offerings, the
firstfruits, and the tithes, to
collect, from every town and
its fields, the legal provision for
the priests and Levites (for
Judah rejoiced in the priests
45 and Levites who served). The
singers and warders also dis-
charged the offices of their God,
and the office of purification, as
David and Solomon his son had
46 commanded (for in the days of
David long ago Asaph was the
head of the singers, and there
were songs of praise and thanks-
47 giving to God). In the days of
Zerubbabel and Nehemiah all
Israel used to pay the daily dues
of the singers and the warders;
they also set apart something
for the Levites, and the Levites
set apart for the Aaronites.

13 On that day, when the book
of Moses was being read aloud
to the people, it was found writ-
ten that the Ammonite and the
Moabite were never to enter
2 God's assembly, because they
had not met the Israelites with
bread and water, but had hired
Balaam to curse them—though
our God turned the curse into a

3 blessing. So, on hearing the
law, they excommunicated all
the mob of aliens from Israel.
Before that, Eliashib the priest, 4
who was in charge of the cham-
bers of the house of our God,
and who was connected with
Tobiah, had prepared a large 5
chamber for Tobiah, in which
formerly it had been the custom
to place the cereal-offerings, the
frankincense, the utensils, and
the tithes of corn, new wine,
and oil, assigned as dues to the
Levites, the singers, and the
warders, as well as the offerings
for the priests. I was not at 6
Jerusalem then, for in the
thirty-second year of Artaxerxes
king of Babylon I went back to
the king at the end of the time
for which I had asked leave of
the king. But when I reached 7
Jerusalem and noted the evil
done by Eliashib in preparing a
chamber for Tobiah in the
courts of the house of God, I was 8
deeply hurt; I threw all To-
biah's belongings out of the
chamber and ordered the cham- 9
bers to be purified. Then I
brought back the utensils of the
house of God, with the cereal-
offering and the frankincense.
I also learned that the Levites 10
had not been given their pro-
visions, and had retired, with
the singers who were on duty,
each to his own field. Then I 11
confronted the deputies; I said,
"Why is the house of God being
neglected?" And I collected
the Levites and put them in
their place again. All Judah 12
brought in the tithe of corn,
new wine, and oil to the store-
rooms, and in charge of the 13
store-rooms I appointed as treas-
urers Shelemiah the priest and
Zadok the scribe and Pedaiah
from the Levites, assisted by

Hanan the son of Zakkur, the son of Mattaniah, who were reckoned reliable men; their duty was to distribute the tithe
 14 among their fellows. My God, remember this to my credit; forget not the good service I have done to the house of my God and its rites!

15 In those days I saw some people in Judah treading the winepress on the sabbath, and carrying in corn loaded on asses, with wine, grapes, figs, and all manner of loads, which they brought to Jerusalem on the sabbath day. I protested on the day when they sold their
 16 provisions. Tyrians also resided in Jerusalem, who brought in fish and all manner of produce, which they sold on the sabbath to the people of Judah in Jeru-
 17 salem. So I confronted the authorities of Judah. I said to them, "What evil is this you are doing, profaning the sab-
 18 bath day? Did not your fathers do so, till our God brought all this evil on us and on this city? And yet you are bringing fresh wrath on Israel by profaning
 19 the sabbath!" So when darkness began to fall on the gates of Jerusalem, before the sab-
 bath, I ordered the gates to be shut, and ordered that they were not to be opened till after the sabbath, placing some of my
 20 retainers at the gates to see that no load was brought in on the sabbath day. For one or two
 21 sabbaths the traders and dealers in all manner of wares trafficked outside Jerusalem. But I protested. I said to them, "Why are you remaining about the walls? If you do it again, I will
 22 punish you." From that moment they never came again on the sabbath. Then I ordered

the Levites to purify themselves and come to keep the gates, that the sabbath might be hallowed. My God, remember this also to my credit, and spare me in thine own great goodness!

In those days I also saw Jews 23 who had married women from Ashdod, Ammon, and Moab; their children spoke half in the
 24 tongue of Ashdod, they could not speak Jewish, but only one or other of these tongues. I 25 confronted them and cursed them. I struck some, pulled out their hair, and made them swear by God that they would not marry their daughters to the sons of the foreigners, nor marry their sons to their daughters, nor marry foreigners them-
 26 selves. "Was not this the sin of Solomon king of Israel? There was no king like him in all the nations; he was beloved by his God, and God made him king over all Israel. Yet even he was led into sin by his foreign
 27 wives. And is it to be thought of that you should do this great evil and break faith with our God by marrying foreign
 28 wives?" One of the sons of Joiada the son of Eliashib, the high-priest, had married the daughter of Sanballat the Horo-
 29 nite, and I drove him from my presence. Remember it against them, O my God, their corrupting of the priesthood and the compact of the priesthood and the Levites!

Thus I purified them from 30 everything foreign, and I arranged the duties of the priests and Levites, each for his task, and arranged for the offering
 31 of wood at the times fixed and for the firstfruits. My God, remember it to my credit!

ESTHER

1 It was in the reign of Xerxes, the Xerxes who reigned from India to Ethiopia, over a hundred and twenty-seven provinces. It was when king Xerxes had seated himself on his royal throne in the citadel of Susa, in the third year of his reign, that he gave a banquet to all his officials and courtiers, and in presence of the officers of the Persian and Median army and of the nobles and officials of the provinces displayed his royal treasures in their splendour and his rare kingly robes for many a day, indeed for a hundred and 5 eighty days. When this was over, he gave a banquet to all the men within the citadel of Susa, to high and low alike, for seven days, in the park belonging to the royal palace; there were hangings of white and violet cotton, corded with white and purple linen, caught up on silver rings and marble columns; the couches of gold and silver were stretched on a mosaic pavement of porphyry, coloured marble, and mother-of-pearl. 7 The wine was served in cups of gold (no two alike), and the wine 8 flowed right royally; but the rule about drinking was this, that no one was forced to drink, the king's orders being that the attendants of his household should allow every guest to 9 please himself. Vashti the queen also gave a banquet to the women in the royal apartments belonging to king Xerxes. On 10 the seventh day, when the king's heart was merry with wine, he ordered Mehûman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas, the seven eunuchs who served in the retinue of king Xerxes, to bring queen 11 Vashti before the king wearing the royal crown, in order to let the men and the officials see her beauty. For she was lovely to behold. But queen Vashti re- 12 fused to come, when the eunuchs brought the king's order. Then the king was furious, his anger blazed up, and he consulted the 13 sages who were familiar with usage and precedent (for any royal action was always discussed with those who were expert in law and custom). Those next him were Karshëna, 14 Shethar, Admatha, Tarshish, Meres, Marsëha, and Memûcan, the seven viziers of Persia and Media, who had access to the royal presence and sat next to the royal throne. He asked 15 them what ought to be done to queen Vashti for refusing to obey the king's order by the eunuchs. Memûcan replied, in 16 presence of the king and the viziers, "Queen Vashti has wronged not only the king but all the officials and all the men in every province of king Xerxes. This behaviour of the 17 queen will come to the ears of every woman, and they will look down upon their husbands, when the saying goes that king Xerxes ordered queen Vashti to be brought before him and she would not come. This very 18 day the ladies of Persia and Media who have heard of the queen's conduct are talking proudly and petulantly enough to all the king's officials! If 19 it please the king, let him issue a royal edict, and let it be engrossed among the laws of the

Persians and the Medes, never to be repealed, that Vashti never come again into the presence of king Xerxes; let the king assign her royal position to a better
 20 woman. So, when the king's decree, which he shall issue, is proclaimed in every quarter of his realm (great though it is), all women shall show honour to their husbands, high and
 21 low." This counsel pleased the king and the viziers, and the king acted as Memûcan had
 22 advised; he sent despatches to all the royal provinces, to each province in its own script and to each nation in its own language, directing that every man should be master in his own house and give what orders he chose.

2 When this was done, the anger of king Xerxes calmed down. Then, as he recalled what Vashti had done and the
 2 edict against her, his pages said, "Let beautiful girls be sought
 3 out for the king; let the king appoint commissioners in every province of his realm to bring all the beautiful girls to the citadel of Susa, placing them in the hareem under the keeping of Hegê, the king's eunuch, who has charge of the women; let the girls be provided with all the
 4 perfumes they require, and the girl who pleases the king, let her be queen instead of Vashti." This proposal pleased the king, and so he did.

5 Now in the citadel of Susa there was a Jew called Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; he had been carried off from Jerusalem along with the exiles who were deported with Jeconiah king of Judah, whom Nebuchadnezzar king of Baby-

lon had deported. He had 7 brought up Hadassah (that is, Esther), his uncle's daughter, for she had neither father nor mother; the girl was handsome and lovely, and, as her father and mother were dead, Mordecai adopted her as his own daughter. Later on, when the 8 king's word and command were proclaimed, and when a number of girls were being brought to the citadel of Susa and placed in charge of Hegê, Esther was taken into the royal house in charge of Hegê, who had charge 9 of the women. The girl pleased him; she became a favourite, and he lost no time in giving her the perfumes and the dainties and the seven maids which were her due, picked from the royal house; he also promoted her to the best apartments in the hareem. Esther had not said 10 anything about her people or her descent, for Mordecai had told her to say nothing about it. Every day Mordecai walked 11 in front of the court of the hareem, to ask how Esther was and how she fared.

Now, when the turn came 12 for every girl to go to king Xerxes, after she had spent twelve months undergoing the treatment prescribed for the women (this was how they were spent: six months' treatment with oil of myrrh and six months with preparations of perfume and scent), this was the rule for 13 the girl who went to the king: she was allowed to take whatever she chose from the hareem when she entered the king's house. She went in the evening, 14 and next morning she came back to the second hareem, in charge of Shaashgaz, the king's eunuch, who had charge of the

concubines. She never went to the king again, unless the king desired her and summoned her
 15 by name. When the turn came for Esther, the daughter of Abihail, the uncle of Mordecai (who had adopted her as his daughter), to go to the king, she asked for nothing except what Hegê the king's eunuch advised. Esther won the admiration of
 16 all who saw her. And when she was taken to king Xerxes, into his royal house, in the tenth month, which is month Tebeth, in the seventh year of his reign,
 17 the king loved Esther more than all his wives, and she won his grace and favour more than all the girls; he placed the royal crown upon her head, and made her queen instead of Vashti.
 18 The king then gave a great banquet to all his officials and his courtiers; it was a banquet held in honour of Esther. He granted a holiday to the provinces and made presents right royally.
 19 It was during a second levy of girls, as Mordecai still sat in the
 20 king's Gate (for Esther had not yet said anything about her descent or her people, by Mordecai's orders; she still did what Mordecai told her, just as when she had been brought up by
 21 him), it was then, as Mordecai was sitting in the king's Gate, that Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments, in a fit of anger tried to murder king
 22 Xerxes; but the plot became known to Mordecai, who disclosed it to queen Esther. Esther told the king, in Mordecai's
 23 name, and when the affair was investigated and found to be so, the men were both hung on the gallows. The story was re-

corded in the annals kept within the king's apartments.

It was after this that king 3
 Xerxes promoted Haman the son of Hammedatha the Agagite, bringing him forward and seating him above all his fellow-officials. All the royal courtiers 2
 within the king's Gate bowed low and prostrated themselves before Haman, for such were the king's orders regarding him. But Mordecai would not bow low, he would not prostrate himself. So the royal courtiers who 3
 were within the king's Gate said to Mordecai, "Why are you disobeying the king's order?" Day after day they said this to 4
 him, but he would not listen to them. So they spoke to Haman, to see if he would stand Mordecai's conduct; for Mordecai had told them he was a Jew. But although Haman was en- 5
 raged when he noticed that Mordecai did not bow low and did not prostrate himself, he thought 6
 it beneath him to murder Mordecai alone. They had told him what his race was, and so Haman planned to destroy all the Jews throughout the entire kingdom of Xerxes, even the race of Mordecai. In the first month, 7
 the month of Nisan, in the twelfth year of king Xerxes, the lot "pur" was cast for day after day and month after month, till it fell upon the thirteenth day of the twelfth month, the month of Adar. Then Haman 8
 said to king Xerxes, "There is one race scattered and separated among the races in all provinces of your kingdom; their laws are different from those of every other race; they do not obey the king's laws; therefore it is not proper for the king to tolerate them. If it 9

- please the king, let an edict be written for their destruction, and I will pay over four million silver pounds to the royal treasurers for the royal treasury."
- 10 So the king drew off his signet-ring and gave it to Haman the son of Hammedatha, the enemy of the Jews. "Keep your money," said the king to Haman, "and do what you like with the race; they are in your hand."
- 12 Then, on the thirteenth day of the first month, the king's secretaries were summoned, and a despatch was drawn up in terms of Haman's orders for the royal satraps, for the governors of every province, and for the officials over every race, written for every province in its own script and for every nation in its own language; it was written in the name of king Xerxes and sealed with the king's signet.
- 13 Instructions were sent by means of couriers to all the king's provinces, to destroy, slay, and massacre all the Jews, young men and old, children and women, in a single day, on the thirteenth day of the twelfth month, the month of Adar, and to plunder their property. The contents of the edict, to be promulgated in every province, were published to all races: they were to hold themselves ready for that day. The couriers rode out in haste, by order of the king, and the edict was published in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was perplexed.
- 4 When Mordecai learned all that had been done, he tore his clothes, covered himself with sackcloth and ashes, and went out into the city-square, shrieking bitterly; he even went in front of the king's Gate (for inside the king's Gate no person in sackcloth was allowed to pass). Indeed, wherever the king's command and edict arrived, throughout all the provinces, there was loud mourning among the Jews, fasting and weeping and wailing, most of them lying in sackcloth and ashes. Esther's maids and eunuchs came and told her about Mordecai, and she was distressed; she sent robes to clothe Mordecai, that he might have his sackcloth removed. But he would not have it. So Esther summoned Hathak, one of the royal eunuchs whom the king had appointed to wait upon her, and bade him go and find out from Mordecai what was the matter and what was the meaning of it all. When Hathak went out to Mordecai in the city-square in front of the king's Gate, Mordecai told him all that had happened, and the total sum of money which Haman had promised to pay over to the royal treasury for the destruction of the Jews; he also gave him a copy of the edict drafted and published in Susa for their destruction, which he was to show and explain to Esther, charging her to go to the king with an appeal and entreaty on behalf of her race. Hathak went and told Esther what Mordecai had said, and Esther gave Hathak this message for Mordecai: "Everyone at court and throughout the provinces is well aware that there is one penalty for the person, man or woman, who goes to the king in the inner court without having been summoned: it is death, except for the person to whom the king holds out the golden sceptre,

which means life. And I have not been summoned to go to the king for thirty days." When Esther's message was given to Mordecai, Mordecai had this answer sent to Esther: "Do not imagine you will escape, inside the king's house, any more than the rest of the Jews. If you persist in saying nothing at this crisis, relief and succour will appear for the Jews from some other quarter, but you will perish, you and your family. Besides, who knows what may happen if you go to the king at this moment?" Then Esther had this answer sent to Mordecai, "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish."

Mordecai went away and carried out all Esther's orders.

And on the third day, after putting on her royal robes, Esther stood in the inner court of the royal palace, opposite the king's house. The king was sitting on his royal throne in the royal palace opposite the entrance, and when he noticed queen Esther standing in the court, she won his favour; he held out to Esther the golden sceptre in his hand, and Esther approached and touched the tip of the sceptre. "What is your wish, queen Esther," said the king, "what is your request? You shall have it, were it half my kingdom." Esther said, "If it please the king, let the king and Haman come to-day to a banquet which I have prepared for the king." "Bring Haman at once," said the king,

"that Esther's wish may be granted." So the king and Haman came to the banquet prepared by Esther. As they were at their wine, the king said to Esther, "What is your petition? you shall have it. What is your request? were it half my kingdom, it shall be done for you." But Esther replied, "My petition, my request?—well, if I have won favour from the king, if the king be pleased to grant my petition and to agree to my request, let the king and Haman come to a banquet which I will prepare for them, and to-morrow I will speak out as the king has bidden me."

That day Haman went away glad and gratified. When he noticed that Mordecai neither rose up nor trembled before him in the king's Gate, he was indeed furious with Mordecai, but he restrained himself and went home. Then he sent for his friends and his wife Zeresh, and Haman recounted to them the vastness of his wealth, the number of his children, all the promotion he had received from the king, and how the king had exalted him over the royal officials and courtiers. "Yes," Haman added, "and queen Esther invited no man except myself along with the king to the banquet she had prepared. And she has invited me again to-morrow along with the king. But all this is no good to me so long as I see Mordecai the Jew sitting at the king's Gate!" Then his wife Zeresh and all his friends said to him, "Have a gallows made, eighty feet high; speak to the king to-morrow morning, and let Mordecai be hung on it; then go in to the banquet merrily along with the

king." This pleased Haman; and he had the gallows erected.

6 But that very night sleep left the king; so he had the book of annals brought and read aloud

2 in his presence, and in it was found the story of how Mordecai had given information about Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments and who had tried to murder king Xerxes.

3 The king asked, "What honour, what dignity has been conferred on Mordecai for this service?" The king's pages who waited on him said, "Nothing has been

4 done for him." Then said the king, "Who is in attendance at court?" Now Haman had entered the outer court to speak to the king about hanging Mordecai on the gallows which he

5 had erected; so the king's pages said to him, "There is Haman, standing in the court!" "Let

6 him enter," said the king. So in came Haman. And the king asked him, "What should be done to the man whom the king delights to honour?" Haman said to himself, "Whom would the king delight to honour more

7 than myself?" Then said Haman to the king, "As for the man whom the king delights to

8 honour, let them bring a royal robe which the king has worn, and a horse on which the king has ridden, with a royal crown

9 upon its head; let robe and horse be entrusted to one of the king's highest officials, to see that the man whom the king delights to honour is arrayed and led on horseback through the city-square, with the proclamation, 'This is what is done for the man whom the king

10 delights to honour.'" And the king said to Haman, "Quick,

get the robe and the horse as you have said, and do all this to Mordecai the Jew who sits at the king's Gate; leave out nothing of what you have proposed." So Haman took the 11 robe and the horse and arrayed Mordecai and made him ride through the city-square, proclaiming before him, "This is what is done for the man whom the king delights to honour." Mordecai went back to the 12 king's Gate, but Haman hurried home lamenting, with his head veiled. And when Haman re- 13 counted to his wife Zeresh and to all his friends everything that had befallen him, his advisers and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, belongs to the Jewish race, you will never succeed against him, you will fail and fall before him."

Just as they were talking to 14 him, the royal eunuchs hurried in to fetch Haman to the banquet which Esther had prepared. And when the king and 7 Haman had gone to feast with queen Esther, on the second 2 day of the banquet, the king again asked Esther, as the wine was being served, "What is your petition, queen Esther? you shall have it. What is your request? Were it half my kingdom, it shall be done for you." Queen Esther replied, "If I have 3 won your favour, O king, and if it please the king, give me my life—that is my petition! Grant me my people—that is my request; for I and my people have 4 been sold to be destroyed, to be slain, to be massacred. If we had been merely sold into slavery, I would have said nothing. . . ." Then said 5

king Xerxes to queen Esther,
 "Who is it? Where is the man
 6 who has dared to do this?" "It
 is a foe, an enemy," said Esther,
 "this wicked Haman!" Haman
 trembled before the king and
 7 queen, and when the king rose
 in fury from his wine and went
 into the palace garden, Haman
 stayed to beg his life from queen
 Esther, for he saw that the king
 had determined to ruin him.
 8 When the king came back from
 the palace garden to the ban-
 queting room, there was Haman
 prostrate on the couch where
 Esther sat! "Will the man
 actually violate the queen in my
 very presence?" said the king,
 and as the word left his lips
 the attendants covered Haman's
 9 face. One of the royal eunuchs,
 Harbônah, said, "In Haman's
 house gallows are standing,
 eighty feet high, which he
 erected for Mordecai, who did
 good service to the king."
 "Hang him on that!" said the
 10 king. So they hanged Haman
 on the gallows which he had
 erected for Mordecai. And the
 king's anger calmed down.
 8 On that day king Xerxes gave
 queen Esther the property of
 Haman, the enemy of the Jews.
 And when Mordecai entered the
 king's presence (for Esther told
 2 his relationship to her), the
 king drew off his signet-ring,
 which he had taken from Ha-
 man, and gave it to Mordecai.
 And Esther put Mordecai in
 charge of the property of Ha-
 3 man. Then Esther spoke once
 more to the king, falling at his
 feet with tears and begging him
 to countermand the mischief of
 Haman the Agagite and the
 plot he had devised against the
 4 Jews. The king held out to
 Esther the golden sceptre, and

she rose from the ground and
 stood before the king, saying,
 "If it please the king, and if I 5
 have won his favour, and if the
 king judge it right, and if I am
 pleasing to him, let there be a
 decree to reverse the despatches
 drawn up by Haman the Aga-
 gite for the destruction of the 6
 Jews in all the king's provinces.
 For how can I bear to witness
 the ruin that befalls my race?
 How can I bear to witness the
 destruction of my kindred?"
 King Xerxes said to queen 7
 Esther and to Mordecai the
 Jew, "See, I have given Esther
 the property of Haman, and
 him they have hanged on the
 gallows because he laid hands
 on the Jews. Now then, write 8
 any instructions you please
 regarding the Jews; write in the
 name of the king and seal it
 with the signet of the king, for
 no man can repeal a document
 written in the name of the king
 and sealed with the signet of the
 king." So the king's secretaries 9
 were summoned on the twenty-
 third day of the third month,
 the month of Sivan, and a des-
 patch was drawn up in terms of
 Mordecai's orders for the Jews,
 the satraps, the governors, and
 the officials of the provinces
 from India to Ethiopia, the
 hundred and twenty-seven prov-
 inces, written for every province
 in its own script and for every
 nation in its own language and
 for the Jews in their script and
 their language. Mordecai wrote 10
 in the name of Xerxes and sealed
 the document with the king's
 signet-ring. He sent the des-
 patches by couriers mounted on
 fast horses, royal coursers bred
 from the stud, giving the king's 11
 permission to the Jews in any
 city to muster and defend their

lives, to destroy, slay, and massacre all the armed forces of any race or province that might attack them, to kill their children and women, and to plunder
 12 their property, upon a given day throughout all the provinces of king Xerxes, that is, on the thirteenth of the twelfth month,
 13 the month of Adar. The contents of the edict, to be promulgated in every province, were published to all races: the Jews were to be ready on that day to take vengeance upon
 14 their enemies. So the couriers rode away, mounted on fast horses, royal coursers, urged on in haste by order of the king, once the edict was published
 15 in the citadel of Susa. Mordecai came from the royal presence clad in royal robes of violet and white, with a large golden crown, and with a mantle of fine linen and purple; and the city
 16 of Susa shouted for joy. The Jews had light and joy and
 17 gladness and honour; wherever the king's command and edict arrived, in every province and city the Jews had joy and gladness, banqueting and holiday. Indeed, many pagans became Jews, for fear of the Jews had fallen upon them.
 9 On the thirteenth day of the twelfth month, the month of Adar, when the king's command and edict was to be put in force, the very day when the enemies of the Jews expected to get the upper hand of them, it proved exactly the reverse; the Jews got the upper hand of
 2 their adversaries. The Jews mustered in their cities throughout all the provinces of king Xerxes, to kill those who planned their ruin; none could hold out against them, for the

fear of them had fallen upon all races. Indeed, all the officials 3 of the provinces and the satraps and the governors and those who managed the king's affairs gave help to the Jews; the fear of Mordecai had fallen upon them, for Mordecai was high 4 in the royal household and his fame spread throughout all the provinces; the man Mordecai grew more powerful than ever. So the Jews smote all their 5 enemies with the sword, slaughtering and destroying them and working their will upon their adversaries. In the citadel of 6 Susa the Jews slew and destroyed five hundred men. They slew 7 Parshandatha and Dalphon and Aspatha and Poratha and Adalia and Aridatha and Parmashta 9 and Arisai and Aridai and Vairashta, the ten sons of Haman 10 the son of Hammedatha, the enemy of the Jews; but they laid not a finger on the plunder.
 That day, the number of 11 those who had been slain in the citadel of Susa was laid before the king. And the king said to 12 queen Esther, "In the citadel of Susa the Jews have slain and destroyed five hundred men and also the ten sons of Haman. What, then, must they have done in the other provinces of the king? Now, what is your petition? you shall have it. What is your next request? it shall be done for you." "If it 13 please the king," said Esther "let the Jews in Susa be allowed to act to-morrow also in terms of the edict for to-day. And let Haman's ten sons be hanged on the gallows!" The king or- 14 dered this to be done; an edict was issued, Haman's ten sons were hanged, and the Jews in 15 Susa mustered on the fourteenth

day of the month Adar as well and slew three hundred men in Susa—though they laid not a
 16 finger on the plunder. The other Jews throughout the king's provinces had also mustered to defend their lives, had taken vengeance on their enemies, and slain seventy-five thousand of their adversaries; but they laid not a finger on the
 17 plunder: this was on the thirteenth of the month Adar, while on the fourteenth they rested, making that a day of feasting
 18 and rejoicing. The Jews in Susa mustered both on the thirteenth and on the fourteenth, resting on the fifteenth and making that a day of feasting
 19 and rejoicing. This is why village-Jews residing in unwall'd townships make the fourteenth day of the month Adar a day for rejoicing and feasting and holiday-making and sending dainties to one another.

20 [[Mordecai wrote as follows to all the Jews in all the provinces of king Xerxes, to those near
 21 and to those far away; his letter bade them keep both the fourteenth and the fifteenth of the
 22 month Adar every year, as days on which the Jews had relief from their enemies, days in a month which had been changed for them from grief to gladness, from mourning into a holiday: these days they were to make
 23 days of feasting and rejoicing, sending dainties to one another and gifts to the poor. So the
 24 Jews undertook to keep this as a yearly custom, as Mordecai had written to them. For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted to destroy the Jews and had cast "pur," that is, the lot, to defeat them

and destroy them; but, when 25 the king heard of the matter, he gave command by letters that his wicked plot, devised against the Jews, should recoil upon his own head, and that he and his sons should be hanged on the gallows. Hence they 26 called these days "Purim," after "Pur." And in consequence of all that was written in this letter, and of their own experiences, the Jews agreed for 27 themselves and for their descendants, and for all who should adhere to them, that it should be an irrevocable custom to keep these two days, in terms of Mordecai's written message, at the fixed time every year, that 28 these days should be remembered and kept by each generation, family, province, and city, that these days of Purim should never be repealed among the Jews, and that the memory of them should never cease from their descendants.

Queen Esther, the daughter 29 of Abihail, also wrote with full authority in order to ratify the following second message about Purim; letters were sent by her 30 to all the Jews throughout the hundred and twenty-seven provinces of Xerxes, in terms of good will and loyalty, for the 31 purpose of fixing these days of Purim and their date, as Mordecai the Jew had enjoined, and as the Jews had undertaken for themselves and their descendants in the matter of fasting and wailing. Esther's command 32 fixed these arrangements for Purim, and they were set down in writing.]]

King Xerxes imposed tribute 10 on the mainland and the islands. But as for all his deeds of power 2 and might, and the full account

of the authority to which the king promoted Mordecai the Jew, are not these recorded in the chronicles of the kings of
3 Media and Persia? (For Mordecai the Jew ranked next to

king Xerxes; he was a great man among the Jews and popular among all his fellow-countrymen, for he sought the welfare of his people and cared for the prosperity of all his race).

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